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# The Seventy's Course in Theology

FIRST YEAR.

Outline History of the Seventy

AND

A Survey of the Books of Holy Scripture

COMPILED AND EDITED BY

ELDER B. H. ROBERTS

Of the First Council of  
the Seventy

*To become a Seventy means mental activity, intellectual development,  
and the attainment of spiritual power*

THE DESERET NEWS

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BRIGHAM YOUNG UNIVERSITY  
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## INTRODUCTION.

*To become a Seventy means mental activity, intellectual development, and the attainment of spiritual power.*

The first three opening lessons of this year's course of study are devoted to the history, organization and duties of the Seventy. They should be thoroughly mastered by the present membership of the quorums, and as fast as new members are brought in their attention should be called to these lessons, and they be required to master them also that all our Seventies may have a proper understanding of the dignity and importance and the responsibility of this office in the Holy Priesthood.

The body of the present year's course of study deals with the four books of the scriptures, recognized by the Church as the only authoritative written embodiment of the doctrines of the Church; namely, the Bible, comprising the Old and New Testament, the American volume of scripture, the Book of Mormon, modern revelation, contained in the Doctrine and Covenants, and the Pearl of Great Price. The year's course of study is intended to be a rapid survey, not an exhaustive treatment, of these books; and this in order that all our Seventies may as soon as possible be made acquainted in a general, even if only in a superficial way, for the present, with this body of sacred literature: that they may know something of its history and character. The dominating idea of the whole course being,

*A Workman Should Know His Tools.*

In the past, a too exclusive adherence to merely "text methods" of work has been followed. That is to say, there has been a selection of separate and disconnected texts marshalled together in support of a given subject without sufficient care being taken to know the context and historical association of the scriptural utterances, often attended with great danger of forming misconceptions of such texts, resulting in wrong deductions and conclusions. The present aim is to make our Seventies familiar with the spirit of the scriptures, learning something of the individual books, as a whole, something of their general import and their relationship one to another; that from this general acquaintance with the whole volume of scripture, the Seventies may become more competent to use separate passages more intelligently and effectively, and with less likelihood of making mistakes.

The fear has been expressed that since so many lessons are devoted to the Bible, nearly half the years' course, there will be some danger of the work becoming monotonous; but that fear is based upon the common misconception that the Bible is one book, instead of a collection of books, thirty-nine in the Old Testament and twenty-seven in the New of our common English Bibles. Since the books are so many and the time period covered so great—about 2500 years, from Moses to St. John—and the books being composed by many writers—there is promise of plenty of variety, both as to books and subject matter. It is the rapid survey of a whole library of books that is contemplated, rather than the study of one book, albeit the many books are bound together in one volume. The consideration of the American volume of scripture, the Book of Mormon, and of modern revelation in the Doctrine and Covenants and Pearl of Great Price, in the latter part of the course, together with the suggested lectures and the special lessons on present day subjects, scripture reading exercises, etc., etc., will unquestionably give ample variety to the year's work.

#### *THE CLASS TEACHERS.*

The First Council in its circular letter on the subject of the new order of things in relation to Seventies' meetings, course of study, etc., has already suggested that the new plans of Seventies' work would make it necessary for the quorums to find the most efficient teachers for their classes. "Where the most efficient teachers are to be found among the presidents of quorums," says the circular letter, "of course they will be given preference; but where more efficient men can be found in the quorum membership they should be selected as teachers and perform their duties under the direction of the Council of the Quorum, which, of course, will always be the presiding authority in all quorum and class meetings, and conduct all the exercises except the class work. It might be well to select the most proficient man for teacher, and appoint one or more assistants who should prepare for the class work, and in the event of the teacher's absence, and even occasionally when he is present, they could conduct the exercises.

#### *MANNER OF LESSON TREATMENT.*

It is not desired that there shall be a too slavish adherence to the letter of the lessons. The lesson forms are merely suggestive. Nor is it the intention to set forth a stereotyped method of treatment of what is given. Much will depend upon the teachers. Some will prefer to assign the whole lesson to the quorum in general and conduct the exercises as a class; others may prefer to make special assignments of topics from the subject matter of the lessons and have brief formal lectures devoted to them, followed by review questions, formulated either in advance or in the course of the lesson exercises, or at its close by the one conducting



the class. Either of these methods can be made satisfactory, or a combination of them might be adopted. It is desirable that the quorums and class teachers exercise their freedom in these matters, only let them throw life and individuality into the work and they will succeed.

The class meetings of the quorums can continue throughout the year practically without interruption. Interruption will only be necessary in order to attend the Stake Quarterly Conferences, and the ward conferences where the respective quorums are located, and these occasions will not exceed five in number. There will be no occasion for postponing class exercises in order to attend to the business affairs of the quorum, since half an hour of any regular session of the quorum will be sufficient for the transaction of any business it may have to do if prompt and business-like methods are employed. If not, a special meeting could be called. It is expected, of course, that the council will continue to hold its council meetings apart from the quorum and class meetings, but these, too, could be held on the Sunday morning either before or after the regular meeting.

#### *HOME READING AND PREPARATION.*

Home reading and preparation outside of class hours should be insisted upon. It is not intended that the only mental work in connection with our course of study shall be the two or three hours devoted to the work on Sunday morning. There must be reading through the week. For example, during the weeks that the Pentateuch constitutes the lessons—three in number and hence extending over three weeks of time—it is expected that members will read the five books of Moses through, not a difficult task; and so on throughout all the lessons. By reading about one hour a day an average reader may complete in one year the reading of the four books of scripture covered by the present year's lessons. Necessarily, this will be rapid reading, but it should be remembered that we are only reading the scriptures this time to get a general idea of their contents, and the relation of the parts to the whole. The object now is not to ponder deeply over texts and combine them subjectively, or work out doctrinal or historical themes, hence we can read rapidly in this first survey of the scriptures proposed in these lessons. In addition to reading the books of scripture themselves, members should consult as far as possible the references given on the various books and topics in the lesson analysis. These references are quite numerous and varied, made so purposely, so that if the members do not happen to have access to one of the Dictionaries or Helps or other works of reference, they might possibly have another—one at least out of the many, and the notes are given that all may be assured of some assistance in making lesson preparations by consulting the utterances of those who are recognized as authorities upon the subjects on which they are quoted. If this is thought to be a rather heavy course of work let it be remembered that it is to become a settled conviction with all that, *To be a Seventy*

*means mental activity, intellectual development, and the attainment of spiritual power, and this may be done only by hard persistent work.*

#### SCRIPTURE READING AND SPECIAL TEXTS.

At Lesson XIV, Part II, it will be observed that "scripture reading" is introduced as an exercise to be rendered immediately after the opening exercises and before taking up the lesson proper. The purpose of this exercise is as follows: It is well known that in some Christian families in the world, it is the custom to make the reading of the scriptures a part of the family worship, and our Elders when visiting in such families are called upon to read the scripture lesson before engaging in prayer—an example that could be followed with profit in our own family worship. The desirability of our Elders being prepared to acquit themselves well on such occasions as named above, is obvious, and to do that each one should have in mind a number of suitable chapters or parts of chapters of the scriptures with which he is familiar, which are appropriate for inspiring the true spirit of worship, and which he can read effectively. It is, therefore, urged that class teachers direct the members of the class, when this exercise begins, to select each for himself, such scriptures and practise the reading of them, that when called upon to read before the class he may be prepared. Both the reading and the appropriateness of the scriptures chosen should be subject to the criticism of the teacher at the time. Correct pronunciation should be taught and insisted upon and practiced until it shall become habitual. From the selections read before the class, and the suggestions from the teachers the readings will elicit, each member in time will be able to build up a fine list of chapters or parts of chapters that will be suitable for family worship and special reading. It is not expected that this exercise will occupy more than ten minutes, and usually should not occupy more than five. An example of such reading exercise is given in Lesson XIV, Part II.

The object of publishing a special text with each lesson, is to bring before the members of the class passages of striking beauty, doctrinal value, or of spiritual power; both that our Seventies may in this way gradually build up a collection of striking texts, and also that they themselves may form the habit while reading, of noting such passages and making them their own. They will find the noting of such passages a very fruitful and successful means of enriching their own language and enlarging their powers of expression.

#### LECTURES.

Occasionally special lectures and papers are outlined in the lesson. Teachers should make assignments of these exercises two or three weeks before the time for them to be rendered, that there may be ample time for thorough preparation, with the view of making the lectures and papers an intellectual treat to the quorums.

*SUBJECTS OF PRESENT DAY INTEREST.*

In the latter half of the course for the present year, subjects of present day interest are introduced to give variety to, and increase the interest in the lessons. It is suggested that these subjects be treated by having extemporaneous speaking upon the various topics in them. That is to say, let the subject be announced a week in advance for general consideration by all the members of the quorum. Then when assembled, the teacher conducting the exercise should call upon the members without previous notice or warning to speak on some subdivision or special topic associated with the subject matter of the lesson. The notes in these lessons comprise suggestions as to the construction of speeches or lectures, and these should be considered and enlarged upon, as the notes are only hints in the direction of helpfulness to the young and inexperienced members of the class. The purpose of introducing these subjects of present day interest is that the members of the quorums may be trained a little in applying the revealed principles of the Gospel to our present day problems, which to know how to do, and to do it well, is a matter of first rate importance.

Neither in these extemporaneous exercises nor in any other of the lessons should excuses or hesitancy be tolerated. No member should be allowed to refuse to make the effort to speak. Strict class discipline should be maintained all along the line. We are dealing with men, not children; and, moreover, with men who of their own volition and desire have accepted the office of Seventy, and are under the deepest moral obligation to bend every energy to qualify themselves for the high duties pertaining to their office, and therefore should be thoroughly in earnest in these class exercises, and in home study and preparation. No foolish pride that shrinks from revealing one's ignorance or lack of training or ability should stand in the way of taking an active part in class work. He who would make progress in knowledge and the training of mind faculties and polite and graceful deportment, must know that a humble attitude of mind that submits to correction and suggestion, are conditions precedent to that progress. We assemble in quorum capacity for this training. Our quorums are to become our workshops for the education of men, and each should manifest the willingness to try, and no matter how complete the failure or how often it is repeated there should be promptness and thoroughness and earnestness of effort and willingness to try again whenever a member is called upon to take part in class work.

*CLASS CRITICS.*

Class critics may be appointed to criticize in kindness and in fairness, but frankly and honestly, the class exercises; not necessarily confining their criticism to defects alone. Excellence may be noted and moderately praised, but benefits will naturally arise chiefly from having

defects in matter and manner pointed out to the member rendering an exercise, such as awkwardness in bearing, unsuitableness of phraseology, wrong use of words, errors in grammar, mispronunciation of words, misconceptions in ideas, defects in logical treatment, inappropriateness of illustration—let all such things be subjects for fair but frank criticism, and submitted to willingly and in good part, for purposes of improvement, and beyond a doubt such criticism would be very helpful.

If the suggestion of the appointment of the critic be acted upon, a different one should be appointed, say every month, or not less seldom than every two months.

### OPENING EXERCISES.

It will be observed that no suggestions are made in the lessons in relation to opening exercises. It was thought unnecessary to make any since that can be easily managed as each quorum deems proper. We do suggest, however, that singing be made part of such exercise; both on account of its being a very beautiful and appropriate exercise for such meetings as we propose our quorum class meetings to become, and also for the reason that singing is a training that our Elders very much need to equip them for their mission work. All, therefore, should be induced to participate in this exercise to the extent of their abilities. Occasionally ten or fifteen minutes could be devoted to practice in singing—right good earnest work, until each quorum builds up a repertoire of suitable hymns and spiritual songs. It is quite possible, too, for nearly every quorum to have a fine quartette or male chorus, and occasionally these could render special pieces to enliven the meetings and make glad the hearts of the brethren, but not to the displacement of congregational or quorum singing.

And in the selection of hymns and songs, and choruses, appropriateness should be carefully considered. Let the strong, stalwart hymns of the present dispensation be practiced in the quorums, and not the namby, pamby, childish hymns that sometimes find their way into the repertoire of songs sung by our Elders in the mission field. Let us have such hymns as,

“The morning breaks, the shadows flee;  
Lo! Zion’s standard is unfurled!  
The dawning of a brighter day  
Majestic rises on the world.”

A trumpet blast within itself. Such hymns as,

“An angel from on high,  
The long, long silence broke,” etc.

Also,

“Israel, Israel, God is calling,  
Calling thee from lands of woe,” etc.

Also, "If you could hie to Kolob.  
In the twinkling of an eye," etc.

Also, "O say, what is Truth? 'Tis the fairest gem," etc.

Also, "Israel, awake from your long silent slumber!  
Shake off the fetters that bound thee so long," etc.

These few indicate a class of our hymns that are peculiarly ours—peculiarly Mormon hymns that are vibrant with the spirit of the latter-day work because it produced them—inspired them, and they are more appropriate, at least for Seventies, for missionaries, than the half sectarian songs many of our youth are learning to cultivate a taste for. Let us learn to sing Mormonism as well as to preach it. Every Elder who can sing at all should carefully select a set of hymns that have the missionary spirit in them and learn to sing them.

#### PRAYER.

A word on prayer. If singing be considered important, both in the opening and closing exercises of our meetings, and as an accomplishment of our Seventies, praying must be regarded as of far more importance. As gold to brass; as diamonds to pebbles; so is prayer to singing, even, so much more important is it. Yet how little attention is given to prayer! I mean to the cultivation of the gift of it; to nourishing the spirit of it. After an elapse of two thousand years we still have need of going to the Master and saying, "Lord teach us how to pray." To attempt any extended suggestions on the subject here, however, would be beyond the scope of this introduction; all that can be done is to call attention to the need of good taste being observed when addressing the All Father; appropriateness of our petitions to the occasion, respectfulness and reverence in the manner of our address; avoiding a frequent repetition of the divine name or titles; and, above all, right feeling towards the Good Father when speaking to him.

#### THE ORGAN OF THE SEVENTIES.

The Seventies are to be congratulated upon now having an organ through which the First Council can communicate with them from time to time without the inconvenience and expense of special circulars. That the Seventies have an organ may be matter of surprise to them, since this is the first announcement of the fact, and there has been but little agitation of the matter though it has been the proverbial "long felt want." It came about in the following manner: The First Council suggested to President Joseph F. Smith that the "Improvement Era," now the organ of the Young Men's Mutual Improvement Associations, could

easily be extended in its scope so as to become also the organ of the Seventies. Its general literature is already, in the main, of the class our Seventies would do well to read. The Era has been the vehicle through which very many important doctrinal articles have been published; and having become the organ of the Seventies, as well as of the Young Men's association, is a guarantee that it will continue that line of work, and perhaps more abundantly in the future than in the past. There will be a Seventies' department opened in the magazine, of several pages, in which will be published each month suggestions and directions relative to Seventies' class work, quorum discipline and general management. Of the advantages of such an arrangement little need be urged since they must be obvious to all. Hereafter, then, the Improvement Era will be known as the "ORGAN OF THE SEVENTIES AND THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS."

The First Council bespeak for our organ the hearty support of all the Seventies. Its success has depended heretofore on the love and loyalty of the Young Men's Association; hereafter that will be supplemented by the love and loyalty of the Seventies' quorums. The attention of the members of the quorums should at once be called to this new adjunct in our work and they be invited to become subscribers to our magazine. We suggest that one or two members in each quorum be appointed to solicit subscriptions within the quorum, that each member be given the direct opportunity to become a subscriber. The Era, it will be understood, has no other agents except those appointed by the Young Men's Association in the respective wards and branches of the Church, and now, of course, those who will be appointed by our quorums. The service is to be given without remuneration—solicit subscriptions within our quorums is to be a work of love and interest. The price is two dollars per year, paid in advance, and subscriptions should be sent by the quorum agent to the manager of the Era—Elder Alpha J. Higgs, Era office, 214 Templeton Building, Salt Lake City. Promptness and efficiency in dealing with this matter is expected.

It is a fortunate circumstance that this inauguration of better working conditions for the quorums of Seventies, and the beginning of the volume of the Era—volume XI—should start off together, viz., in the month of November. But is it not a co-ordination of circumstances brought about by the operation of the Spirit of the Lord upon the minds of the brethren rather than a matter of good fortune? So many things have conjoined for this new movement among the Seventies to augur success that those of us who have been watching its development cannot doubt but that

*"It Will It!"*

#### CONCLUSION.

And now, brethren of the Seventies, in conclusion: Be earnest in this work. Be thorough, patient, self-denying. A great opportunity has

come to us—let us make the most of it, and be grateful that it has come. Let no difficulties appall us. We can overcome them. Let us say of difficulties, what Napoleon said of the Alps, when the difficulty, if not the impossibility, of crossing them with an army was suggested, he answered:

*"There Shall Be No Alps!"*

REMEMBER! *To become a Seventy means mental activity, intellectual development, and the attainment of spiritual power.*

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### A SUGGESTED LIST OF BOOKS OF REFERENCE.

The following named books of reference will be especially useful in the present year's course of study. It is not expected, of course, that all our Seventies will be able to secure the entire collection suggested, but it would be well for our members to purchase so many of them as they can afford to buy as the beginning of a small personal library. The books recommended will not only be useful for the present year's lessons, but are standard books that will be useful in all the courses of study yet to be prescribed. Inasmuch as individuals may not be able to purchase these books, we suggest that it would be well for each quorum to take under consideration the propriety of the quorum as a body obtaining this complete list as the foundation of a quorum reference library, that might be available to all for preparation.

1. **"The Seventy's Indispensible Library:"** This consists of the Cambridge Bible, the Book of Mormon, The Doctrine and Covenants, Pearl of Great Price, (bound in one volume) and the Richards-Little Compendium; price, post-paid, \$9.00.

**Webster's New Standard Dictionary of the English Language**, adapted for High School, Academic and Collegiate Courses; price, \$1.50.

**The Works of Flavius-Josephus**, in one volume, by William Whiston, A. M., David McKay, Publisher, 23 South Ninth Street, Philadelphia, \$1.50.

**Dictionary of the Bible** (Dr. William Smith's). The most desirable edition of this work is the four volume edition of Prof. H. B. Hackett, D. D., published by Houghton-Mifflin & Co., Boston. It is a very valuable work and contains, "by universal consent, the fruit of the ripest biblical scholarship of England, and constitutes a library of itself, superseding the use of many books otherwise necessary." The price in leather binding, \$25.00. The Seventies individually may not be able to purchase this edition, but where quorums unite for the purchase of books this is the edition that should be secured.

There is, however, a one volume edition of this work, known as

**Smith's Smaller Dictionary of the Bible**, published by Fleming H. Revell Co., New York and Chicago, \$1.25, post-paid.

**Cyclopaedia of Biblical Literature**, edited by John Kitto, two volumes. S. W. Green's Son, Publishers, 74, 76 Beekmen St., New York. If Smith's Dictionary is not secured then the work next in value is the one here named.

**"A Commentary Critical and Explanatory of the Old and New Testament,"** Jamieson-Fausset-Brown, S. S. Scranton & Co., Hartford, Publishers. This is a very excellent work, and frequently quoted in the references and also in the notes of the present year's course of study. As remarked in one of the notes, the Elders who make up our ministry may not accept the doctrinal interpretation of this or any other commentary, yet its historical and critical treatises are among the most recent and valuable.

**The Old Testament History**, by William Smith, Harper & Brothers, Publishers, New York; price, \$2.00. This work is designed by the compiler and editor as a manual in relation to Hebrew history and on a par with the histories of Greece and Rome, generally used in our best schools. As a digest of Biblical History, it is a most valuable work.

**Dr. Smith's New Testament History**, with introduction, connecting the history of the Old Testament with the New, Harper Brothers, New York. This work stands in the same relationship to the New Testament History that the previously mentioned work does to the Old.

**"Illustrated Bible Treasury,"** edited by William Wright, D. D. To those who may have neither Cambridge or Oxford or Nelson Bible Helps, we recommend this as a very valuable collection of material, including a Concordance, a Dictionary and Maps, and upwards of 350 illustrations, on Bible subjects; price, post-paid, seventy-five cents.

As helps in the study of the Book of Mormon we recommend:

**Reynolds' Dictionary of the Book of Mormon.**

**Y. M. M. I. A. Manuals, Nos. 7, 8 and 9**, containing Elder Roberts' treatise on the Book of Mormon, including a consideration of External and Internal Evidences, price twenty-five cents per number.

**Defense of the Faith and the Saints** (just out from the press), price \$1.50.

**Y. M. M. I. A. Manual, No. 10;** subject, Modern Revelation, especially valuable in the study of the Doctrine and Covenants; price twenty-five cents. Manuals can be obtained from the Era office, Templeton Building, Salt Lake City.

**The Book of Abraham.** Its Authenticity as a Divine and Ancient Record, (Elder George Reynolds).

**The Improvement Era, organ of the Seventies and Y. M. M. I. Associations,** for current literature, comment and special articles on subjects of first year's Seventies' work, price \$2.00 per year, in advance.



# The Seventy's Course in Theology.

FIRST YEAR.

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## PART I.

### Outline History of the Seventy.

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#### LESSON I.

#### THE SEVENTY IN THREE DISPENSATIONS.

##### ANALYSIS.

- I. The Seventy in the Mosaic Dispensation.
  1. The Seventy Chosen.
  2. Their Spiritual Powers.
  3. Was the Sanhedrim a perpetuation of the Seventy.
- II. The Seventy of the Christian Dispensation.
  1. Organization of Quorums.
  2. Commission and Spiritual Powers.

##### REFERENCES.

Exodus xxiv: xi; Number xi: 16, 25. Note 1.

Luke x: 1-24. Smith's Bible Dictionary \* Art. "Seventy Disciples." Edersheim's "Jesus the Messiah," Vol II, Chap. v. Eccl. Hist., Eusebius, Chap. xii. Students' Eccl. Hist. pp. 17, 18. Notes 2, 3.

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\*Hackett edition, in four volumes, now and always quoted.

†I take occasion here to remark that by making reference to works such as Edersheim's Life of Jesus, Bible Dictionaries Ecclesiastical Histories, etc., it must not be understood that in making such references I approve the works, or even accept the correctness of the passages indicated. Such references are made that the student may consult the literature on a given point. He must make his own deductions as to the correctness of the statements and arguments of such authors. As for instance, in this very passage cited from Edersheim's really great work, I think him, in the main, wrong in his treatment of this subject of the Seventy, but our Seventies should know what so high an authority, as Edersheim is generally accepted to be, has said upon the subject.

## ANALYSIS.

## III. The Seventy in the Dispensation of the Fulness of Times.

1. The Organization of the First Quorum.
2. First Report to the Prophet.
3. Blessed in Kirtland Temple.
4. They lead Zion's Camp to Missouri.
5. Increase in the number of Quorums in Nauvoo and the West, Present Status.

## REFERENCES.

Notes 4, 5, 6, 7. Also History of the Church, Vol. II, 189-2 and notes; Ibid. Chap. xiii and notes. Ibid, p. 221, and note; Ibid, p. 346 (First Report of to the Prophet). Notes 8, 9, 10, 11, 12.

*SPECIAL TEXT: "God could not organize His kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got his Twelve and his Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter."*—JOSEPH SMITH.

## NOTES.

1. **The Seventy of the Mosaic Dispensation:** It is difficult to determine just what the relationship of the Seventy Elders of Exodus xxiv and 1, and Numb. xi: 16, 25, occupied in the Mosaic polity. Commenting on the passage in Exodus, a somewhat celebrated authority (Jamieson-Fausset-Brown's Commentary) says:

"An order of Seventy was to be created, either by a selection from the existing staff of Elders, or by the appointment of new ones, empowered to assist him [Moses] by their collective wisdom and experience in the onerous cares of government. The Jewish writers say that this was the origin of the Sanhedrim, or supreme appellate court of their nation. But there is every reason to believe that it was only a temporary expedient, adopted to meet a trying exigency."

Catholic commentators, however, positively assert that this appointment of the Seventy Elders "was the first institution of the Council or Senate, called the Sanhedrim, consisting of seventy or seventy-two Senators, or Counselors." (Douay Bible, foot-note, Numb. xi: 16-25.)

But Dr. William Smith, in his Old Testament History, says:

"The appointment of the Seventy Elders has often been regarded as the germ of the Sanhedrim. They seem rather to have been a Senate, whose office was confined to assisting Moses in the government, and ceased with the cessation of his leadership. No trace of the Sanhedrim is found till the return from the Babylonish captivity. It is more certain that the manner of their consecration prefigured the order of the Prophets. (Old Testament History, p. 185.)"

From all this it will be seen that much confusion exists among the learned with reference to the exact nature of the office of the Seventy. From the revelations of the Lord, however, to the Prophet Joseph Smith, we learn that the Priesthood existed in Israel in the days of Moses, but that "he took Moses out of their midst and the Holy Priesthood also," but that "the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory gospel" only. With this as a key, that is, with the knowledge that the "Holy Priesthood," meaning by that the higher, or Melchisedek Priesthood, existed in Israel in the days of Moses, it is fairly safe to conclude that the Seventy Elders of the two passages in question were really a quorum of the Seventy as we know it, and that perhaps the princes at the head of the twelve tribes of Israel may have occupied a position somewhat analogous to, if not identical with, that of the Twelve Apostles in the later Church, though it must be admitted that the latter suggestion, especially is merely conjecture. The conclusion with reference to the Seventy, however, takes on increased probability when the spiritual powers exercised by the Seventy described in Numb. xi: 24, 29, is taken into account; powers that are so nearly akin to those of the Seventy in the Meridian and later dispensations of the gospel.

**2. The Seventy of the New Testament:** The opinions of ecclesiastical writers with reference to the Seventy mentioned in Luke x, seem to be as hopelessly inconclusive as those held with reference to the Seventy in the Mosaic polity. Some, for instance, hold that "no power or authority was formally conferred upon the Seventy, their mission being only temporary, and indeed for one divine purpose; its primary object was to prepare for the coming of the Master in the places to which they were sent; and their selection was from a wider circle of disciples, the number being now seventy instead of twelve." So says Edersheim (*Jesus the Messiah*, Vol. II, p. 136), from which it appears that he does not regard the Seventy as permanent officers in the Church, because, as he assumes, their mission was temporary.

Whereas, on the other hand, Dr. Smith holds that "their office did not cease with the fulfillment of their immediate and temporary mission, but was to continue." (*Smith's Dictionary of the Bible*, Vol. IV, Article, *Seventy Disciples*.)

Jamieson-Fausset-Brown's Commentary, on the passage, says:

"The mission [i. e., of the Seventy], unlike that of the Twelve, was evidently quite temporary. All the instructions are in keeping with a brief and hasty pioneering mission, intended to supply what of general preparation for coming events, the Lord's own visit afterwards to the same "cities and places" would not from want of time, now suffice to accomplish; whereas the instructions to the Twelve, besides embracing all those of the Seventy, contemplate world-wide and permanent effects. Accordingly, after their return from this single missionary tour, we never again read of the Seventy."

"We never again read of the Seventy" should be limited, however, to

the books of the New Testament, for in the ecclesiastical writers which succeed the New Testament authors, mention is made of individual members of this body of Seventy, and of their labors. For instance, Eusebius has the following passage with reference to them.

"The names of our Savior's Apostles are sufficiently obvious to every one, from his gospels; but of the seventy disciples, no catalogue is given anywhere. Barnabas, indeed, is said to have been one of them, of whom there is distinguished notice in the Acts of the Apostles; and also in St. Paul's Epistle to the Galatians. Sosthenes, who sent letters with Paul to the Corinthians, is said to have been one of these. Clement, in the fifth of his Hypotyposes or Institutions, in which he also mentions Cephas, of whom Paul also says, that he came to Antioch, and "that he withstood him to his face;"\*—says, that one who had the same name with Peter the Apostle, was one of the Seventy; and that Matthias, who was numbered with the Apostles in place of Judas, and he who had been honored to be a candidate with him, are also said to have been deemed worthy of the same calling with the Seventy. They also say that Thaddeus was one of them; concerning whom I shall presently relate a narrative that has come down to us. Moreover, if any one observe with attention, he will find more disciples of our Savior than the Seventy, on the testimony of Paul, who says, that "he appeared after his resurrection, first to Cephas, then to the Twelve, and after these to five hundred brethren at once." Of whom, he says, "some are fallen asleep," but the greater part were living at the time he wrote." (Eccl. Hist. Eusebius, Chap. xiii.)

In the chapter following the one from which the foregoing quotation is taken, Eusebius refers to Thaddeus in the most positive manner as being one of the Seventy, and that he was sent by Thomas, the Apostle, to visit King Agbarus. (See Eusebius' Eccl. History, Chap. xiii.)

3. **Of Their Being More Than One Quorum of Seventy in the Meridian Dispensation:** In all comments upon the Seventy mentioned in St. Luke, chapter x, one thing seems to have been strangely overlooked; namely, that Jesus had appointed other quorums of Seventy before those mentioned by the third Evangelist. Such is the plain implication of the first verse in said chapter, to-wit:

"After these things the Lord appointed *other* Seventy also, and sent them two and two before his face," etc. Undoubtedly, it is in their collective capacity that they are referred to here, since the term "Seventy" is used in the singular; and before the appointment of this Seventy mentioned in Luke, Jesus had appointed "other Seventy," or quorums of Seventy, how many may not be determined. In I Cor.: xv, where Paul described the appearances of Jesus after the resurrection, it is said "that he was seen of Cephas (Peter), then of the Twelve, after that he was

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\*It will be observed from this statement that the "Cephas," or "Peter" whom Paul "withstood to his face" at Antioch, was not the chief Apostle Peter, but another "Cephas" or "Peter," one of the Seventy. I fear, however, that the testimony in Galatians ii, as to its being Peter, the chief Apostle, with whom Paul had his unfortunate controversy, is too strong to be overturned by this inference in Eusebius.

seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep." Now, taking the close relationship between the Twelve and the Seventy, the similarity of their mission and commission, (compare Luke x with Matthew x), and the fact that in the above quoted passage from Paul the appearances of Jesus is spoken of as being associated with Peter, then with the Twelve, and then of five hundred brethren at once, may it not be that those 500 brethren were those who held similar authority with the Twelve Apostles, namely, the Seventy, which would make, allowing for slight discrepancy and perhaps the attendance of the Twelve Apostles, among the five hundred, seven quorums of Seventy. (See Doc. & Cov. Sec. cvii: 95.) This is admittedly conjecture, and yet conjecture upon which strong probability attends.

**4. The Prophet's Vision of the Order in Church Government:** It is evident from the account given in the history of the Prophet Joseph Smith, that the organization of the Twelve and the Seventy grew out of a vision he had concerning the order of Church organization, since both in his history and also in the revelation contained in the Doc. & Cov. Sec. 107, he repeatedly makes mention of that vision. In the minutes of the meeting at which the organization of the Twelve began, it is written that "President Smith then stated that the meeting had been called because God had commanded it; and it was made known to him by vision and by the Holy Spirit." (History of the Church, Vol. II, p. 182, also note.)

In the revelation above referred to, describing the order of the Seventy, the Prophet says: "It is according to the vision, showing the order of the Seventy, that there shall be seven presidents to preside over them, chosen out of the number of the Seventy."

**5. The First Quorums of Seventy Chosen from Zion's Camp:** The first and second quorum of Seventy was made up, in the main, from that band of men who constituted Zion's camp, the camp, it will be remembered, that went up to the deliverance of the Saints who had been expelled from Jackson county in 1833. In the meeting referred to in the foregoing note, at which the Twelve were organized, it is stated that the Prophet related some of the circumstances attendant upon the journey of Zion's camp; its trials, sufferings, etc., and said, "God had not designed all this for nothing, but he had it in remembrance yet; and it was the will of God that those who went to Zion (i. e., Missouri) with the determination to lay down their lives if necessary, should be ordained to the ministry and go forth to prune the vineyard for the last time." (History of the Church, Vol. ii, p. 182.) In an address to certain Elders assembled in Kirtland soon after the Seventy were organized, the Prophet said:

"Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door

to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got his Twelve and his Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter." (History of the Church, Vol. II, p. 182 in note.)

From this, it appears, that the character of men who attain unto this high station in the Priesthood of God should be men who have made sacrifices for the work of God, or who are perfectly willing to make such sacrifices, even to laying down their lives for the cause.

**Organization of the Seventy in Dispensation of the Fullness of Times:** The organization of the Seventies in the dispensation of the fulness of times began on the 28th of February, 1835, when, according to the History of the Prophet Joseph, "The Church in council assembled, commenced selecting certain individuals to be Seventies from the number of those who went up to Zion with me in the camp (i. e., Zion's camp); and the following are the names of those who were ordained and blessed at that time (names omitted), to begin the organization of the first quorum of Seventies, according to the visions and revelations which I have received. The Seventies are to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them." (History of the Church, Vol. II, p. 201-302. See also notes on the text of those two pages.)

**7. President Joseph Young's Account of the Organization of the First Quorums of Seventy:** The account of the organization of the Seventy given by the late Joseph Young, brother of President Brigham Young, who became the First President of the Seventy in this dispensation, is too important to be omitted, and therefore is given here in extenso:

"On the 8th day of February, in the year of our Lord 1835, the Prophet Joseph Smith called Elders Brigham and Joseph Young to the chamber of his residence, in Kirtland, Ohio; it being on the Sabbath day. After they were seated, and he had made some preliminaries, he proceeded to relate a vision to these brethren, of the state and condition of those men who died in Zion's Camp, in Missouri. He said, "Brethren. I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more." At this relation he wept, and for some time could not speak. When he had relieved himself of his feelings, in describing the vision, he resumed the conversation, and addressed himself to Brother Brigham Young. Said he to him, "I wish you to notify all the brethren living in the branches, within a reasonable distance from this place, to meet at a General Conference on Saturday next. I shall then and there appoint twelve special witnesses, to open the door of the gospel to foreign nations, and you," said he (speaking to Brother Brigham), "will be one of them."

He then proceeded to enlarge upon the duties of their calling. The interest that was taken on the occasion of this announcement, produced

in the minds of the two Elders present a great sensation, and many reflections; having previously notified Brother Brigham Young that he would be one of the witnesses, but said nothing to Joseph until he had exhausted much of his feelings in regard to the Twelve, which took up some little time.

"He then turned to Elder Joseph Young with quite an earnestness, as though the vision of his mind was extended still further, and addressing him, said: "Brother Joseph, the Lord has made you President of the Seventies."

"They had heard of Moses and seventy Elders of Israel, and of Jesus appointing other Seventies, but had never heard of Twelve Apostles and of Seventies being called in this Church before. It was a strange saying, "The Lord has made you president of the Seventies," as though it had already taken place, and it caused these brethren to marvel.

"The Prophet did not say that any others would be called to be the bearers of this message abroad, but the inference might be clearly drawn, that this was his meaning, from the language he used at the time.

"Agreeable to his request to Elder Brigham Young, the branches were all notified, and a meeting of the brethren in General Conference was held in Kirtland, in the new school house, under the printing office, on the following Saturday, February 14th, when the Twelve were appointed and ordained, and the Conference adjourned for two weeks.

"Pursuant to this adjournment, the Conference convened on Saturday, the 28th of that month, when the first quorum of Seventies were appointed and ordained, under the hands of the Prophet, his Counselors, and others.

"Adjourned meetings were held from time to time, and the second quorum of Seventies were appointed and ordained."

**8. The First Report of the Seventy:** The first report that the Seventies made of their labors seems to have given very great satisfaction to the Prophet. Under date of December 28, 1835, (less than a year after their organization) the Prophet says:

"This day the Council of the Seventy met to render an account of their travels and ministry, since they were ordained to that Apostleship. The meeting was interesting, indeed, and my heart was made glad while listening to the relation of those that had been laboring in the vineyard of the Lord, with such marvelous success. And I pray God to bless them with an increase of faith and power, and keep them all, with the endurance of faith in the name of Jesus Christ to the end." (History of the Church, Vol. II, p. 346.)

**9. The Anointing of the Seventy:** The Seventies were privileged to receive their washings and anointings in the Kirtland Temple preparatory to its public dedication. The Presidency of the Seventy received their anointing and blessing under the hands of the Twelve Apostles on the 22nd of January, 1836; and had sealed "upon their heads power and authority to anoint their brethren"—the members of their quorums. (History of the Church, Vol. II, p. 383.) Under date of the 30th of January, 1836, members of the quorums were anointed and blessed, of which circumstance the Prophet says:

"In the evening, went to the upper room of the Lord's house, and set the different quorums in order. Instructed the presidents of the Seventy concerning the order of their anointing, and requested them to proceed and anoint the Seventy." (History of the Church, Vol. II, p. 383.)

**10. The Seventy Sustained as Apostles:** During the dedicatory services in the Kirtland Temple, March 27, 1836, when the various officers of the Church were sustained, the Seventies were sustained as "Apostles and special witnesses to the nations to assist the Twelve," etc. I quote the passage in full.

"I then called upon the quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to by rising. I next called upon the quorums and congregation of Saints to acknowledge the presidents of Seventies who act as their representatives, as Apostles and special witnesses to the nations, to assist the Twelve in opening the gospel kingdom among all people, and to uphold them by their prayers, which they did by rising." (History of the Church, Vol. II, p. 417-18.)

**11. The First Council of Seventy Lead Kirtland Camp to Missouri:** Perhaps the greatest work achieved by the First Council of the Seventies in their organized capacity, was the organization of the Kirtland Camp, and leading it from Kirtland, Ohio, to Adam-ondi-Ahman, Missouri, a distance of 860 miles. The camp numbered 105 families, 529 souls in all. They left the vicinity of Kirtland on the 6th day of July, 1838, and arriving at Adam-ondi-Ahman on the 4th of October, of the same year. A full history of the organization of this camp and its journey is to be found in the History of the Church, Vol. III, p. 87 to 148.

**12. Increase of Quorums at Nauvoo:** At the October Conference, 1844, the number of the Seventy was greatly increased. On the third day of the conference, "Elder George A. Smith moved that all in the Elders' quorum under the age of thirty-five should be ordained into the Seventies', if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously." Enough members were added to make in all eleven quorums, and forty more were ordained to be part of the twelfth quorum. (See minutes of Conference, "Times and Seasons," Vol. V, p. 695-696.) By the first of January, 1845, the number of quorums had increased to fourteen, and a Seventies' library was started, which caused the editor of the "Times and Seasons" to exclaim:

"Ten years ago but one Seventy, and now fourteen [quorums of] Seventies, and the foundation for the best library in the world. It looks like old times when they had 'Kirjath Sapher,' the City of Books. (Times and Seasons, Vol. V, p. 762-3.)

Meantime the Seventies had built a large brick hall in Nauvoo, known as the "Seventies' Hall," and on the 26th of December, 1844, this building was dedicated with imposing ceremonies extending through an entire



week. Most of the members of the Council of the Apostles participated in the dedicatory services. It may be of interest for the Seventies to know that the heroic hymn, "The Seer, the Seer, Joseph the Seer," by the late President John Taylor, was written for these services though dedicated by the author to President Brigham Young. (Times and Seasons, Vol. V, p. 767.) The arrangement was made for two quorums to be in attendance at the dedication each day with their wives and children and a number of invited guests. By this time there were fifteen quorums in existence. By the 19th of January, 1846, the number of quorums had increased to thirty. (Times and Seasons, Vol. VI, p. 1096.) Whether or not any more quorums than these were organized in Nauvoo we do not know.

13. **Status of the Quorums Since Nauvoo Times:** For some time after the settlement of the Church in Utah some confusion existed in relation to the quorums of Seventy, and the members of the respective quorums were so badly scattered that they convened in what were known as "mass quorums," consisting of all the Seventies living in a stake or ward, without regard to the particular quorum to which they belonged. In the year 1883, however, a movement was set on foot to put the quorums in order, and the Presidency of the Church issued the following instructions on the subject of

#### THE ORGANIZATION OF THE SEVENTY.

SALT LAKE CITY, U. T., April 13, 1883.

In the organization of these quorums in October, 1844, there were ten quorums, each provided with seven presidents, which presidents constituted the First Quorum of Seventies, and of which the First Seven Presidents of the Seventies were members, and over which they presided. But as the Seventies have greatly increased, these regulations will not apply to the present circumstances; and furthermore, the First Quorum, according to the present organization, has not acted in a quorum capacity, but it would seem there are duties devolving upon its members, as a quorum, that may require their official action.

The First Quorum of Seventies may be composed of the First Seven Presidents of the Seventies, and the senior president of the first sixty-four quorums. These may form the Seventy referred to in the Book of Doctrine and Covenants, and may act in an official capacity as the First Quorum of Seventies.

The senior presidents of the other quorums, over and above the sixty-four, may meet with the First Quorum in their assemblies in any other than an official capacity; but in case of the absence of any of the members of the First Quorum, they can act, in the place of such members with the First Quorum during such absence, in any cases of importance that may arise.

The headquarters of the different quorums, and the records thereof, may be distributed throughout the various Wards and Stakes, under the direction of the First Seven Presidents, as the number of the Priesthood residing in such localities may seem to justify and any vacancies that exist, either in the presidency or membership of the different quorums may be filled by the ordination of persons residing in the locality in which the respective quorums are organized.

Any of the members or presidents of other quorums who are in good standing may have the privilege of joining the quorum located in the district in which they reside; but in such cases they should first obtain a certificate as to their standing in the quorum from which they desire to withdraw; to obtain which it would only be necessary to procure a certificate of their good standing from the Bishop of the Ward to which they belong, provided their names are found upon the record of their quorum as in good standing.

The presidents of the quorums residing in the district where their respective quorums are organized shall have a general supervision of all the Seventies residing in their district.

In all cases where members of quorums are called in question, a majority of their respective quorums will have jurisdiction in all cases involving their standing in the quorum, but in case there is not a majority residing in the district where the quorum is organized, or in the case of scattered members, the members present should investigate the matter and report their findings to the First Seven Presidents. Any complaints regarding the presidents of quorums should be made to the First Seven Presidents of the Seventies, who may suspend such presidents, if their conduct seem to justify it, pending the action of the First Quorum. Any presidents or members from whom fellowship has been withdrawn by the quorums, should be reported to the High Council having jurisdiction.

The Seventies, when abroad, if anything should occur requiring their supervision, in the absence of other authorities, may act upon the case of any delinquent belonging to the Seventies, and should report their decisions to the First Seven Presidents of the Seventies.

Your Brethren in the gospel,

JOHN TAYLOR,  
GEORGE Q. CANNON,  
JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ  
of Latter-day Saints.

*A revelation given through President John Taylor, at Salt Lake City, Utah Territory, on Saturday, April 14th, 1883, in answer to the question: "Show unto us thy will, O Lord, concerning the organization of the Seventies."*

What ye have written is my will, and is acceptable unto me: and furthermore,

Thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear me and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and the establishment of my Zion. For ye are my Priesthood and I am your God. Even so. Amen."

Under the instructions given in the foregoing communication and revelation, the First Council of the Seventy have proceeded with the work of increasing the quorums and managing their affairs. The quorums now number 151, giving to the foreign ministry of the Church a body of men numbering about ten thousand.

## LESSON II.

### THE ORGANIZATION AND DUTIES OF THE SEVENTY.

#### ANALYSIS.

- I. **The Priesthood.**
  1. Definition, and the Grouping of Powers and Officers.
- II. **The Church: Defined.**
  1. The Depository of Revealed Truth.
  2. Of Divine Authority—Her Commission.
- III. **The Mission of the Church.**
  1. Proclamation of the Truth.
  2. Perfecting the Lives of Those Who Receive Her Truth.
- IV. **The Foreign Ministry.**
  1. The Twelve Apostles.
  2. The Seventy.
  3. Special Duties of the Seventy.

#### REFERENCES.

Note 1; Alma xiii; D. c. & Cov. Sec. 84; Sec. 107; Compendium \* pp. 64-73. History of the Church Vol. II, Chap. 33; Vol IV, Chap. II; Outlines Eccl. History, Part IV, Sec. v. The Gospel †pp. 210-216.

Note 2. I Corinthians xii. Articles of Faith. (Talmage) Lecture XI. Compendium pp. 157-158. Book of Mormon, Mosiah 5: 7-12. Doc. & Cov. Sec. 76; 50-70. The Gospel pp. 216-227.

Note 3; Eph. iv: 4-17. The Gospel pp. 216-227. History of the Church Vol. II. pp. 476-489.

Note 4. 5, 6. Doc. & Cov. Sec. 107; also Sec. 124; 138-140. History of the Church, Vol. III, † Chap. xxvi. Luke x; Outlines Eccl. History || Sec. v, p. 336-7, p. 300; also pp. 343-6. Also note 7.

*SPECIAL TEXT: "Wherefore now, let every man learn his duty, and to act in the office in which he is appointed, in all diligence." Doc. and Cov., Sec. 107.*

#### NOTES.

1. **Priesthood.** Priesthood is authority which God gives to man, by which man is made an agent of God, authorized to speak, act, and administer in the divine name, and have his words and administrations of

\*Richards and Little's, of "The Seventy's Indispensible Library," always meant.

†Third edition always quoted.

‡"After all that has been said, the greatest and most important duty is to preach the Gospel."—Joseph Smith.

||Third edition always quoted.

binding effect as if done by the Lord himself; provided, of course, said administrations are in accordance with the divine directions or instructions, within the limits of the authority confirmed upon the agent, performed in righteousness and relate to the matters for which the divine authority was given to man.

Necessarily this delegated authority is one in kind;\* it is simply authority given of God to man by which man is authorized to act in God's stead in relation to certain things; but its powers are grouped in various ways for the purpose of facilitating the administration of its government. First, its powers are grouped with reference to temporal and spiritual affairs; the division of the Priesthood which has charge more especially of spiritual affairs is called the Melchisedek Priesthood; that which has charge more especially of temporal affairs, the Aaronic Priesthood. The officers of the Melchisedek Priesthood are, Apostles, Prophets, Patriarchs, High Priests, Seventies, Elders; of the Aaronic Priesthood: Bishops (who are High Priests, ordained to be Bishops and constitute the Presidency of the Aaronic Priesthood), Priests, Teachers, Deacons.

While this division of the Priesthood, or this grouping of its officers with reference to spiritual and temporal labors, assigns one to spiritual and the other to temporal concerns, it must not be thought that there is anything rigid in said division of labor; that the Aaronic Priesthood is excluded from participation in spiritual labors; or that the Melchisedek Priesthood is excluded from dealing with temporal affairs. The line of demarkation,† as a matter of fact, is crossed by each division; some of the duties of the Aaronic Priesthood are spiritual, and some of the duties of the Melchisedek, temporal. This division then rests upon the fact that the duties assigned the Aaronic priesthood are chiefly temporal, and the duties of the Melchisedek chiefly spiritual.

Another division of the Priesthood may be said to exist within the Melchisedek Priesthood, which is also a division with reference to its labors, viz., the foreign ministry and the home ministry, of which more is to be said later.

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\*"There are two Priesthoods spoken of in the Scriptures, viz., the Melchisedek and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchisedec Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven." (History of the Church, Vol. IV, pp. 207, *et. seq.*)

†Therefore, in viewing the Church as a whole, we may strictly denominate it one Priesthood." (History of the Church, Vol. II, p. 478.)

†The distinction in the terms "temporal" and "spiritual" are used in connection with this subject that man may understand; that is, God adapts himself to man's terms, but with God there is no such distinction as temporal and spiritual, but all things are spiritual. (See Doc. & Cov., Sec. 29: 31-35.)

2. **The Church.** The Church may be said to arise from the Priesthood. Comprehensively defined it may be said to be an organization of people—including all officers and members—who believe in and endeavor to incorporate in their lives God's Truth; who have obeyed the ordinances or sacraments appointed of God for salvation and admission into his Church; whose officers are of divine appointment and commission, (that is, possessed of divine authority, the Priesthood) guided by an ever present inspiration from God, and walking within reach of an ever present and continuous source of immediate revelation.

The Church is the depository of God's revealed truth. Man may be able by searching to find out many truths. What he has learned by study, by investigation, aided by the inspiration of the Lord—for "there is a spirit in man, and the inspiration of the Almighty giveth them understanding"—amounts to very much; but there are some things which even by searching man may not learn. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"\* The inference in the scripture is, and the fact is, that the answer must be, no. God can not be perfectly known, only as he reveals himself to man; man can know his relationship to God only as God is pleased to reveal it; man can only know the terms and means of his salvation as the Lord reveals it; and these revelations, when he has one in the earth, God gives to his Church; these truths which man by searching, by his own wisdom, may not find out in their perfection—God deposits with his Church—hence the Church is the depository of God's revealed truth—she receives and is the custodian of the Gospel.

And not only is the Church the depository of revealed truth; but she is also the depository of the divine authority; she, in organized capacity, holds as content the Holy Priesthood; and she has commission and agency to dispense the truth and administer through her instrumentalities all the ordinances of the gospel.

3. **The Mission of the Church:** The Church of Jesus Christ of Latter-day Saints was brought into existence for the accomplishment of two great things: first, the proclamation of the truth concerning man's salvation to all the world; and second, the perfecting of those who accept that truth. The Church is organized with reference to the accomplishment of these two purposes, and has, for the accomplishment of those purposes, a foreign ministry and a home ministry. In defining the duties of a Seventy it is with the foreign ministry that we have to deal.

4. **The Foreign Ministry.** The business of the foreign ministry is to make proclamation of the gospel in all the world, and gather, as soon as wisdom dictates, those who accept it into the organized stakes of Zion. This foreign ministry, strictly speaking, is composed of the Twelve Apostles and the quorums of the Seventy.

5. **The Twelve:** "The twelve traveling counselors are called to be

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\*Job xi: 7.

the Twelve Apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling. \* \* \* \* The Twelve are a traveling presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews. \* \* \* \* The Twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews.” (Doc & Cov., Sec. cvii.) This is the special calling of the Twelve Apostles, and the calling of the Seventy is like unto it.

6. **The Seventy:** “The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the Church in the duties of their calling. \* \* \* \* The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling High Council, in building up the Church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews. \* \* \* \* It is the duty of the traveling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others. \* \* \* \* And these Seventy (the reference is to the whole body of that Priesthood) are to be traveling ministers unto the Gentiles first, and also unto the Jews. \* \* \* \* Whereas other officers of the Church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the Church.” (Doc. & Cov., Sec. cvii.)

When the Church was set in order at Nauvoo, in 1841, by direction of a revelation (Doc. & Cov., Sec. cxxiv.) after naming the First Seven Presidents, who were to preside over the quorums of Seventies, the Lord said: “Which quorum is instituted for traveling Elders to bear record of my name in all the world, whenever the traveling High Council, my Apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of Elders is, that one is to travel continually, and the other is to preside over the churches from time to time: the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.”

In these passages the special calling and duties of the Seventies are so clearly set forth that neither comment nor amplification is necessary, since these foregoing quotations are the word of the Lord, and evidence the fact that the Twelve, with the Seventy, constitute the foreign ministry of the Church. They are special witnesses of God and Christ to the truth of the gospel, and that is their special and peculiar calling in

the Church. Not that the whole responsibility of preaching the gospel rests upon the Twelve and the Seventy alone. That responsibility rests upon the whole body of the Church. These quorums, the Twelve and Seventy, are merely the instrumentality through which the Church discharges its obligations to the people of the world in making known to them the truth.

7. **President Joseph F. Smith on the Calling of the Seventy:** We have also in the Church today, I am informed, 146 quorums of Seventy. [the number in 1904]. These constitute a body of Elders of somewhere in the neighborhood of 10,000 men, whose special duty it is to respond to the call of the Apostles to preach the gospel, without purse or scrip, to all the nations of the earth. They are minute men. It is expected that they will be ready, whenever they are called, to go out in the world, or to go out to the various organizations of the Church to fulfill missions and to perform such duties as shall be required of them, in order that the work of the Lord and the work of the ministry may be upheld and sustained and carried on in the Church and throughout the world. These councils or quorums of Seventy are not always full, a full council being 70 Elders. But there are approximately 10,000 Elders who now hold that position in the Church. They are called to an apostolic calling. They are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls the testimony of Jesus Christ, which is the spirit of prophecy; that they will be full of light and of the knowledge of the truth; that they will be enthusiastic in their calling, and in the cause of Zion, and that they will be ready at any moment, when required, to go out into the world, or anywhere throughout the Church and bear testimony of the truth, preach the gospel of Jesus Christ, and set examples before the world of purity, love, honesty, uprightness and integrity to the truth. (The General Conference Reports, October 6th, 1904, p. 3.)

## LESSON III.

### THE ORGANIZATION AND DUTIES OF THE SEVENTY. (Continued.)

#### ANALYSIS.

- I. Of Other Than the Special Labors of the Seventy.
- II. Quorum Organization.
  1. Presidents.
  2. Members.
  3. Effectiveness of the Quorum Organization.
- III. The First Quorum of Seventy.
  1. Jurisdiction—Local, General.
  2. Limitation in the Choice of Presidents.
  3. Distinction and Authority of the First Quorum.  
Summary.
- IV. The Seventy to be an Educated, Trained Ministry.
  1. Need of Knowing the Truth in Order to Teach It.
  2. Admonition of the Lord to the Elders.

#### REFERENCES.

Note 1. Doc. & Cov. Sec. 107; 8-10, 34. Note 2.

Note 3. Doc. & Cov. Sec. 107; 93-98; Note 4, 5.

Note 4. Doc. & Cov. Sec. 107; 25, 33\* Art. of Faith. (Talmage) p. 214. Outlines Eccl. Hist. Sec. v, p. 344.

Note 6. Doc. & Cov. Sec. 88; 77, 8, 117, 118. Ibid Sec. 130; 18-21. Sec. 131; 6. Brigham Young on Education, Contributor Vol. X, pp. 281-283; Mormon Point of View in Education, Improvement Era Vol. II, pp. 119 et seq. Doc. & Cov. Sec. 84; 85. Note 7.

*SPECIAL TEXT: Let it become a special conviction with all, that to become a Seventy means mental activity, intellectual development, and finally spiritual power.*

*"All are to preach the gospel by the power and influence of the Holy Ghost; and no man can preach the gospel without the Holy Ghost."—JOSEPH SMITH.*

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#### NOTES.

1. Of Labors Other than Special that Seventies May Perform: While preaching the gospel unto all nations is the special business of the Twelve and Seventy, it must not be thought that that is the only

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\*Compare verse 33 with verse 32: also verses 25 and 26, with verses 23 and 24, Doc. & Cov., Sec. 107.



function which the Seventy may discharge. As on occasion the High Priests and Elders and members of the lesser Priesthood can be used to assist in the work of the foreign ministry (Doc. & Cov., Sec. 84: 106-111), so also, when at home, and not engaged in the special work of their calling, the Seventy may be employed in the home ministry, and assist the standing ministry in the wards and stakes of Zion in perfecting the Saints and edifying the body of Christ until they shall all come unto a unity of the faith and the knowledge of the Son of God, "unto the measure of the stature of the fulness of Christ." Paul, in his most excellent description of the Church organization, likens it unto the body of a man. Accepting his illustration it may be said that the foreign ministry may be regarded as the right arm of the Church, and the home ministry as the left arm. Now, because one is the right arm and one the left, shall either refuse to assist the other at need? Or shall this organization (the Church), which is said to be the "body of Christ," be as effectual in the performance of its functions as the natural body of man is, and in every case of need have the right hand come to the assistance of the left, and *vice versa*? Right reason will approve an affirmative answer.

**2. Power of the Melchisedek Priesthood:** The Melchisedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things. The Presidency of the High Priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the Church. High Priests after the order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things; and also in the office of an Elder, Priest, (of the Levitical order), Teacher, Deacon, and member." (Doc. & Cov. Sec. 106: 8-10.)

While the statements here made about the higher officers of the Church administering in the lower offices—a High Priest officiating in the office of Elder, Priest, Teacher or Deacon—are limited to High Priests, yet the principle holds good as to Seventies also. Besides note the statement, "The Melchisedek Priesthood holds the right of presidency and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things;" and as the Seventy holds this Melchisedek Priesthood, he may, under the direction of the presidency (See *Ibid* verse 10), administer in any of the offices of the Church; also this has always been the practice of the Church; and the practice of the Church, generally speaking, is the best interpretation of the scripture.

**3. Organization of the Seventy.** The quorums of Seventy are organized with special reference to their calling as the foreign ministry of the Church. It will be observed that their organization is different from that of every other quorum in the Church, for whereas in all other quorums of the higher Priesthood the presidency consists of one president and two counselors, in the quorum of the Seventy there are seven presidents of equal power and authority. That is to say, there is not

one president and six counselors, but each of the seven is a president and in power and authority is equal with his fellow-presidents; but for the sake of order the right of presidency is recognized as being vested in the senior president by ordination. "And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the Seventy. And the seventh president (counting from the one last ordained) of these presidents is to preside over the six." In the absence of the senior president the next senior in ordination becomes the acting president. By this simple arrangement all confusion as to the right of presiding is obviated, for no sooner does the council of a quorum or any part thereof convene, than each president knows at once upon whom the responsibility of presiding rests, let them meet where they may.

By virtue of having seven presidents a quorum of Seventy is not easily disorganized, and this doubtless was one of the objects in view in this arrangement. One, two, three, or even six of the presidents could be sent abroad upon missions (although that is not likely to be the case at any one time) and yet the quorum would have a president left, who, with the quorum, would be competent to transact whatever of business might be necessary for that quorum.

Other duties and advantages growing out of this organization are apparent on a little reflection. Suppose, for instance, that a quorum of Seventy should be sent out bodily to preach the gospel, as the quorum of the Twelve at times have been. You would then have an organization which could be broken up into seven groups of ten men each, with a president for each group. These groups could be broken up into five pairs, and the Elders travel two and two, as the law of the gospel requires. It can be readily seen that such a quorum could be a flying column, capable of being broken up, first into groups and sent into different districts; and the groups again broken up into pairs and spread out over a wide area of country. The pairs could be called together in groups of ten for conference, for adjustment and rearrangement of traveling companions, and the groups occasionally brought together in quorum conference, report, or transact whatever business might be necessary, and again be scattered into fields of labor. In all of which there appears the very finest adaptation of means to an end; and also there appears more than mere human wisdom displayed in this organization of the quorums of the foreign ministry.

**4. Of the First Quorum of the Seventy:** In the revelation before quoted it is said: "And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy. \* \* \* And these seven presidents are to choose other Seventy besides the first Seventy, to whom they belong, and are to preside over them; and also other Seventy, until seven times seventy, if the labor in the vineyard of necessity requires it."

It must not be understood that this passage limits the number of quorums to seven times seventy, for the Prophet, at the time the quorums were being organized, stated that "If the first Seventy are all employed and there is a call for more laborers, it will be the duty of the seven presidents of the first Seventy to call and ordain other Seventy, and send them forth to labor in the vineyard, until if needs be, they set apart seven times seventy, and even until there are 144,000 thus set apart for the ministry." (See Church History, Vol. II: 221 and Notes.)

It will be observed in the quotation from the Doctrine & Covenants above that provision is made that the presidents of Seventy are to be "chosen out of the number of the Seventy." It is because of this special provision that when inadvertently High Priests have been selected for presidents of Seventy they have taken their place again in the quorum of High Priests and others from among the Seventy, as provided by the law of God, chosen to fill their place. It will also be observed that the council of the First Seventy, in addition to presiding over their own quorum (the first), have a general presidency over all the quorums of the Church. It is this first quorum, members and presidents together, which constitutes what, by way of explanation, we may call *the* quorum of Seventy, the quorum of which it is said that they are equal in authority to the quorum of the twelve special witnesses, or Apostles."

5. **Summary.** It may be said by way of recapitulation that the Seventy hold the Melchisedek Priesthood; that with the Twelve, under whose directions they labor, they constitute the foreign ministry of the Church: that their special calling is to travel and preach the gospel in all nations, first to the Gentiles and then to the Jews; that they can, on occasion be employed in the work of the ministry at home, because their Priesthood authorizes them to do good and bring to pass righteousness wherever they may be, and when acting in order and under the direction of the Twelve Apostles they may do whatever is necessary to be done in order to accomplish the purposes of God, whose ministers they are; but their organization has particular reference to their special work of preaching the Gospel in all the world.

6. **An Intelligent and Informed Ministry Contemplated in the Church:** After this brief review of the organization and duties of the Seventies, it must be clearly manifest that it is the imperative duty of those holding this office in the Priesthood to make careful and thorough preparation to discharge the responsibilities of their high calling as the ambassadors of the Lord Jesus. Being special witnesses of the name of Christ in all the world, preachers (i. e., teachers) of the gospel, and authorized under the direction of the Twelve Apostles to act in the name of the Lord in "building up the Church and regulating all the affairs of the same in all nations" (Doc. & Cov. Sec. cvii), it behooves them to become witnesses who understand the truth of which they testify, skilled workman, ambassadors of whom the Master need not be

ashamed. It is evident that the Lord never designed that his ministry should be an ignorant ministry; for to the early Elders of his Church, in this last dispensation, when instructing a number of them to prepare for labor in the vineyard, he said:

“And I give unto you a commandment that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand. Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms. That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. \* \* \* Therefore, verily, I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek, ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.” (Doc. & Cov. Sec. 88: 77, 78, 79, 80 and 117, 118.)

The instructions then given to the Elders of the Church are still applicable to men engaged in the same ministry, and charged with like responsibility.

Elsewhere I have said, on the foregoing passage from the Doctrine and Covenants:

“I think I may safely challenge any one to point out a broader field of knowledge than is here indicated. It includes all spiritual truth, all scientific truth, all secular knowledge—knowledge of the past, of the present, of the future; of the heavens, and of the earth. A knowledge of all countries, their geography, languages, history, customs, laws and governments—everything in fact that pertains to them. There is nothing in the heights above or the depths below that is not included in this field of knowledge into which the commandment of God directs his servants to enter. I may claim for it that it includes the whole realm of man’s intellectual activities. And the doctrine that whatever principles of intelligence man attains unto in this life will rise with him in the morning of the resurrection—this doctrine that nothing acquired in respect of knowledge is ever lost, must forever form the most powerful incentive to intellectual effort that possibly can be conjured up by the wit of man. So that, referring to the acquirement of knowledge, and intellectual development, Mormonism at once both indicates the broadest field and furnishes the grandest incentive to intellectual effort.” (“The Mormon Point of View in Education,” Improvement Era, Vol. II, p. 119.)

Commenting once upon the above passages from the Doctrine and Covenants, the writer remarked:

“I trust no one will receive the impression that I leave out of consideration, or have not attached proper importance to the part which the Spirit of God takes in these things (the preaching of the gospel). I think there is no one with whom I am acquainted that believes more

fervently than I do that in order to succeed in preaching the gospel one must do so by the gift and by the power of the Holy Ghost. I know that the Lord has given instruction to the Elders of the Church that separates their methods of work, as wide as day is separated from the night, from those methods of preaching adopted by the world—I know that he has said: “Think not what ye shall say, but in the very hour that it is needed it shall be given to you that which you shall say.” But while I remember that, I remember also the admonition which he has given to the Elders in the self same passage, to the effect that they should “treasure up continually the words of life,” a part of the instruction that I have sometimes thought is too much neglected. I believe we shall best succeed if, when treasuring up the words of life, we do it systematically; that instead of being like an unwise builder who throws into one promiscuous heap lime, sand, bricks and frames, together with a hundred and one other materials that enter into the construction of his building, that each be placed by itself, carefully stored away where the workmen can readily find it and bring each part to the building as the builder has need. So, I say, systematize your efforts in reading, in thought, in speech, and after you have done all that, I believe that you will have all the more claim upon the Spirit and blessing of God. After you have made the attempt to carry out the instructions which our Father in heaven has given in respect of storing your minds with the words of life, you can then go to him saying: Father, I have done all I can with the powers thou hast placed at my command, now help me by thy grace; and bless all that I have done, and the honor and praise and the glory shall be thine.” Under these circumstances, if your efforts be accompanied by secret prayer before God, who hears in secret and rewards openly, he will bless your ministry beyond all your expectation. (“Preparation for the Ministry,” a discourse delivered in Salt Lake Tabernacle, Oct. 28, 1894.)

# PART II.

## A Study of the Hebrew Scriptures.—The Old Testament.

### LESSON I.

#### THE ANTIQUITY, CLASSIFICATION AND CHARACTER OF THE OLD TESTAMENT.

##### ANALYSIS.

##### I. Definitions of the Term "Bible."

##### II. Antiquity of the Old Testament Writings.

##### III. Classification of the Old Testament Books.

1. The Law;
2. The Prophets;
3. The Writings or Hagiographa;
4. The Apocrypha.

##### REFERENCES.

The Seventies Bible Dictionary word, "Bible;" (a) also, other Bible Helps; "Smith's Dictionary of the Bible;" (b) "Cyclopaedia Biblical Literature," (Kitto); "The Gospel," (Roberts), Chap. vi (c).

Notes 1 and 2. Josephus' Antiquities of the Jews, Book XX, Chap. x. Josephus' Preface to Antiquities of the Jews; "Commentary Critical and Explanatory;" (d) The Gospel, (Roberts), Chap. vi and vii, Book of Mormon, I Nephi, chap. v: 10-13; Y. M. M. I. A. Manual, 1903-4, on the Book of Mormon, Part I. Chap. I, II. Pearl of Great Price, Chap. 1; History of the Church Vol. I, p. 98.

Josephus vs Apion, Bk. 1. (See note 1). The Gospel, (Roberts), Chap. vi; Dr. Smith's Old Testament History, Appendix 1, pp. 651-3. The Seventy's Bible Dictionary, Art. Bible, subdivision "Structure of the Bible;" Ibid. Art. Apocrypha. Oxford and other Bible Helps.

*SPECIAL TEXT: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—JESUS.*

(a) It will be understood that by "Seventies' Bible," is meant throughout the Bible selected for the "Seventies' Indispensable Library," "The Teacher's Bible," Cambridge edition.

(b) Hackett edition always quoted.

(c) Third edition always quoted.

(d) This work will always be so quoted, it is a recent work produced in collaboration by Robert Jamieson, D. D., St. Paul's, Glasgow, Scotland; A.

## NOTES.

1. **Antiquity of the Hebrew Sacred Books:** Josephus in his first book against Apion ascribes the most ancient books of the Hebrew race—the Pentateuch, the five books—to Moses, and in contrasting the Hebrew literature with that of the Greeks, he says:

“We, therefore, (who are Jews) must yield to the Grecian writers as to language and eloquence of composition; but then we shall give them no such preference as to the verity of ancient history, and least of all as to that part which concerns the affairs of our several countries. As to the care of writing down the records from the earliest antiquity among the Egyptians and Babylonians; that the priests were intrusted therewith, and employed a philosophical concern about it; that they were the Chaldean priests that did so among the Babylonians, and that the Phœnicians, who were mingled among the Greeks, did especially make use of their letters both for the common affairs of life and for the delivering down the history of common transactions, I think I may omit any proof, because all men allow it so to be. But now as to our forefathers, that they took no less care about writing such records, (for I will not say they took greater care than the others I spoke of,) and that they committed that matter to their high priests and to their prophets, and that these records have been written all along down to our own times with the utmost accuracy. \* \* \* \* \* For our forefathers did not only appoint the best of these priests, and those that attended upon the divine worship, for that design from the beginning, but made provision that the stock of the priests should continue unmixed and pure; for he who is partaker of the Priesthood must propagate of a wife of the same nation, without having regard to money, or any other dignities: but he is to make a scrutiny, and take his wife’s genealogy from the ancient tables, and procure many witnesses to it. And this is our practice not only in Judea, but wheresoever any body of men of our nation do live; and even there an exact catalogue of our priests’ marriages is kept; I mean at Egypt and at Babylon, or in any other place of the rest of the habitable earth, whithersoever our priests are scattered; for they send to Jerusalem the ancient names of their parents in writing, as well as those of their remoter ancestors, and signify who are the witnesses also. \* \* \* But what is the strongest argument of our exact management in this matter is what I am now going to say. That we have the names of our high priests from father to son set down in our records, for the interval of two thousand years; and if any of these have been transgressors of these rules, they are prohibited to present themselves at the altar, or to be partakers of any other of our purifications; and this is justly, or rather necessarily done, because every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written; they being only prophets that have written the original and earliest accounts of things, as they learned them of God himself by inspiration; and others have written what hath happened in their own time, and that in a very distinct manner also: For we have not an innumerable multi-

R. Fausset, D.D., St. Cuthberts, York, England; and David Brown, D.D., Professor of Theology, Aberdeen, Scotland. It is one of the best works of its kind, and represents the latest orthodox interpretations of the Scriptures, and while the Elders which make up our ministry may not accept the doctrinal interpretation of this or any other commentary, its historical and critical treatise are among the most recent and valuable.

tude of books among us, disagreeing from and contradicting one another, (as the Greeks have,) but only twenty-two books, which contain the records of all the past times, which are justly believed to be divine. And of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes; the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation, is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews, immediately and from their very birth, to esteem these books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them." (Antiquity of the Jews, Flavius Josephus Against Apion, Book 1, pp. 582-583.)

## 2. The Effect of Recent Discoveries in Chaldea and Egypt on the Authorship of the Five Books in the Bible Ascribed to Moses:

"The Assyrian inscriptions which have been recently recovered and given to the English-speaking peoples by Layard, George Smith, Sayce, and others, show that in the ancient religions of Chaldea and Babylonia there was elaborated a narrative of the creation which, in its most important features, must have been the source of that in our own sacred books. It has now become perfectly clear that from the same sources which inspired the accounts of the creation of the universe among the Chaldee-Babylonian, the Assyrian, the Phœnician, and other ancient civilizations came the ideas which hold so prominent a place in the sacred books of the Hebrews. \* \* \* \* From this idea of creation was evolved in time a somewhat nobler view. Ancient thinkers, and especially, as is now found, in Egypt, suggested that the main agency in creation was not the hands and fingers of the Creator, but his voice. Hence was mingled with the earlier, cruder belief regarding the origin of the earth and heavenly bodies by the Almighty the more impressive idea that "he spake and they were made"—that they were brought into existence by his word." (A History of the Warfare of Science with Theology in Christendom, Vol. 1, pp. 2-3).

Referring again to the work of the noted Archæologists mentioned above, with others, Mr. White goes on to say that they "have deciphered a multitude of ancient texts, especially the inscriptions found in the great library of Assurbanipal at Nineveh, and have discovered therein an account of the origin of the world identical in its most important features with the later accounts in our own book of Genesis. These men have had the courage to point out these facts and to con-



nect them with the truth that these Chaldean and Babylonian myths, legends, and theories were far earlier than those of the Hebrews, which so strikingly resemble them, and which we have in our sacred books; and they have also shown us how natural it was that the Jewish accounts of the creation should have been obtained at that remote period when the earliest Hebrews were among the Chaldeans, and how the great Hebrew poetic accounts of creation were drawn either from the sacred traditions of these earlier peoples or from antecedent sources common to various ancient nations." (A History of the Warfare of Science with Theology in Christendom," Vol. 1, p. 20.)

There can be no doubt but what the accounts of creation found in these Assyrian and Egyptian sources are earlier than those written by Moses, or that they are similar in import, but because of these facts is it necessary to discredit either the Mosaic authorship of the five books of the Bible accredited to that Prophet, or doubt the inspiration of these accounts? And yet this has been the result of these discoveries on many minds. The truth is, that the outlined facts of the creation have been known by our race from earliest times, from the days of Adam in fact. They were matters of common knowledge among the antediluvian patriarchs, and through the family of Noah were preserved for the families and races of men subsequent to the flood; and variously distorted these creation facts were preserved by all people. But all this did not prevent the Lord from revealing the creation history to Moses, nor does it require us to doubt the inspiration which rested upon him and that enabled him to weave into splendid coherent form the fragmentary truths held among the ancient Egyptians and Assyrian peoples. That there were pre-Mosaic documents containing accounts of creation and the history of God's hand-dealings with ancient peoples, we have abundant proof of in the Book of Abraham, which so strangely came into the possession of the Prophet Joseph Smith (See Church History, Vol. II, pp. 235-6, 348-350). Also that the Lord revealed the creation facts, and also the early history of our race to Moses, is confirmed by revelation to the Prophet of the nineteenth century, Joseph Smith (See Pearl of Great Price, Book of Moses, pp. 1-48, also History of the Church, Vol. I, 98 et seq.)

The student will find a well written article by Professor A. H. Sayce, in "The Bible Treasury," pp. 37-42, that bears upon this subject. The matter is also discussed at some length in Young Men's Manual for 1903-4 (No. 7), chap. I.

Furthermore, it should be noted that the writers of the New Testament bear emphatic testimony to the authenticity and divine authority of the Old Testament, since these writers so frequently quoted it as a work of divine authority. "Indeed," says an accepted authority in this class of literature, "the references are so numerous, and the testimonies so distinctly borne to the existence of the Mosaic books throughout the whole history of the Jewish nation, and the unity of character, design

and style pervading these books is so clearly perceptible, notwithstanding the rationalistic assertions of their forming a series of separate and unconnected fragments, that it may with all safety be said, there is immensely stronger and more varied evidence in proof of their being the authorship of Moses than of any of the Greek or Roman classics being the productions of the authors whose names they bear." (Commentary on the Old and New Testaments, Jamieson-Fausset-Brown, preface.)

3. **Hagiographa:** Hagiographa—the Greek name of the last of the three Jewish divisions of the Old Testament. They are variously reckoned, but usually comprise the Pslams, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastices, Esther, Daniel, Ezra, Nehemiah, and Chronicles. (The Century Dictionary and Cyclopædia," Vol. IX.

4. **The Subdivisions of the Old Testament—Its Dignity and Authority:** The student will observe that the classification of the books in the several authorities cited, all vary somewhat in the grouping and subdivisions of them; but I believe it will be found that the grouping in the analysis of the Seventies' Bible Dictionary will be found most complete and satisfactory. One thing should be borne in mind with reference to this whole volume of ancient Hebrew scripture, and that is, whatever the sub-division may be, history, legislation, poetry, prophecy, biography, or proverbs, it is written under the inspiration of God. That does not mean that human elements are not to be found in it, but rather that a divine spirit is present in the midst of those human elements giving forth light and truth and wisdom such as is to be found in no merely human production. There is a divine spirit always present in these scripture narratives, prophecies and poetry that make the whole to contain a revelation of God, and an account of his methods of doing things among men, all of which gives to those writings an authority that does not pertain to the ordinary writings of men.

LESSON II—LECTURES. (a)

THE HEBREW SACRED BOOKS—THE OLD TESTAMENT.

LECTURES.

I. The Apocrypha.—A Paper (b)

II. Canon of the Old Testament.

III. The History of the English Bible.

REFERENCES.

Seventy's Bible Dictionary Art. Apocrypha, p. 9; also other Bible Helps. Same title, D. c. & Cov. Sec. xci; Hist. of the Church, Vol. I, p. 331. Bible Treasury, Art. Apocrypha, pp. 251-3. Kitto's Biblical Literature, Vol. I, p. 176-179.

Note 1. Smith's Old Testament Hist., pp. 644-6; note 2. Smith's Bible Dict., Art. Canon, Vol. I, pp. 356-376; Bible Treasury, pp. 28-32. Seventy's Bible Dictionary, Art. "Canon"; The Gospel, (Roberts), Chaps. vi, vii. Kitto's Bibl. Lit., Vol. I, pp. 376-381, and Vol. II, pp. 706-719.

Seventy's Bible Dictionary, Art. Bible, English; Bible Treasury, pp. 15-19; Smith's Bible Dictionary, Article "Version, Authorized," Vol. IV, pp. 342-344. See note 9. "Encyclopaedia Britannica," Art. "English Bible."

*SPECIAL TEXT:* "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord?—JEREMIAH.

(a) It has already been suggested in our Introduction to these lessons that excuses for non-preparation should not be tolerated; and we again call attention of the quorums to this necessary attitude respecting thorough preparation of lessons; and now emphasize our suggestions by applying them to these lectures. Those who are assigned to deliver the lectures can receive their appointment two or three weeks before they are called upon to deliver them, and it should be a matter of pride with those so appointed to come to their tasks thoroughly prepared. The lecturer is supposed to occupy about thirty minutes, and the assignments should be made with due regard to the difficulties of the subject.

(b) No better mental exercise exists than that of writing. It leads to very definite thinking, and to exactness of expression, and is an art that should be cultivated by the Seventies. It is suggested, therefore, that at least one of the lectures, when the quorum session is devoted to such exercises, should be given in the form of a paper, a written treatise. The subject for the paper will be indicated as above.

## NOTES.

1. **The Apocrypha.** "The collection of books to which this term is popularly applied includes the following. The order given is that in which they stand in the English version. I. Esdras. II. Esdras. Tobit. Judith. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee. The Wisdom of Solomon. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus. Baruch. The Song of the Three Holy Children. The History of Susanna. The History of the Destruction of Bel and the Dragon. The Prayer of Manasseh, King of Judah. I. Maccabees. II. Maccabees."(a)

A brief treatise on each of the foregoing books of the Apocrypha will be found in the Seventy's Bible Dictionary, Art. Apocrypha, also in "Bible Treasury," pp. 351, 353; Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Macabees will be found in the Roman Catholic English version, known as the Douay Bible, the Roman Church regarding them as of equal authority with other books of the Old Testament.

2. **Definition of Apocrypha:** "The word Apocrypha means "secret" or "hidden," and is applied to a class of writings which have been definitely rejected from the books of the Old and New Testaments; but the reason why they were called secret books, rather than private or secondary books, is not clear. \* \* \* \* Probably every attempt to define the limits of canonical or inspired books will result in the distinction of three classes of books: (1) the Canonical Scriptures, about which every one is agreed; (2) the disputed books, about which there is no general agreement; (3) the books which are universally rejected. It is to the third class that the term Apocrypha properly applies, the intermediate class being more correctly known as Antilegomena, or disputed books. \* \* \* \* It is commonly stated that the reason for the rejection of the books referred to from the Old Testament [the Apocrypha] was that they were not found current in Hebrew, but only in Greek. It is quite possible that in some cases the reason why the books were not extant in Hebrew was that they had been previously judged uncanonical. A book soon disappears when it has been condemned. Even the Greek text of some parts of the Apocrypha has perished—(e. g. II Esdras). We must not be surprised, therefore, if some of the apocryphal books should turn out to have been at one time extant in Hebrew." (Bible Treasury, p. 351.)

3. **Attitude of the Roman Catholic Church Respecting the Apocrypha:** Some Catholic theologians previous to the Council of Trent, 1545-1563), were in doubt as to the inspiration of some of the books of the Apocrypha admitted into the Catholic Canon; but Dr. Smith, in his Bible Dictionary, says: "The Council of Trent closed the question which had been left open, and deprived its theologians of the liberty they had hitherto enjoyed—extending the Canon of Scripture so as to include all the hitherto doubtful or deutero-canonical books, with the

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(a) Smith's Bible Dictionary.

exception of the two books of Esdras and the Prayer of Manasseh, the evidence against which seemed too strong to be resisted (Sess. IV. de Can. Script). In accordance with this decree, the editions of the Vulgate, published by authority, contained the books which the Council had pronounced canonical, as standing on the same footing as those which had never been questioned, while the three which had been rejected were printed commonly in smaller type and stood after the New Testament." (Dictionary p, 122.)

Catholics, however, insisted that the list of canonical books agreeing "in substance with the list of divinely inspired books, held by Catholics to the present day," was authorized by the twenty-sixth statute of the Council of Hippo, held in Africa in the year 393, and the third Council of Carthage 397, A. D., and the sixth Council of Carthage 419, A. D., give the same list or canon of books as the Council of Hippo. "Although the inspiration of some of these books was held to be doubtful by a few of the Fathers, previous to these two Councils, the same Fathers ceased to have any doubt upon it after the decision of these Councils; so that, while some of the Apocrypha have been considered uninspired, as the third and fourth of Esdras, and third and fourth of Macabees, some other of these books have been recognized as inspired, and are called by Catholics Deutero-canonical. These have, therefore, the very same sanction and authority that all the books of the New Testament have, in addition to the long-standing veneration of the Jewish Church for them." (Catholic Belief, Bruno, pp. 13-14.)

Catholics will be compelled, however, to admit that several books of the Apocrypha now accepted by them and published in the Douay Bible, are not in the list given by the three Councils above mentioned. Moreover, in the list of General Councils published in Bruno's work, in enumerating the achievement of the Council of Trent, he says: "The Catholic doctrine regarding *the Holy Scripture*, Tradition, Original Sin, Justification, and the Seven Sacraments, was clearly explained." (Catholic Belief, Bruno, p. 130.) So that it was not until the Council of Trent, 1545-1563, that the final word respecting the Catholic canon was spoken.

**4. The Protestant Attitude Toward the Apocrypha:** "The Reformers of Germany and England \* \* \* influenced in part by the revival of the study of Hebrew and the consequent recognition of the authority of the Hebrew canon, and subsequently by the reaction against this stretch of authority, [exercised by the Council of Trent], maintained the opinion of Jerome and pushed it to its legitimate results [which led to the rejection of the books of the Apocrypha as scripture]. "Luther spoke of individual books among those in question with a freedom as great as that of Jerome, judging each on its own merits, praising Tobit as a "pleasant comedy" and the Prayer of Manasseh as a "good model for penitents," and rejecting the two books of Esdras as containing worthless fables. The example of collecting the doubtful books in a separate group had been set in the Strasburg edition of the Septuagint, 1526. In Luther's

complete edition of the German Bible \* \* \* (1534) the books (Judith, Wisdom, Tobias, Sirach, 1 and 2 Maccabees, Additions to Esther and Daniel, and the Prayer of Manasseh) were grouped together under the general title of "Apocrypha, i. e. 'Books which are not of like worth with Holy Scripture,' yet are good and useful to be read. In the history of the English Church, Wicliffe showed himself in this as in other points the forerunner of the Reformation, and applied the term 'Apocrypha' to all but the 'twenty-five' Canonical books of the Old Testament. The judgment of Jerome was formally asserted in the sixth Article. The disputed books were collected and described in the same way in the printed English Bible of 1539 (Cranmer's), and since then there has been no fluctuation as to the application of the word. The books to which the term is ascribed are in popular speech not merely apocryphal, but the Apocrypha."

6. **Attitude of the Church of Jesus Christ of Latter-day Saints on the Apocrypha:** See Doctrine and Covenants, sec. xci.

7. **Definition of the Term Canon:** "The word Canon in classical Greek signifies properly a straight rod, as a carpenter's rule; and hence is applied metaphorically to a testing rule in ethics or in art, or in language (e. g. the canons of Grammar.) As applied to Scripture, the word indicates the rule by which the contents of the Bible must be determined, and thus, secondarily, an index of the constituent books. The canon of Scripture may be generally described as "the collection of books which forms the original and authoritative written rule of the faith and practice of the Church." (Dr. Smith's Old Testament History, p. 645.)

8. **Arrangement of the Canon Ascribed to Ezra:** "Among the achievements ascribed to Ezra is the collection, editing, and arrangement of the whole Jewish Scriptures in one canon. under the threefold division of the Law, the Prophets, and the Hagiographa. In performing this work, he is assumed to have added those passages which can not have been written by the authors whose names the books bear; such as the allusion to kings of Israel in Gen. xxxvi: 31; the account of the death and burial of Moses in the last chapter of Deuteronomy; and the many references to the state of 'things at this day.' \* \* \* \* But the main question is, whether the present canon of the Old Testament was, in substance, the work of Ezra. It must be remembered that such a work involved much more than the collection into one volume of books already existing in a separate form; it included the selection from the whole number of those which bore, and were to bear forever, the stamp of divine authority: for no one imagines that the Scriptures of the Old Testament form a complete collection of the ancient Hebrew literature. That such a work, having such authority, had been completed before the Christian era, is clear from the allusions to the Holy Scriptures in the New Testament; and it was most probably accomplished during the Persian domination, which ended B. C. 323. There is every reason for

its having been performed at as early a period as possible. Ezra's care to make the people well acquainted with the word of God is as conspicuous as his own knowledge of it. No man could be more qualified, as no time could be more fit, for a work which was most needful to establish the people in their faith. That the work must have been performed by an inspired man, is an axiom lying at the foundation of the whole question, unless we believe, on the one hand, that the Church is endowed in every age with power to decide what Scriptures are canonical, or unless, on the other hand, we give up a canon, in the proper sense of the word, and reduce the authority of Scripture to that which literary criticism can establish for its separate books. On this ground, none but Ezra can be the author of the canon; for no one has ever thought of ascribing the work to Nehemiah, the civil governor and man of action; and the only claim made for Malachi is the addition of his own prophecy to the canon already framed by Ezra, and even this supposition we have seen to be unnecessary, as Ezra may have been the survivor. The attempt to ascribe the work to some unknown inspired person later than Malachi is an example of the *argumentum ab ignorantia*, which has no weight against the evidence of what is known." (Dr. Smith's Old Testament History, pp. 645-646.)

**9. The Authorized Version:** The treatise on the Authorized Version in Smith's Bible Dictionary is full, and perhaps the best one extant; and while praising highly the work of the English translators of the A. V., exhibits quite clearly some of its defects, and points out the necessity for a new version. How far the "Revised Version" of 1870-1885 corrected the defects of the A. V. may be known only to Hebrew and Greek scholars; but the fact that the work was undertaken and carried to a conclusion at the expense of so much time, and scholarly effort, justifies the qualified acceptance of our English Bible set forth in one of our Articles of Faith, viz., "We believe the Bible to be the word of God, as far as it is translated correctly."

LESSON III.  
THE PENTATEUCH.

ANALYSIS.

I. Authorship.

II. Subject Matter of the Pentateuch:

1. Historical:

- (a) Antediluvian History.
- (b) Postdiluvian History, Shem to Joshua.

2. Prophetical:

- (a) Prophecy of the Christ.
- (b) Prophecy in relation to Israel.

REFERENCES.

Seventy's Bible Dictionary, Art. Pentateuch. The Oxford and other Bible Helps, same title; Bible Treasury, pp. 30, 36, 52; Smith's Old Testament History Appendix I, pp. 653-658; Y. M. Manual, 1903-4, (No. 7), Chap. i. I Nephi v: 10-16. The Gospel, (Roberts), Chap. vi.

Read during the consideration of this and the two following lessons the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy. See also Note 4; Seventy's Bible Dictionary and other Bible Helps, Bible Treasury, Books of the Pentateuch; also Smith's Bible Dictionary, Articles on the Pentateuch, Old Testament, and the Separate Books of it; Smith's Old Testament Hist. Appendix I; also Kitto's Biblical Literature, same Articles and Books. The Gospel; Josephus' Antiquities Books I to IV inclusive. Also Pearl of Great Price, Book of Moses; Ibid Book of Abraham. Genesis, Chap. iii. Numbers xxi: 8, compare Helaman, viii: 13-18. Deut. xviii: 15, 16. Compare Acts iii: 22, and History of the Church, Vol I, pp. 12, 13.

*SPECIAL TEXT: "I will raise up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."*—THE LORD TO MOSES.

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NOTES.

1. **The Pentateuch:** Definition:—"The Pentateuch is the Greek name given to the five books—commonly called the Five Books of Moses. In the time of Ezra and Nehemiah it was called "the Law of



Moses," or "the Book of the Law of Moses," or simply "the Book of Moses." This was beyond all reasonable doubt our existing pentateuch. The book which was discovered in the Temple in the reign of Josiah, and which is entitled "the Book of the Law of Jehovah by the hand of Moses," was substantially, it would seem, the same volume, though it may afterward have undergone some revision by Ezra. The present Jews, as we have already seen, usually call the whole by the name of Torah, i. e., "the Law," or Torath Mosheh, "the Law of Moses." (Smith's Old Testament History, p. 654.)

2. **Greek Titles of the Books:** "The division of the whole work into five parts was probably made by the Greek translators, for the titles of the several books are not of Hebrew, but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular sections, and not whole books. (Dr. Smith's Old Testament History, p. 654.)

3. **The Question of Authorship:** "Till the middle of the last century (eighteenth) it was the general opinion of both Jews and Christians that the whole of the Pentateuch was written by Moses, with the exception of a few manifestly later additions—such as the thirty-fourth chapter of Deuteronomy, which gives the account of Moses' death. The first attempt to call in question the popular belief was made by Astruc, doctor and professor of medicine in the Royal College at Paris, and court physician to Louis XIV. He had observed that throughout the Book of Genesis, and as far as the sixth chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God; the one by the name Elohim, and the other by the name Jehovah. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. The path traced by Astruc has been followed by numerous German writers. \* \* \* \* \* It is sufficient here to state that there is sufficient evidence for believing that the main bulk of the Pentateuch, at any rate, was written by Moses, though he probably availed himself of existing documents in the composition of the earlier part of the work. Some detached portions would appear to be of later origin; and when we remember how entirely during some periods of Jewish history, the Law seems to have been forgotten, and again how necessary it would be after the seventy years of exile to explain some of its archaisms, and to add here and there short notes to make it more intelligible to the people, nothing can be more natural than to suppose that such later additions were made by Ezra and Nehemiah." ( Dr. Smith's Old Testament History, pp. 653-655.)

The same conclusion is reached by James Robertson, D.D., in the Bible Treasury; and also by Prof. Samuel Colcord Bartlett, D.D., of the Theological Seminary, Chicago, in Smith's Bible Dictionary, Vol. IV, p. 243. The question is considered at some length in the Young Men's Manual, 1903-4 (No. 7), chap. I.

4. **Prophecy of Moses:** "And when Moses had recapitulated whatsoever he had done for the preservation of the people, both in their wars and in peace, and had composed them a body of laws, and procured them an excellent form of government, he foretold, as God had declared to him, 'That if they transgressed that institution for the worship of God, they should experience the following miseries: their land should be full of weapons of war from their enemies, and their cities should be overthrown, and their temple should be burnt; that they should be sold for slaves to such men as would have no pity on them in their afflictions: that they would then repent, when that repentance would no way profit them under their sufferings. Yet (said he) will that God who founded your nation, restore your cities to your citizens, with their temple also, and you shall lose these advantages not once only, but often.'" (Josephus, *Antiquities of the Jews*, p. 97.)

5. **Suggested Readings:** It is expected, of course, that the student will read all the books of the Pentateuch during the weeks which the lessons upon it will occupy; and in addition to that, so far as he may have access to them, read also the references given in the lesson analysis, which, in the main, give summaries, analyses, literary criticism, estimate theological and prophetic values of the separate books, etc. All the Bibles having "Helps," published in connection with the sacred text have analyses and comments upon the books of the Pentateuch; and these as far as possible should be read and compared. For their historical value the first four books of Josephus' *Antiquities* should also be read.

LESSON IV.  
THE PENTATEUCH.

ANALYSIS.

- II. Subject Matter of the Pentateuch.  
(Continued.)
3. Mosaic Legislation:  
(a) Major Legislation—the Ten Commandments;  
(b) Minor Legislation—the Hebrew Civil Code.
4. The Pentateuch as Literature:  
(a) The Song of Moses and Miriam;  
(b) The Story of Joseph in Egypt.
- III. The Gospel in the Patriarchal Age—  
—from Adam to Noah.
- IV. The Gospel in the Mosaic Dispensation—  
—Relation of the "Gospel" and the Law.

REFERENCES.

All the references under subdivision II of Lesson III.

Note 1, 2, 3. Exodus xv and Genesis xxxvi-xlviii. Commentary Critical and Explanatory on Exodus xv. Smith's Bible Dictionary, Art. "Law of Moses," Vol. II, pp. 1602-1612. See Note 6, Pearl of Great Price, Chap. v-viii. Galatians iii. The Gospel, (Roberts), pp. 228-235. Alma xii: 28-37; also Alma Chap. xiii.

*SPECIAL TEXT:* "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."—MOSES.

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NOTES.

1. **The Nature of Government Established by Moses:** "Then came the law from Mount Sinai. God became the God of Israel, everything done to establish religion, tabernacle made for his residence. Defection from religion high treason. Hence complete separation from all nations. Moses was but a mediator between God and his people; proper title legislator of the Israelites and their deliverer from the Egyptians. \* \* \* \* For administration of justice Moses divided people in tens, fifties, hundreds, thousands, and placed judges over each. Mode taken from Egypt. Amongst the higher of these judges there was much political power likewise. \* \* \* \* Each tribe had a sort of independent government, with its own magistrates and representatives; some-

times acted without aid or sanction of others, (e. g., tribe of Benjamin protected criminals of Gibeah and fought against others.) \* \* \* \* \*  
 Sometimes several tribes acted together without others. \* \* \* \* \*  
 What the influence of such a government? Exceedingly favorable to development of character and individual energies. Not favorable for harmony or tranquility." (Ancient and Modern Nations, Dew, pp. 13-14.)

2. **The Law of Moses:** "Though new in its general conception, it was probably not wholly new in its materials. Neither in his material nor his spiritual providence does God proceed *per saltum*. There must necessarily have been, before the Law, commandments and revelations of a fragmentary character, under which Israel had hitherto grown up. Indications of such are easily found, both of a ceremonial and moral nature; as, for example, in the penalties against murder, adultery, and fornication (Gen. ix. 6; xxxviii. 8), in the distinction of clean and unclean animals (Gen. viii. 20), and probably in the observance of the Sabbath (Ex. xvi. 23, 27, 29.) But, even without such indications, our knowledge of the existence of Israel as a distinct community in Egypt would necessitate the conclusion, that it must have been guided by some laws of its own, growing out of the old patriarchal customs, which would be preserved with oriental tenacity, and gradually becoming methodized by the progress of circumstances. Nor would it be possible for the Israelites to be in contact with an elaborate system of ritual and law, such as that which existed in Egypt, without being influenced by its general principles, and, in less degree, by its minuter details. As they approached nearer to the condition of a nation they would be more and more likely to modify their patriarchal customs by the adoption from Egypt of laws which were fitted for national existence. This being so, it is hardly conceivable that the Mosaic legislation should have embodied none of these earlier materials. It is clear, even to human wisdom, that the only constitution, which can be efficient and permanent, is one which has grown up slowly, and so been assimilated to the character of a people. It is the peculiar mark of legislative genius to mold by fundamental principles, and animate by a higher inspiration, materials previously existing in a cruder state. The necessity for this lies in the nature, not of the legislator, but of the subjects; and the argument therefore is but strengthened by the acknowledgement in the case of Moses of a divine and special inspiration. So far, therefore, as they were consistent with the objects of the Jewish law, the customs of Palestine and the laws of Egypt would doubtless be traceable in the Mosaic system." (Smith's Bible Dictionary, p. 1602.)

3. **Basic Principle of the Law of Moses:** "The basis of human society is ordinarily sought, by law or philosophy, either in the rights of the individual, and the partial delegation of them to political authorities; or in the mutual needs of men, and the relations which spring from them; or in the actual existence of power of man over man, whether arising from natural relationship, or from benefits conferred, or from

physical or intellectual ascendancy. The maintenance of society is supposed to depend on a "social compact" between governors and subjects; a compact, true as an abstract idea, but untrue if supposed to have been a historical reality. The Mosaic Law seeks the basis of its polity, first, in the absolute sovereignty of God, next in the relationship of each individual to God, and through God to his countrymen. It is clear that such a doctrine, while it contradicts none of the common theories, yet lies beneath them all, and shows why each of them, being only a secondary deduction from an ultimate truth, cannot be in itself sufficient; and, if it claims to be the whole truth, will become an absurdity. It is the doctrine which is insisted upon and developed in the whole series of prophecy; and which is brought to its perfection only when applied to that universal and spiritual kingdom for which the Mosaic system was a preparation." (Smith's Bible Dictionary, p. 1607).

**4. Israel and the Law:** "It was indeed often neglected [the Law] and even forgotten. Its fundamental assertion of the Theocracy was violated by the natural course of human selfishness (Jer. xxxiv. 12-17); till at last, in the reign of Josiah, its very existence was unknown, and its discovery was to the king and the people as a second publication; yet still it formed the standard from which they knowingly departed, and to which they constantly returned; and to it, therefore, all which was peculiar in their national and individual character was due. Its direct influence was probably greatest in the periods before the establishment of the kingdom, and after the Babylonish captivity. The last act of Joshua was to bind the Israelites to it as the charter of their occupation of the conquered land (Josh. xxiv. 24-27); and, in the semi-anarchical period of the judges, the Law and the Tabernacle were the only centers of anything like national unity. The establishment of the kingdom was due to an impatience of this position, and a desire for a visible and personal center of authority, much the same in nature as that which plunged them so often in idolatry. The people were warned (I Sam. xii. 6-25) that it involved much danger of their forgetting and rejecting the main principle of the Law—that "Jehovah their God was their King." The truth of the prediction was soon shown. Even under Solomon, as soon as the monarchy became one of great splendor and power, it assumed a heathenish and polytheistic character, breaking the Law, both by its dishonor towards God, and its forbidden tyranny over man." (Smith's Bible Dictionary, p. 1609.)

**5. The Gospel and the Law:** "Abraham received the Priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; \* \* \* \* This greater Priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the

face of God, even the Father, and live. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory gospel." (Doc. & Cov. Sec. 84.)

The above quotation from the 84th Section of the Doctrine and Covenants throws much light, not only upon the Pentateuch, but upon the whole of the Old Testament, the law of Moses, and the whole polity and history of Israel. In the light of the truth the said quotation reveals, it is to be seen that "when the Lord took the children of Israel from the land of Egypt to make of them a people for himself, he presented them first with the gospel of Christ, with all its mercy and inspiring love and gentleness; but they would not live in accordance with its high moral precepts, nor reflect in their lives its spiritual excellence. Accordingly, a less perfect law was given to Israel; a law which in the New Testament is called "the law of carnal commandments;" a law more in keeping with the status of their moral development; a law which breathed less of mercy, forgiveness and love, and more of exacting, relentless justice; demanding an eye for an eye, and a tooth for a tooth—and this was to be their schoolmaster, to prepare them for the more excellent law of the gospel of Christ. Many things in that law of the Old Testament are confessedly imperfect, and **must not be taken as reflecting the full glory and excellence of the Divine wisdom or goodness.** On the contrary it is plainly stated, and that too by the voice of inspiration in the New Testament, that it was a law carnal and imperfect, and yet, withal, demanding a higher excellence than the people of those days seemed able to attain.

In proof that the gospel was first offered to ancient Israel, and then because of transgression the law of carnal commandments, I invite the reader's attention to the following Scriptures: Heb., latter part of chap. iii, in connection with Heb. iv: 1, 2; I Cor. x. 1-4; and Gal. iii; also Doc. & Cov., sec. 84; see also the chapter on "History of the Gospel" in *The Gospel* (Roberts), pp. 86, 87.

6. **The Song of Moses:** "This song is some hundred years the oldest poem in the world. There is a sublimity and beauty in the language that is unexampled. But its unrivalled superiority arises not solely from the splendor of the diction. Its poetical excellencies have often drawn forth the admiration of the best judges, while the character of the event commemorated, and its being prompted by divine inspiration, contribute to give to it an interest and sublimity peculiar to itself." (Commentary, Explanatory and Critical, p. 59.)

## LESSON V.

### LECTURES.

#### I. Abraham. (Paper.) (a)

#### II. Joseph, Son of Jacob—His Place in Israel.

#### III. Moses, the Prophet and Lawgiver.

### REFERENCES.

Genesis xi-xxv. Pearl of Great Price, Book of Abraham, Chaps. i-v. Josephus' Antiquities, Book I, Chaps. vi-xvii. Note 1.

Genesis, Chaps. xxxvii to L. Deut. xxxiii: 13-17. Young Men's Manual, 1905-6 (No. 9), Chap. xxxv, pp. 329-338. See also Defense of the Faith and the Saints, I. Mormon Views of America-II America, The Land of Zion and of Joseph. Smith's Bible Dictionary, Art. Joseph, Vol. II, p. 1462-1473. II Nephi, Chaps. iii-iv.

Bible—beginning with Exodus to Deuteronomy. Josephus' Antiquities of the Jews, pp. 31-79. Against Apion Bk. II, p. 602. Art. Moses. Ditto Smith's Bible Dictionary. Kitto's Biblical Literature. Pearl of Great Price. The Book of Moses, Chaps. i-v. Notes of this Lesson.

*SPECIAL TEXT: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."—EZRA (supposedly).*

### NOTES.

1. **Abraham:** "He was a person of great sagacity, both for understanding all things, and persuading his hearers, and not mistaken in his opinions; for which reason he began to have higher notions of virtue than others had, and he determined to renew and to change the opinion all men happened then to have concerning God; for he was the first that ventured to publish this notion, that there was but One God, the Creator of the universe; and that as to other (gods), if they contributed anything to the happiness of men, that each of them afforded it only according to his appointment, and not by their own power. This his opinion was

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(a) See note b, p. 27.

derived from the irregular phenomena that were visible both at land and sea, as well as those that happen to the sun, and moon, and all the heavenly bodies; thus, "if (said he) these bodies had power of their own, they would certainly take care of their own regular motions; but since they do not preserve such regularity, they make it plain that so far as they co-operate to our advantage, they do it not of their own abilities, but as they are subservient to him that commands them, to whom alone we ought justly to offer our honor and thanksgiving." For which doctrines, when the Chaldeans, and other people of Mesopotamia, raised a tumult against him, he thought fit to leave that country; and at the command, and by the assistance of God, he came and lived in the land of Canaan. And when he was there settled, he built an altar, and performed a sacrifice to God. Berosus mentions our father Abram without naming him, when he says thus: "In the tenth generation after the flood, there was among the Chaldeans a man, righteous and great, and skilful in the celestial science." But Hecataeus does more than mention him; for he composed, and left behind him, a book concerning him. And Nicolaus of Damascus, in the fourth book of his history, says thus: 'Abram reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldeans; but, after a long time, he got him up, and removed from that country also, with his people, and went into the land then called the land of Canaan, but now the land of Judea, and this when his posterity were become a multitude; as to which posterity of his, we relate their history in another work. Now the name of Abram is even still famous in the country of Damascus; and there is showed a village named from him, 'The habitation of Abram.'" (Antiquities of the Jews, Josephus, pp. 31-32.)

2. **The Restoration of Lands Made by Joseph:** "However, the famine increased among the Egyptians; \* \* \* \* But when their money failed them, they bought corn with their cattle, and their slaves, and if any of them had a small piece of land, they gave up that to purchase them food, by which means the king became the owner of all their substance; and they were removed some to one place, and some to another, that so the possession of their country might be firmly afforded to the king; excepting the lands of the priests for their country continued still in their own possession. And indeed this sore famine made their minds, as well as their bodies, slaves: and at length compelled them to procure a sufficiency of food by such dishonorable means. But when this misery ceased, and the river overflowed the ground, and the ground brought forth its fruits plentifully, Joseph came to every city, and gathered the people thereto belonging together, and gave them back entirely the land which, by their own consent, the king might have possessed alone, and alone enjoyed the fruits of it. He also exhorted them to look on it as every one's own possession; and to fall to their husbandry with cheerfulness; and to pay as a tribute to the king, the fifth part of the fruits for the land which the king when it was his own



restored to them. These men rejoiced upon their becoming unexpectedly owners of their lands, and diligently observed what was enjoined them. And by this means Joseph procured to himself a greater authority among the Egyptians, and greater love to the king from them. Now this law, that they should pay the fifth part of their fruits as tribute, continued until their latter kings." (Josephus, Antiquities, p. 52.)

**3. Character of Moses.** "Now Moses lived in all one hundred and twenty years; a third part of which time, abating one month, he was the people's ruler; and he died on the last month of the year, which is called by the Macedonians 'Dystrus,' but by us 'Adar,' on the first day of the month. He was one that exceeded all men that ever were, in understanding, and made the best use of what that understanding suggested to him. He had a very graceful way of speaking, in addressing the multitude, and as to his other qualifications, he had such a full command of his passions, as if he hardly had any such in his soul, and only knew them by their names, as rather perceiving them in other men than in himself. He was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree, that whatsoever he pronounced you would think you heard the voice of God himself. So the people mourned for him thirty days: nor did ever any grief so deeply affect the Hebrews as did this upon the death of Moses; nor were those that had experienced his conduct the only persons that desired him, but those also that perused the laws he left behind him, had a strong desire after him, and by them gathered the extraordinary virtue he was master of. And this shall suffice for the declaration of the manner of the death of Moses. (Josephus, Antiquities of the Jews, p. 98.)

**4. The Greatness and Influence of Moses.** "Where shall we find one that combines in his personality so many greatnesses as Moses, if I may say so? He was the liberator of his people, but he spurned crowns and scepters, and did not, as many others after him did, put a new yoke on the neck from which he had taken the old one. \* \* \* \* \* And his republic was not of short duration. It lasted through all the storms of barbaric wars and revolutions—hundreds of years, down to the days of Samuel, that all-stout-hearted republican who could endure no kings. \* \* \* \* \* But the republic he founded stands unique in the history of the world, for it was altogether based upon an idea—the idea of the unity of God and the righteousness of his will. Think of it! Among a nation escaped from bondage, too degraded even to be led to war, that needed the education, the hammering, as it were, into a people for forty years, to go among them with the sublimest truth that the human mind ever can conceive and to say of them: 'Though you are now benighted and enslaved, any truth that I know is not too good for you nor any child of God.' \* \* \* \* \* As a teacher of morality why need I praise him? As a teacher of statecraft in the highest and best sense, who surpassed him? The great wonder is that that man speaks the language of

today. The problems which we have not yet succeeded in solving were already present to his mind, and he founded a nation in which the difference between the poor and the rich was almost abolished. The laborer was not only worthy but sure of his hire. No aristocrat could rule over his subjects and no priesthood could ever assume the government which, alas! according to history, means the opposition of the nation. How did that man of that vast mind, how did he combine all these great talents? And yet that man, how tender his heart was! Why, friends, it is a thousand pities that you cannot hear the deep sorrow, the sadness that is to be heard in his original words. When an over-zealous disciple came to him and told that they were prophesying in his name, and they said: 'Hinder them, master, hinder them. Why, if they prophesy what will become of thine own authority?' I fancy I see his venerable head sink upon his breast and he saying: 'Indeed art thou zealous for me? Would that all the people of God were prophets, and that God gave his Spirit to them.' (Rabbi Gottheil, *The World's Parliament of Religions*, (Barrows), pp. 674-5.)

## LESSON VI.

### THE HISTORICAL BOOKS.

#### ANALYSIS.

- I. **The Pentateuch. (a)**
- II. **Book of Joshua—The Hexateuch.**  
**Historical Events:**
  1. The Invasion of Canaan.
  2. The Conquest of Canaan.
  3. Distribution of the Land by Lot.
  4. Literary Character of the Book—  
Select passages that illustrate literature of beauty or power—  
one of each.
  5. Authorship.
- III. **Book of Judges.**
  1. Period of History Covered by the  
Reign of the Judges.
  2. General Character of the Govern-  
ment Under the Judges.
  3. Discuss the Three Most Promi-  
nent Judges in Israel, and name  
Their Specific Achievements.
- IV. **Book of Ruth.**
  1. General Character, and Historical  
Value.
  2. Literary Beauty, Illustrated by  
Selected Passages.

#### REFERENCES.

Joshua 1-xxiv; Seventy's Bible Dictionary; Oxford and other Bible Helps. Bible Treasury. Art. Book of Joshua, p. 52. All the Bible Dictionaries before quoted under Art. "Book of Joshua," and notes 1, 2, 3, 4, 5, 6. Same authorities above cited on the term "Hexateuch."

Judges 1-xxi.

All the Bible Dictionaries and Helps cited in Previous Lessons in Part II under the Title "Judges" and "Book of Judges." Note 7.

Ruth 1: iv. All Bible Dictionaries and Helps cited in previous lessons in Part II, under titles "Ruth" and "Book of Ruth."

*SPECIAL TEXT: And Joshua, the Son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel harkened unto him, and did as the Lord commanded Moses.*—EZRA (supposedly).

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(a) The Pentateuch Historically has already been considered in Lesson III of Part II; and its historical character considered under subdivision II. (a) Anti-diluvian History. (b) Postdiluvian History, bringing its historical events down to the death of Moses. It is here written into the analysis only that the student may be reminded that the Pentateuch is recognized as being classed with the historical books of the Bible.

## NOTES.

1. **The Hexateuch:** The Book of Joshua is sometimes associated with the five books of Moses and the collection is then called the Hexateuch, a term meaning "the six books." The union is made on the ground that the Book of Joshua is the proper continuation and consummation of the former five books as recording the Conquest of the Land of Canaan, in fulfillment of the promise contained in the Pentateuch; the subject of the whole six books being "the election of Israel as a people to the service of Jehovah, and their settlement for this purpose in the Land of Promise."

2. **Israel Under Joshua:** "Israel served the Lord all the days of Joshua." The high and commanding character of this eminent leader had given so decided a tone to the sentiments and manners of his contemporaries, and the memory of his fervent piety and many virtues continued so vividly impressed on the memories of the people, that the sacred historian has recorded it to his immortal honor, 'Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua.'" (Commentary, Explanatory and Critical, p. 158.)

3. **Contemporaneous Notices of Joshua:** There occurs some references to the deeds of Joshua in other historians besides those of the Bible. Procopius mentions a Phœnician inscription near the city of Tingis in Mauritania, the sense of which in Greek was: "We are those who fled before the face of Joshua the robber, the son of Nun." Again Suidas says: "We are the Canaanites whom Joshua the robber persecuted." In a letter of Shaubech, king of Armenia Minor, in the Samaritan book of Joshua (chapter 26), styles Joshua "the murderous wolf; or, according to another reading, "the evening wolf." (Condensed from Kitto's Biblical Literature, Vol. II, p. 154.)

4. **Authorship of the Book of Joshua:** "Viewing all the circumstances together, we consider it highly probable that the whole book of Joshua was composed by himself up to the twenty-eighth verse of the last chapter; to which a friendly hand subjoined some brief notices, contained in verses 29-33, concerning the death, age, and burial of Joshua; the continuance of his influence upon the people; the interment, in Schechem, of the bones of Joseph, which the children of Israel had brought from Egypt; and the death and burial of Eleazar, the son of Aaron, whom his son Phinehas interred in his allotment on Mount Ephraim." (Cyclopædia of Biblical Literature, Kitto, Vol. II, p. 156.)

5. **Roman Catholic View of Authorship:** "This book is called Josue, because it contains the history of what passed under him, and according to the common opinion was written by him. The Greeks call him Jesus; for Josue and Jesus in the Hebrew are the same name, and have the same signification, viz., a savior." (Introduction to the Book of Josue.)

6. **Character of Joshua:** "So Joshua, when he had thus discoursed to them [upon their obligations and duty to God], died, having lived a hundred and ten years; forty of which he lived with Moses, in order to

learn what might be for his advantage afterward. He also became their commander after his death for twenty-five years. He was a man that wanted not wisdom nor eloquence to declare his intentions to the people, but very eminent on both accounts. He was of great courage and magnanimity, in action and in dangers; and very sagacious in procuring the peace of the people, and of great virtue at all proper seasons. He was buried in the city of Timnah, of the tribe of Ephraim. About the same time died Eleazar, the high priest, leaving the high priesthood to his son Phineas. His monument also and sepulchre are in the city of Gabbatha." (Josephus' Antiquities of the Jews, p. 104.)

**7. Literature of Power:** By "literature of power" is here meant that class of utterance that rests upon its own inherent strength for its influence or acceptance as truth. An American popular writer (Hubbard) in giving an illustration of this class of literature quoted this passage from the Bible:

"The Lord is in his holy temple: let all the earth keep silence before him."

Explanation, comment upon such a passage, he argues, would but mar it. One feels a force, a strength in it that admits of no doubt about its power, or truth. A still better example of the literature of power is Psalms xix, also Doctrine and Covenants, Sec. lxxxiv: 99-102. It is such a passage in Joshua that the student is directed to find.

**7. Book of Ruth:** "The Book is called Ruth, from the name of the person, whose history is here recorded: who being a Gentile, became a convert to the true faith, and marrying Boaz, the great-grandfather of David, was one of those from whom Christ sprung, according to the flesh, and an illustrious figure of the Gentile church. It is thought this book was written by the prophet Samuel." (Douay Bible, Introduction to the Book of Ruth, p. 303.)

LESSON VII.

THE HISTORICAL BOOKS.—(Continued.)

ANALYSIS.

I. Book of Samuel I and II.

1. Historical Period.
2. Events: Transition from Reign of Judges to Monarchy; Reigns of Saul and David.
3. Contrast of the Government of Judges and Monarchy.
4. Authorship and Date of the Books.

II. The Books of Kings I and II.

1. Historical Period—Rebellion of Adonijah to Final Captivity of Judah—1015 B. C.—587 B. C.
2. Historical: (a) Solomon's Reign and Death.
  - (b) The Division of the Kingdom.
  - (c) Rise and Fall of the Kingdom of Israel—Captivity of the Ten Tribes.
  - (d) The Kingdom of Judah after the Division—Captivity of Judah.
3. Authorship and Literary Character.

REFERENCES.

I and II Samuel. Seventy's Bible Dictionary, Art. "Samuel Books of"; Ibid Articles "Samuel," "Saul," "David." All other Bible Helps and Dictionaries cited in Previous Lessons in Part II on above topics. Also on Character of Samuel, also notes 1, 2, 3.

I and II Kings. All the Bible Dictionaries, Helps and Commentaries cited in Previous Lessons in Part II, Articles on I and II Kings, also Articles in same work on "Samuel," "Saul," "David," "Solomon," etc.

*SPECIAL TEXT:* "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—*1. Samuel xv: 22.*

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NOTES.

1. **The Historic Period Covered by the Books of Samuel:** "The story embraces a period of over one hundred years, and extends from the end of the time of the Judges to the close of the reign of David, 1015 B. C., the connecting link being found in the civil judgeship of Eli and

Samuel. The object of the narrative is to exhibit the kingdom as it realized itself in view of a divine ideal; and the prominence given to the lives of Samuel and David would seem to be due to a design to portray the one as the type of the prophetic, and the other as the type of the kingly character—the king's counselor, in this case, selecting the king, and not, as was the rule afterwards, the king his counselor." (Cambridge Teacher's Bible Helps, p. 19.)

**2. Books of Samuel, I and II. Protestant View:** "The two were, by the ancient Jews, conjoined, so as to make one book, and in that form could be called the Book of Samuel with more propriety than now, the second being wholly occupied with the relation of transactions that did not take place till after the death of that eminent judge. Accordingly, in the Septuagint and the Vulgate, it is called the First and Second Book of Kings. The early portion of the First Book, down to the end of the twenty-fourth chapter, was probably written by Samuel; while the rest of it, and the whole of the Second, are commonly ascribed to Nathan and Gad, founding the opinion on I Chronicles xxix: 29. Commentators, however, are divided about this, some supposing that the statements in I Samuel ii: 26; iii: 1, indicate the hand of the judge himself, or a contemporary; while some think, from I Samuel vi: 18; xii: 5; xxvii: 6, that the composition must be referred to a later age. It is probable, however, that these supposed marks of an after period were interpolations of Ezra. This uncertainty, however, as to the authorship does not affect the inspired authority of the book, which is indisputable, being quoted in the New Testament (Acts xiii: 22; Hebrews i: 5), as well as in many of the Psalms." (Commentary, Explanatory and Critical, p. 8.)

**3. Catholic View of the Books of Samuel:** This [I Samuel] and the following book [II Samuel] are called by the Hebrews the books of Samuel, because they contain the history of Samuel, and of the two kings, Saul and David, whom he anointed. They are more commonly named by the Fathers the first and second book of kings. As to the writer of them, the common opinion is that Samuel composed the first book as far as the twenty-fifth chapter; and that the prophets Nathan and Gad finished the first, and wrote the second book. See I Chronicles xxix: 29." (Introduction to the First Book of Samuel, Douay Bible, p. 308.)

**4. The First and Second Books of Kings. Protestant View:** "In the ancient copies of the Hebrew Bible, First and Second Kings constitute one book. Various titles have been given to them; in the Septuagint and the Vulgate they are called the Third and Fourth Books of Kings. The authorship of these books is unknown; but the prevailing opinion is that they were compiled by Ezra, or one of the later prophets, from the ancient documents that are so frequently referred to in the course of the history as of public and established authority. Their inspired character was acknowledged by the Jewish church, which ranked them in the sacred canon; and, besides, is attested by our Lord, who frequently quotes from them (cf. I Kings xvii: 9; II Kings v: 14 with Luke iv: 24-27; I Kings x: 1 with Matthew xiii: 42)." (Commentary, Explanatory and Critical, p. 8.)

**5. Catholic View of Books of Kings:** "This [the first Book of Kings] and the following [the second Book of Kings] book are called by the holy fathers the third and fourth book of Kings; but by the Hebrews the first and second Malachim, that is Kings. They contain the history of the kingdoms of Israel and Juda, from the beginning of the reign of Solomon, to the captivity. As to the writer of these books, it seems most probable they were not written by one man, nor at one

time; but as there was all along a succession of prophets in Israel, who recorded, by divine inspiration, the most remarkable things that happened in their days, these books seem to have been written by these prophets." (Douay Bible, pp. 381-2.)

**6. Historical Period of the Books of Kings:** "The Books of Kings narrate the history from the rebellion of Adonijah to the final captivity of Judah, including the whole history of the northern kingdom from the separation till its disappearance in B. C. 721. The succession of events will be found under Chronology. The books were compiled by some unknown writer from a variety of written documents, including the state chronicles." (Seventies' Bible Dictionary, p 94.)

**7. Literary Features of the Books of Samuel and of Kings:** "The literary form of the books of Kings is quite different from that of the books of Samuel. There is an almost stereotyped framework, resembling that of the book of Judges, within which the events of the successive reigns are placed. When the name of a new king is introduced, it is stated how old he was when he came to the throne, how many years he reigned, and, in regard to the kings of Judah, what was his mother's name. Then a general character is pronounced upon his reign, the events are recorded at greater or less length, and at the close a reference is usually given to another authority for fuller details. When the divided monarchy is to be treated, the usual proceeding is to give the record of the northern kingdom first, and then the corresponding record for the southern, the history thus falling into periods longer or shorter. And this course is followed so closely that sometimes the same event is twice related, if it concerns the two kingdoms. These features make it probable that the book is composed from other written materials, or at least largely based upon them. And the frequent references to books of chronicles of the kings of Judah or of Israel favor the inference that state records of the respective kingdoms, containing lists of officials, statistical matters, and memoranda of events in the different reigns were available for the purpose. There were also, in all probability, narratives of the doings of Elijah, Elisha, and other prophets, preserved in the prophetic circles, which would furnish information of another kind. A work extending over so long a period could not be the expression of the direct personal knowledge of any one writer, and could only be composed in the way indicated." (Cambridge Bible, p. 63.)



## LESSON VIII.

### THE HISTORICAL BOOKS.—(Continued.)

#### ANALYSIS.

#### I. Chronicles I and II.

1. Historical Period. (Note 1.)
2. General Character of the Books.
3. Importance of in Biblical Controversies.
4. Consider Importance of Special Text as Fixing the Place of Joseph in Israel.

#### REFERENCES.

The Books of Chronicles. Notes 1, 2, 3, 4. Also all Bible Dictionaries and Helps cited in previous lessons in Part II, under titles of "Chronicles" and Books of Chronicles.

Topic 4. See Y. M.'s Manual 1905-1906, pp. 333-338. Defense of the Faith and the Saints, Title, "America the Land of Zion and of Joseph."

*SPECIAL TEXT: "Now the sons of Reuben, the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright [i. e. of the first born, Reuben]. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)". I Chronicles v: 1, 2.*

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#### NOTES.

1. **Books of Chronicles:** "The two Books of Chronicles counted as one in the Hebrew canon. They give a short history of events from the creation down to the proclamation of Cyrus, allowing the Jews to return to Palestine. The books contain several references to the sources whence information was derived, e. g., "the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer," (II Chron. ix: 29; cf. also II Chron. xii: 15; xiii: 22; xx: 34; xxvi: 22; xxxii: 32; xxxiii: 18.) These passages make it clear that, from the earliest times of the kingdom, writers living amid the events described, and generally of the prophetic order, recorded the history of their own times. These records along with Samuel and Kings, formed the materials out of which our Books of Chronicles were compiled, the compilers choosing such portions as suited the purpose of their composition. Though secular events are not excluded from the compilations thus formed, the writers dwell with most satisfaction upon the ecclesiastical and religious

aspects of the history, and the progress of temple worship in Jerusalem. The date of composition cannot be fixed with certainty; it was probably between 300 and 250 B. C." (Cambridge Bible Helps, p. 32.)

**2. Catholic View of Chronicles:** "These books are called by the Greek interpreters Paralipomenon, that is, 'of things left out, or omitted,' because they are a kind of a supplement of such things as were passed over in the book of the Kings. The Hebrews call them Dibre Hajamim, that is, 'The words of the days,' or The Chronicles. Not that they are the books which are so often quoted in Kings, under the title of the 'Words of the Days of the Kings of Israel, and of the Kings of Juda;' for the Books of Paralipomenon were written after the Books of Kings; but because in all probability they have been abridged from those ancient 'Words of the Days,' by Esdras or some other sacred writer." (Introduction to Chronicles, Douay Bible.)

**3. Controversial Value of the Books of Chronicles:** "The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra; and the one genealogy, that of Zerubbabel, which comes down to a later time, is no objection to this statement, without recurring to the strange notion broached by the old commentators, and even sanctioned by Dr. Davidson (in Kitto's Cyclo. of Bibl. Lit., art. Chronicles), that the knowledge of these generations was communicated to Ezra by inspiration. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. Notwithstanding this agreement, however, the authenticity of Chronicles has been vehemently impugned by De Wette and other German critics, whose arguments have been successfully refuted by Dahler, Keil, Movers, and others. It has been clearly shown that the attack was grounded not upon any real marks of spuriousness in the books themselves, but solely upon the desire of the critics in question to remove a witness whose evidence was fatal to their favorite theory as to the post-Babylonian origin of the books of Moses. If the accounts in the books of Chronicles of the courses of priests and Levites, and the ordinances of divine service as arranged by David, and restored by Hezekiah and Josiah, are genuine, it necessarily follows that the Levitical law, as set forth in the Pentateuch, was not invented after the return from the captivity. Hence the successful vindication of the authenticity of Chronicles has a very important bearing upon many of the very gravest theological questions." (Smith's Bible Dictionary, p. 429.)

**4. Compilation and Spirit of the Books of Chronicles:** "Though the latest of all the canonical writings, it represents the workmanship of many generations. It resembles the structure of an ancient cathedral, with fragments of every style worked into the building as it proceeded,—here a piece of the most hoary antiquity, there a precious relic of a lost hymn or genealogy of some renowned psalmist or warrior,—but all preserved, and wrought together, as by the workmen of mediæval times, under the guidance of the same sacerdotal mind, with the spirit of the same priestly order. Far below the prophetic books of the Kings in interest and solidity, it yet furnishes a useful counterpart by filling up the voids with materials which none but the peculiar traditions and feelings of the Levitical caste could have supplied. It is the culminating point of the purely Levitical system, both in what it relates, in what it omits, and the manner of its relations and omissions." (Dean Stanley, quoted in Smith's Bible Dictionary, p. 432.)

5. **The Birth Right to Joseph:** "It should be remembered that to Joseph, the son of Jacob, a double portion of honor was granted in Israel. While no tribe is especially called by his name, yet two tribes are his through his sons, viz., the tribe of Ephraim and the tribe of Manasseh. This came about in the following manner: Reuben, the first born of Jacob defiled his father's wife Bilhah. For which awful crime he lost his place as a prince in the house of Israel, which place was given indirectly to Joseph, the son of Jacob, by his wife Rachel. Why I say indirectly is because Ephraim, Joseph's younger son, was the one who received the blessing of the first born from the patriarch Jacob, and it is for this reason that the Lord was wont to say, "I am a father to Israel, and Ephraim is my first born." In proof see Special Text of lesson; also Y. M. M. I. A. Manual 1905-6, p. 330.

## LESSON IX.

### THE HISTORICAL BOOKS.—(Continued.)

#### ANALYSIS.

#### I. The Books of Ezra and Nehemiah. Historical Period.

1. Book of Ezra.
  - (a) Authorship.
  - (b) Character of Contents.
2. Book of Nehemiah.
  - (a) Authorship.
  - (b) Contents.

#### II. The Book of Esther.

1. Authorship.
2. Historical Character.
3. The Feast of Purim as Witness of Its Historical Character.
4. Its omission of the name of God.

#### REFERENCES.

Books of Ezra and Nehemiah; Note I. Also all Bible Dictionaries and Helps cited in previous lessons in Part II. under titles of "Ezra," "Nehemiah."

"Esther," and "Purim,"  
Book of Esther, Chaps.  
I to X.

*SPECIAL TEXT:* "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."—NEHEMIAH.

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#### NOTES.

1. **Historical Period of Ezra and Nehemiah:** "The time covered by the two books of Ezra and Nehemiah together is about a century; for the narrative of Ezra begins in the first year of the reign of Cyrus, 538 B. C., and that of Nehemiah stops soon after the thirty-second year of Artaxerxes, 432 B. C. A great part of this space, however, is left without record; and we may distinguish three periods: 1. The period that elapsed from the first return of exiles to the completion of the temple; 2. the time of Ezra's activity as leader of the second colony of returned exiles; and 3, the period when Ezra and Nehemiah are seen together in the work of reformation at Jerusalem. The

first two periods are embraced in the book of Ezra; the last, in the book of Nehemiah." (Bible Treasury," p. 69.)

**2. Book of Ezra. Protestant View:** "The Book of Ezra contains records of events occurring about the termination of the Babylonian exile. It comprises accounts of the favors bestowed upon the Jews by Persian kings; of the rebuilding of the temple; of the mission of Ezra to Jerusalem, and his regulations and reforms. Such records forming the subject of the Book of Ezra, we must not be surprised that its parts are not so intimately connected with each other as we might have expected if the author had set forth his intention to furnish a complete history of his times. \* \* \* \* The beginning of the book of Ezra agrees verbatim with the conclusion of the second book of Chronicles, and terminates abruptly with the statement of the divorces affected by his authority, by which the marriages of Israelites with foreign women were dissolved. Since the book of Ezra has no marked conclusion, it was, even in early times, considered to form part of the book of Nehemiah, the contents of which are of a similar description. As, however, the book of Ezra is a collection of records of remarkable events occurring at the conclusion of the exile and in the times immediately following it, attempting no display of the art of book-making, the mere want of an artificial conclusion cannot be considered a sufficient reason for regarding it as the first portion of Nehemiah. It is, however, likely that the similarity of the contents of the books of Ezra and Nehemiah was the cause of their being placed together in the Hebrew Bible." (Cyclopædia of Biblical Literature, Kitto, p. 690.)

**3. Catholic View of the Books of Ezra and Nehemiah:**

(a) **Ezra**, called by Catholics "Esdras:" This book taketh its name from the writer: who was a holy priest, and doctor of the law. He is called by the Hebrews Ezra."

(b) **Nehemiah**—Catholic form of name, "Nehemias:" "This book takes its name from the writer, who was cup-bearer to Artaxerxes (surnamed Longimanus) king of Persia, and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the Second Book of Esdras; because it is a continuation of the history, begun by Esdras, of the state of the people of God after their return from captivity." (Introductions in Douay Bible to First and Second Book of Esdras.)

**4. Book of Esther:** "Esther derives its name from the Jewish lady, who, having become wife of the king of Persia, employed her royal influence to effect a memorable deliverance for the persecuted Church of God. Various opinions are embraced and supported as to the authorship of this book, some ascribing it to Ezra, to Nehemiah, and to Mordecai. The preponderance of authorities is in favor of the last." (Commentary, Critical and Explanatory, p 8.)

**5. Historical Character:** "The historical character of the book of Esther is undoubted, since, besides many internal evidences, its authenticity is proved by the strong testimony of the feast of Purim, the celebration of which can be traced up to the events which are described in this book. Its claim, however, to canonical authority, has been questioned on the ground that the name of God does not once occur in it. But the uniform tradition both of the Jewish and the Christian churches supports this claim, which nothing in the book tends to shake; while it is a record of the superintending care of divine providence over his chosen people, with which it is of the utmost importance the church should be

furnished. The name of God is strangely enough omitted, but the presence of God is felt throughout the history; and the whole tone and tendency of the book is so decidedly subservient to the honor of God and the cause of true religion that it has been generally received by the Church in all ages into the sacred canon." (Commentary, Critical and Explanatory, p. 8.)

6. **Purim:** "A celebrated Jewish festival instituted by Mordecai, at the suggestion of Esther, in the reign of Ahasuerus, king of Persia, to commemorate the deliverance of the Jews from the designs of Haman. It derived its name from the lots cast every day for twelve months in presence of Haman, with the view of discovering an auspicious day for the destruction of all the Jews in the Persian dominion; when the lot fell on the 13th day of Adar (February and part of March)." (Kitto's Biblical Literature, p. 588.)

"The fact that the feast of Purim has come down to us from time almost immemorial," says Prof. Stuart, "proves as certainly that the main events related in the book of Esther happened, as the Declaration of Independence and the celebration of the Fourth of July prove that we separated from Great Britain, and became an independent nation. The book of Esther was an essential document to explain the feast of Purim." (Quoted in Smith's Bible Dictionary, p. 778.)

7. **Omission of the Name of God in Esther.** "In respect to the omission of the name of God in the book, Mr. Baumgarten remarks that it is the less surprising, because it occurs in a history which is so full of interpositions, revealing the actual presence of him who presides over the destiny of men and nations, and also the power of that faith in the unseen One, which made the actors in this drama so hopeful, enduring, and triumphant. The historical credibility of the events related in the book is well attested, and at present generally acknowledged." (Smith's Bible Dictionary, p. 778.)

## LESSON X.

### HISTORICAL INTERIM BETWEEN RESTORATION OF JUDAH AND COMING OF MESSIAH.

#### ANALYSIS.

- I. Status of Israel Under Ezra's and Nehemiah's Polity.
- II. Palestine Under Persia.
- III. Palestine Under Macedonia, i. e., Alexander.
- IV. Palestine Under Egypt.
- V. Revolt of the Maccabees.
- VI. Palestine Under the Romans.
- VII. Birth of Messiah.

#### REFERENCES.

Books I and II of the Maccabees. (a) Chronological Tables, Seventy's Bible Dictionary. Josephus' Antiquities Books XI, XII, XIII, XIV, XV; Bible Treasury, pp. 189, 190. Oxford and other Bible Helps, generally give summary of this period. Note 1.

*SPECIAL TEXT:* "M. K. B. I." (*Maccabees*) "*Mi-Kamoka Baelim, Ihovah*"—"who is like unto Thee, O Lord, among the gods?"—MOSES.

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#### NOTES.

1. **History from Ezra to Messiah:** "While the Historical Books of the Bible close with Ezra, Nehemiah, and Esther, it is thought proper to carry the historical period through to the birth of Messiah by this tenth lesson. This for completeness in the outlines of the history of Israel given in the historical books of the Bible, plus the Apocrypha. Also because of the importance of this too much neglected historical period, without a knowledge of which very much of the New Testament may not be understood. 'The New Testament,' says Prof. J. V. Bartlett, in the "Bible Treasure," "takes much for granted. Hence, in reading the

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(a) The Books of the Maccabees are to be found in the Douay Bible with this explanatory note: "It is not known who was the author of these books. But as to their authority: though they are not received by the Jews, saith St. Augustine, City of God, I. 18. c. 36, they are received by the church: who, in settling her canon of the scriptures, chose rather to be directed by the tradition she had received from the Apostles of Christ, than by that of the Scribes and Pharisees." (Introduction to the First Book of Maccabees, Douay Bible, p. 1128.)

Gospels, one is often forced to ask: What is the exact point of so and so? We want, in fact, to become as one of Christ's fellow-countrymen; and this means steeping our thought in the story of the long years which lie between the times of Ezra and those of Jesus the Christ. They must cease to be to us 'ages of silence,' if we are to see just what is meant by 'the tradition of the elders,' or to feel the full force of much that is found in the Sermon on the Mount. The whole period of more than four centuries falls into four epochs—the Persian, the Greek, the Maccabean and the Roman." (Bible Treasury, p. 189.)

2. **Historical Summary of Interval Between Old and New Testament:** The following notes are abridged from Oxford Bible Helps, Summary of this Historical Period (p. 15), which summary itself is taken chiefly from Josephus' Antiquities and the Books of the Maccabees.

3. **The Persian Period—537-330 B. C.:** "Ezra and Nehemiah left a settled form of government in Palestine, the center of which was Jerusalem. Here was established a council of elders and priests, who formed an ecclesiastical court, interpreting the law, and enforcing its observance. These were called the "Great Synagogue." They were to the new settlement after the captivity what the 'elders that overlived Joshua' (Josh. xxiv: 31) were to the Israelites who came out of Egypt. It was the Jewish theory that the law was given in a two-fold form, viz., the written and the oral; the former consisting of brief official enactments, the latter of more copious details. With the former code, immutably formalized by God, they said the latter was orally taught to Moses on Mount Sinai by the same Divine Author, as the authoritative interpretation thereof, with the command to commit the one to writing, but to transmit the other only by word of mouth. This oral law was repeated by Moses to Joshua, who handed it on to the elders who succeeded him, and they to the prophets, who, in their turn, passed it from one to another till it reached Jeremiah, who, through the medium of Baruch, conveyed it to Ezra, and he to the Great Synagogue, whom Nehemiah also supplied with a library of all the sacred books he could collect (II Mac. ii: 13). This body of elders lasted about 150 years, when it expired in its last survivor, the High Priest Simon the Just (B. C. 291). \* \* \* \* \* Ezra and Nehemiah also set up synagogues in country towns, as places of worship on the Sabbath, and schools of instruction and for theological discussion during the week. Attached to each was a body of 'rulers,' who were both civil magistrates and ecclesiastical presbyters. During all this time [two hundred years] Palestine was subject to Persia, and formed only part of a province under the Satrap of Syria, these elders administering the government with the high priest as their responsible head."

4. **Greek Period—330-167 B. C.:** "After the victories of Alexander the Great over Persia, he took possession of Syria, allowing the Jews to retain self-government and their own religion; and when he built Alexandria, he invited thither many Jews, giving them equal rights with the rest of his subjects. On Alexander's death, at an early age, his empire was divided amongst his four generals, and Syria was allotted to Egypt under Ptolemy Lagos, who transplanted many more Jews to the new colony at Alexandria (B. C. 320), and gave them many privileges, so that they built a temple [at Jerusalem], and restored the ritual of Solomon's time, until Alexandria became the center and metropolis of those Jews who had migrated to Asia Minor, Greece, and Italy, and who are called in the Acts of the Apostles "Grecians" (Hellenists). They were more lax in morals, liberal in views, and less exclusive than the "Hebrews" of Jerusalem. They used the Greek language, and eventually (B. C. 285) accepted as their scrip-



ture the Septuagint translation, instead of the Hebrew original. It was at this period that Simon the Just was high priest at Jerusalem, and by his wise administration strengthened their position, and brought them peace and prosperity."

5. **The Maccabees—B. C. 198:** "After a series of contests Palestine was taken from Egypt by Antiochus the Great, annexed to Syria, and divided into five provinces, viz., Judea, Samaria, Galilee (W. of Jordan), Perea, and Trachonitis (E. of Jordan). From this time, owing to its position between the two great powers Egypt and Syria, this country became a frequent prey to both, until Antiochus Epiphanes took Jerusalem (B. C. 170), foully polluted the temple, and compelled the Jews to sacrifice to idols. He erected the statue of Jupiter on the altar of burnt-offering, committed all books of scripture to the flames, and prohibited the worship of God. The high priests, corrupted by Greek licentiousness, prepared the way for declension, and encouraged the adoption of foreign customs. But the attempt to finally stamp out Judaism produced a recoil. It culminated in the attempt of Antiochus to force the Jews publicly to eat the flesh of swine sacrificed on God's altar to the honor of Jupiter. One aged scribe refused, was followed by a mother and her seven sons, who all suffered martyrdom with the extremes of torture. This was followed by Mattathias, a priest of the Asmoæan family, who killed both a renegade Jew, when about to offer idolatrous sacrifice, and the royal officer who presided. Aided by his five sons, he rallied the faithful round him, threw down the heathen altars, fled to the mountains and raised the standard of liberty, on which were inscribed M. K. B. L., the initials of their Hebrew war-cry, Mi-Kamoka Baelim, Ihovah, 'Who is like unto thee, O Lord, among the gods?' (Exodus xv: 11), from which the insurgents got the name of 'Maccabees,' whence Maccabæus. Under him they were victorious. Antiochus died of a loathsome disease, stricken by God. The Maccabees recovered Jerusalem, purified the temple, and restored its worship, holding for eight days (in December, B. C. 165) the first "Feast of Dedication," which continued to be annually observed to our Lord's time (John x: 22.)"

6. **The Roman Period:** "The Maccabean family continued to hold the main sway over the people, who retained their local customs, but were obliged to make terms with the Romans, under whose protection they retained considerable freedom. Although the Israelites were scattered over many countries, Jerusalem was still their religious and political center, and in its temple alone were sacrifices offered, and to it flowed the poll-tax of half a shekel from Jews all over the world. The Roman government acknowledged and confirmed their independent local administration, as a peculiar "*imperium in imperio*," by the following decrees: (B. C. 47.) Julius Caesar (for services in Alexandrine war) gave to Hyrcanus and his heirs all rights accorded to high priests by law or courtesy; all doubtful questions to be referred to him personally. Also, to Hyrcanus, his heirs and Ethnarch, the privilege of being patroni of all Jews that were aggrieved; hence all Jews throughout the world had a direct appeal to Caesar through the high priest, whose ambassadors had everywhere a free passage. Also, exemption from all tribute every seventh year, 'because they neither sow nor reap.' Also, peculiar liberty to 'meet and assemble together, and comport themselves according to the custom of their fathers, and their own laws.' (B. C. 44). On the death of Caesar and Hyrcanus, all the edicts of the former, whether recorded in the Treasury or not, were confirmed by the senate, in the Consulate of Dolabella and Antony. Thus the Jews, wherever they lived,

were exempt from taxation at certain times, free from military service, allowed to maintain their peculiar customs, and looked to their high priest in Jerusalem as their ecclesiastical and civil superior in all that related to religious or ceremonial observances. But, for maintenance of order and general political government, a Roman official, supported by military organization, presided over all Syria. This official at first was one allied to both interests, and to whom was delegated the nomination to the high priesthood, viz., Herod the Great (B. C. 37), an Idumæan by birth, but descended from a Philistine slave. By aid of Roman troops he deposed the last Asmonæan prince, Antigonus, married his niece Mariamne (granddaughter of Hyrcanus, the high priest), and became a nominal sovereign, subject to Roms." (Oxford Bible Helps, p. 15.)

## LESSON XI.

### LECTURES.

#### I. Samuel, the Prophet.

#### II. David, the King.

#### III. Maccabees, the Patriots, their Times and Achievements. (a)

### REFERENCES.

I Samuel Chaps. 1 to XXV. Josephus' Antiquities Book V, Chaps. X and XI, also Book VI.

I Samuel Chap. XVI-XXXI; also I Samuel Chaps. 1-XXIV. I Kings Chaps. I-II. I Chronicles Chaps. X-XXIX. The Psalms of David, Josephus' Antiquities, Books VI and VII.

Books of the Maccabees I and II (found in Douay Bible). Josephus' Antiquities, Book XII, Chaps. VI-XI.

*SPECIAL TEXT:* "I exhort you, especially, to agree with one another; and in what excellency any one of you exceeds another, to yield to him so far, and by that means to reap the advantage of everyone's own virtues."—MATTATHIAS, Father of the Maccabees, to his sons.

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### NOTES.

1. **Suggestions in the Formation of an Unwritten Lecture:** "The simplest formal address that can be constructed has three distinct parts. They may be named as follows:

1. *The Introduction.*
2. *The Discussion.*
3. *The Conclusion.*

On this framework a speech-plan can be constructed simple enough for any child. And it is at the same time true that even a child, with such a plan, might speak appropriately who would otherwise not be able to begin at all.

**The Introduction:** "This is at once important and embarrassing. First words are nearly always heard attentively, and they do much to determine the degree of attention that will be bestowed on the remainder of the speech. The young speaker should select something as an introduction upon which his mind can fasten, instead of dwelling upon the

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(a) Paper.

frightful generality of the naked theme. \* \* \* \* The introduction should be simple, and, above everything else, easy for the speaker to comprehend and remember. If there is anything in the whole world which he is sure he can talk about for a few moments, and which can be made to have a moderate degree of connection with his subject, let that be chosen for an opening. \* \* \* \* When the introductory topic is selected it should be turned over in the mind until the speaker knows just what he is going to say about it. This process will have a wonderfully quieting effect upon his nerves. He has fairly mastered something, and knows that at all events he can begin his speech. It is well to make a note of this introduction in a few simple words, which will strongly fasten themselves in the memory. No effort toward elaboration should be made, for that would naturally lead to a memorized introduction, and either require the whole speech to be written, or produce a painful and difficult transition.

**The Discussion:** "This should deal directly with the subject or central idea of the discourse. Here a clear statement of at least one thought which the speaker can fully grasp should be made. The pen (or pencil) may be used in preparation without impropriety. If but one idea is thought of, let that be written in the fewest and strongest words at the students' command. While doing this it is likely that another and related thought will spring into mind which can be treated in the same manner. With diligent students there may even be a danger of getting down too many seed-thoughts. When this central division is completely wrought out, two other points claim attention. How shall the transition be made from the introduction to the discussion? A little reflection will show how to glide from one to the other, and that process should be conned over, without writing, until it is well understood. It is wonderful how many outlines of ideas the memory will retain without feeling burdened; and this power of retention grows enormously through exercise. After this, the mode of gliding from the discussion to the conclusion may be treated in the same manner, and with equal profit.

**The Conclusion:** "The conclusion itself is scarcely less material than the introduction; but there is much less range of choice in the manner of closing than in that of beginning. The subject is before the audience, and any wide departure from it seems like the beginning of a new speech—something not usually well received. There is this distinction between the relative value of introduction and conclusion; a good introduction adds most to a speaker's ease, confidence, and power during the moment of speech; but a good conclusion leaves the deepest permanent impression upon the audience. It is usually remembered longer than any other part of the address." (Extempore Speech, Pit-tenger, pp. 46-49.)

## LESSON XII.

### ANALYSIS.

- I. The Greater Prophets—Four.
  1. Isaiah, Jeremiah, Ezekiel, Daniel.
- II. The Minor Prophets—Twelve:
  1. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
- III. The Prophetic Calling.
  1. Distinction between major (greater) and minor prophets.
  2. Mission of the Prophets.
  3. Schools of the Prophets.

### REFERENCES.

All Bible Dictionaries and Helps (including Bible Treasury, Heretofore cited in Part II, under title of "Prophets." Notes, 1, 2.

See the Dictionaries and Helps heretofore cited, as also Gray's Dictionaries on "Inspiration," "Revelation," "Prophecy," "Prophets," etc. Notes 3, 4.

*SPECIAL TEXT:* "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. xviii: 22.

### NOTES.

1. **Of the Term Prophet.** "The Hebrew word "*Nabi*" is uniformly translated in our English Bible by the word "Prophet." In classical Greek, it is said by highest authority, to signify 'one who speaks for another, especially one who speaks for a God and so interprets his will to man.' (Liddell and Scott.) Hence, its essential meaning is "an interpreter." In fact, the English word 'prophet,' like the word 'inspiration,' has always been used in a larger and in a closer sense. 'In the larger sense our Lord Jesus Christ is a 'prophet,' Moses is a 'prophet,' Mahomet is a 'prophet.' The expression means that they proclaimed and published a new religious dispensation. In a similar though not identical sense, the church is said to have a 'prophetical,' i. e., an expository and interpretative office. But in its closer sense the word, according to usage, though not according to etymology, involves the idea of foresight. And this is and always has been its more usual acceptation. The different meanings, or shades of meaning, in which the abstract noun is employed in scripture, have been drawn out by Locke as follows: 'Prophecy comprehends three things: prediction: singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of scripture, by an immediate illumination and motion of the Spirit.'" (Smith's Bible Dictionary, Vol. III, pp. 2591-2.)

2. **School of the Prophets, or the Prophetic Order:** "Samuel, himself a Levite, of the family of Kohath (I Chron. vi: 28), and almost certainly a priest, was the instrument used at once for effecting a reform in the sacerdotal order (I Chron. ix: 22), and for giving to the prophets

a position of importance which they had never before held. \* \* \* \* Samuel took measures to make his work of restoration permanent, as well as effective for the moment. For this purpose he instituted companies, or Colleges of Prophets. One we find in his lifetime at Ramah (I Sam. xix: 19, 20); others afterwards at Bethel (II Kings ii: 3), Jericho (II Kings ii: 5), Gilgal (II Kings iv: 38), and elsewhere (II Kings i). Their constitution and object were similar to those of Theological Colleges. Into them were gathered promising students, and here they were trained for the office which they were afterwards destined to fulfill. So successful were these institutions, that from the time of Samuel to the closing of the canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets. The apocryphal books of the Maccabees (I, iv: 26; ix: 27, xiv: 41) and of Ecclesiasticus (xxvi: 15) represent them as extinct. The colleges appear to have consisted of students differing in number. Sometimes they were very numerous (I Kings xviii: 4; xxii: 6; II Kings ii: 16). One elderly, or leading prophet, presided over them (I Sam. xiv: 20), called their father (I Sam. x: 12), or master (II Kings ii: 3), who was apparently admitted to his office by the ceremony of anointing (I Kings xix: 16; Isaiah lxi: 1; Psalms cv: 15). They were called his sons. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetic order." (Smith's Bible Dictionary, Vol. III, pp. 2592-3.)

3. **The Prophetic Gift:** "We have been speaking of the Prophetic Order. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. There might be members of the prophetic order to whom the gift of prophecy was not vouchsafed. There might be inspired prophets, who did not belong to the prophetic order. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case. In the instance of the Prophet Amos, the rule and the exception are both manifested. When Amaziah, the idolatrous Israelitish priest, threatens the prophet, and desires him to 'flee away into the land of Judah, and there eat bread and prophesy there, but not to prophesy again any more at Bethel,' Amos in reply says, 'I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel' (vii: 14). That is, though called to the prophetic office, he did not belong to the prophetic order; and had not been trained in the prophetic colleges; and this, he indicates, was an unusual occurrence." (Smith's Bible Dictionary, Vol. III, p. 2593.)

4. **Revelation and Inspiration Defined:** "The word 'revelation' stands for the act of God in making truth known to men, and then, in a secondary sense, for the truth itself, which is thus made known. Inspiration is the name of the special divine influence under which the writers of the Bible worked. We speak of the 'revelation' of God in the Bible, and of the 'inspiration' of the writers of the Bible. In order to understand the questions which have been raised on these two subjects it is important that we should discriminate between them in thought, but in fact they are closely connected. It is the association of the two that gives its supreme value to the Bible. This is recognized as a book of unique character, because, as we have seen, it is an inspired record of divine revelation." (Teacher's Bible Helps, Bagster's Bible, p. 2.) The whole article, comprising several pages, should be studied. Also the article, "Prophets," in the Seventy's Bible Dictionary.)

## LESSON XIII.

### THE PROPHETIC BOOKS OF THE OLD TESTAMENT.

#### I. The Book of Isaiah.

1. Historic Period of Isaiah.
2. General Outline of His Prophecies.
3. His Prophecies of the Messiah.
4. Select Readings from Isaiah.

#### II. The Book of Jeremiah.

1. Historic Period.
2. General Nature of His Warnings to Israel.
3. Prophecies yet to be fulfilled—especially on the restoration of Israel.

Isaiah I-LXVI. Notes 1, 2. Seventy's Bbl. Dictionary, Art. "Isaiah." Bible Treasury Ditto. Other Bible Helps and Dictionaries, under same title.

"Messianic Prophecies," Chap. IX: 6, 7; XLIX: 1-13; LIII: 1-12; LXI: 1-3.

Select Readings—Fall of Lucifer, Chap. XIV: 12-29. The Apostasy, XXIV: 1-6. Book of Mormon, XXIX: 1-24. The Gathering of Israel, XI: 10-16.

Bible Dictionaries and Helps as above, Art. "Jeremiah," "Book of," etc. Warnings: Jeremiah XIV: 1-22, and XV: 1-3. (Read as if in one chapter), XVII and XVIII; also XXI and XXII.

Prophecies (in course of fulfillment and those yet future), Chap. III: 12-19; XVI: 14-16; XXXIII: 1-14.

*SPECIAL TEXT: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—[ISAIAH.*

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#### NOTES.

1. **Isaiah**, (i. e., the Lord is Salvation), son of Amoz, a prophet in Jerusalem during 40 years, (B. C. 740-701.) He had great religious and political influence during the reign of Hezekiah, whose chief adviser he was. Tradition states that he was "sawn asunder" during the reign of Manasseh; for that reason he is often represented in art, holding a saw." (Cambridge Bible, p. 82.)

2. **Character of Isaiah's Prophet Writings:** "In Isaiah we see prophetic authorship reaching its culminating point. Everything conspired to raise him to an elevation to which no prophet either before or after could as a writer attain. Among the other prophets, each of the more important ones is distinguished by some one particular excellence, and some one peculiar talent: in Isaiah, all kinds of talent and all beauties of prophetic discourse meet together so as mutually to temper and qualify each other; it is not so much any single feature that distinguishes him as the symmetry and perfection of the whole. \* \* \* \* He is not the especially lyrical prophet, or the especially elegiacal prophet, or the especially oratorical and hortatory prophet, as we should describe a Joel, a Hosea, a Micah, with whom there is a greater prevalence of some particular color; but, just as the subject requires, he has readily at command every several kind of style and every several change of delineation; and it is precisely this that, in point of language, establishes his greatness, as well as in general forms one of his most towering points of excellence." (Smith's Bible Dictionary, pp. 1162-3.)

3. **Isaiah as a Messianic Prophet:** The following are the outlines of Messianic prophecies in the book of Isaiah: A scion of David, springing from his family, after it has fallen into a very low estate, but being also of divine nature, shall, at first, in lowliness, but as a prophet filled with the Spirit of God, proclaim the divine doctrine, develop the law in truth, and render it the animating principle of national life; he shall, as high priest, by his vicarious suffering and his death, remove the guilt of his nation, and that of other nations, and finally rule as a mighty king, not only over the covenant people, but over all nations of the earth who will subject themselves to his peaceful sceptre, not by violent compulsion, but induced by love and gratitude. He will make both the moral and the physical consequences of sin to cease; the whole earth shall be filled with the knowledge of the Lord, and all enmity, hatred, and destruction shall be removed even from the brute creation. This is the survey of the Messianic preaching by Isaiah, of which he constantly renders prominent those portions which were most calculated to impress the people under the then existing circumstances. \* \* \* \* Jesus Sirach (xlviii: 22-5) bestows splendid praise upon Isaiah, and both Philo and Josephus speak of him with great veneration. He attained the highest degree of authority after the times of the New Testament had proved the most important part of his prophecies, namely, the Messianic, to be divine. Christ and the Apostles quote no prophecies so frequently as those of Isaiah, in order to prove that he who had appeared was one and the same with him who had been promised. The fathers of the Church abound in praises of Isaiah. (Kitto's Biblical Literature, pp. 49-50.)

4. **The First Nephi on Isaiah as the Messianic Prophet.** "And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken (apply) his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. And my brother Jacob also has seen him as I have seen him: wherefore I will send their words forth unto my children, to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word." (II Nephi ii: 1-3.)

5. **Jeremiah, Book of. Arrangement:** "The absence of any chronological order in the present structure of the collection of Jeremiah's prophecies is obvious at the first glance; and this has led some writers (Blayney, Pref. of Jeremiah) to the belief that, as the book now stands,



there is nothing but the wildest confusion—"a preposterous jumbling together' of prophecies of different dates. Attempts to reconstruct the book on a chronological basis have been made by almost all commentators on it since the revival of criticism; and the result of the labors of the more recent critics has been to modify the somewhat hasty judgment of the English divine (Blayney). Whatever points of difference there may be in the hypothesis of Movers, Hitzig, Ewald, Bunsen, Nagelsbach, and others, they agree in admitting traces of an order in the midst of the seeming irregularity, and endeavor to account, more or less satisfactorily, for the apparent anomalies. The conclusion of the three last-named is that we have the book substantially in the same state as that in which it left the hands of the prophet, or his disciple Baruch." (Smith's Bible Dictionary, p. 1261.)

5. **Jeremiah:** "The author of the prophecies of this book was the son of Hilkiah, a priest, and a native of the priestly city of Anathoth, situated three miles north of Jerusalem. He was early called to the prophetic office (chap. i: 6), and began his career as a prophet in his native place. This he soon left, to prosecute his calling in Jerusalem; and here, in the exercises of it, he spent the greater part of his life. His ministry commenced seventy years after the close of Isaiah's, and extended from the thirteenth year of Josiah's reign to the eleventh of Zedekiah's, i. e., from 629 to 588 B. C., thus embracing a period of forty-one years. It was a life-long protest against the iniquity and folly of his countrymen, and conceived in bitter foreboding of the hopeless ruin they were bringing down upon their heads." (Bagster's Bible Helps, p. 37.)

6. **Jeremiah and His Contemporaries:** "Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel, and Daniel. None of these, however, are in any remarkable way connected with him, except Ezekiel. The writings and character of these two eminent prophets furnish many very interesting points both of comparison and contrast. Both, during a long series of years, were laboring at the same time and for the same object. The representations of both, far separated as they were from each other, are in substance singularly accordant; yet there is at the same time a marked difference in their modes of statement, and a still more striking diversity in the character and natural disposition of the two. No one who compares them can fail to perceive that the mind of Jeremiah was of a softer and more delicate texture than that of his illustrious contemporary. His whole history convinces us that he was by nature mild and retiring." (Cycl. of Biblical Literature, Vol. II, p. 83.)

## LESSON XIV.

SCRIPTURE READING EXERCISE.—NOTE 3.

### THE PROPHETIC BOOKS OF THE OLD TESTAMENT. (Continued.)

#### ANALYSIS.

- I. Ezekiel, the Prophet of the Captivity.
  1. Prophecies against Jerusalem and the Nation, chaps. i-xxiv.
  2. Prophecies of the Restoration of Israel, chaps. xxv-xxxix.
  3. Visions of the Reconstruction of the Temple, chaps. xl-xlvi.
  4. Prophecy of the Resurrection, chap. xxxvii: 1-14.
- II. Daniel, Book of
  1. Historical—i-vi.
  2. Prophetic—the Rise and Fall of Empires, vii-xii.

#### REFERENCES.

Book of Ezekiel. All the Dictionaries, Bible Helps, Bible Treasury, Kitto's Biblical Literature previously quoted, Art. "Ezekiel." Note 1.

Book of Daniel I-XII. All the above Dictionaries and Bible Helps, Encyclopaedias, et c. above cited. Art. "Daniel." Church History Vol. I, Introduction, pp. xxxvi-xl." Note 2.

*SPECIAL TEXT: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."—EZEKIEL.*

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#### NOTES.

1. **Ezekiel:** "The author of this book was a native of Jerusalem, and, like Jeremiah, of priestly descent, a member of a family of some standing in the city. When, as would appear, about twenty-five years of age, and after he had seen some service as a priest, he was carried away captive to Babylon along with Jehoiachin and other noble Jews in 599 B. C., and before the destruction of Jerusalem (II Kings xxiv: 15). He must have been a witness of the plundering of the temple by Nebuchadnezzar, as recorded in II Kings xxiv: 13, and his prophecies give

evidence of a familiar acquaintance with its structure (chap. viii: 5-16, etc.). His place of banishment was Tel-Abib, on the banks of the river Chebar, about 200 miles north of Babylon. Here he settled with his family, and here he established himself as the prophet of the captivity, his house being the rendezvous of all who mourned over the dispersion and sought for the restoration of Israel." (Bagster Bible Helps, p. 39.)

2. **The Book of Daniel.** Perhaps no book of prophecy is more bitterly criticised than the Book of Daniel, and certainly no book is of more prophetic value. Its prophecies concerning the rise and fall of empires, with the final supremacy of the kingdom of God as a universal empire, renders it at once one of the most important of prophetic books.

"Porphyry, the assailant of Christianity in the third century, asserted that the book of Daniel was a forgery of the time of the Maccabees (170-164 B. C.), a time when confessedly there were no prophets, written after the events as to Antiochus Epiphanes, which it professes to foretell; so accurate are the details. A conclusive proof of Daniel's inspiration, if his prophecies can be shown to have been before the events. Now we know, from Josephus, that the Jews in Christ's days, recognized Daniel as in the canon. Zachariah, Ezra, and Nehemiah, centuries before Antiochus, refer to it. Jesus refers to it in his characteristic designation, 'Son of man,' Matthew xxiv: 30; Daniel vii: 13); also expressly by name, and as a prophet, in Matthew xxiv: 15 (cf. Matthew xxiv: 21, with Daniel xii: 1, etc.); and in the moment that decided his life (Matthew xxvi: 64) or death, when the high priest adjured him by the living God. Also, in Luke 1: 19-26, 'Gabriel' is mentioned, whose name occurs nowhere else in scripture, save Daniel viii: 16; ix: 21. Besides the references to it in Revelation, Paul confirms the prophetic part of it, as to the blasphemous king (Daniel vii: 8, 25; xi: 36), in I Corinthians 6: 2; II Thessalonians ii: 3, 4; the narrative part, as to the miraculous deliverances from 'the lions' and 'the fire,' in Hebrews xi: 33, 34. Thus the book is expressly attested by the New Testament on the three points made the stumbling block of neologists—the predictions, the narratives of miracles, and the manifestations of angels." (Commentary, Explanatory and Critical, p. 620.)

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**A Sample Scripture Reading.** At this lesson we introduce the scripture reading exercise referred to in our introduction, and as an illustration of what is meant we give the following as an example of such reading:

The Reader says: "I have selected for this reading the first nine verses of the 19th Psalm of David, universally conceded, I think, to be one at least of the most beautiful psalms of this very remarkable collection of Hebrew poetry. (Reading):

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord

are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."

Let us contemplate a little so much of this Psalm as we have read.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

If that could be said of the heavens in the days of David, how much more abundantly can it be said now, when the few thousand stars visible to David's unaided vision, our modern telescopes have to our vision increased to more than forty millions of such stars! Each, as is supposed, a sun, the center of a planetary system—when thus we contemplate the heavens, truly they "declare the glory of God, and the firmament sheweth his handywork!" and "day unto day uttereth speech, and night unto night sheweth knowledge!"

Mark how David notes that the heavens speak a universal language:—"there is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." The special revelation to the Hebrews might be locked up from some parts of our human race for centuries in the mystery of the Hebrew language; but in the heavens, as David contemplated them, there is a universal language, a world book—spread out in glory for all men to read, and somehow or other, all men have read it with more or less clearness, and have arrived at the same conclusion with the Hebrew prophet,—"the heavens declare the glory of God." Paul must have felt something of this when he exclaimed, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." So that he concludes that the ungodly are without excuse, by reason of this revelation found in the creations of God—the heavens that declare God's glory. Then notice how David glides from the contemplation of the heavens to the contemplation of the law of the Lord—"perfect, converting the soul;" the "testimony" of the Lord which is "sure, making wise the simple." The "statutes of the Lord that are right, rejoicing the heart;" the "commandment of the Lord" that is "pure, enlightening the eyes." The "fear of the Lord" that is "clean, enduring forever;" the "judgments of the Lord" that "are true, and righteous altogether." Such a scripture prepares the mind for devotion, and is a worthy introduction to the act of worship. (End of reading.)

This kind of exercise is intended to run through the remainder of the lessons of this year, and every week someone should be appointed to come to the following week's lesson prepared with a scripture reading, which should be delivered as above, that is, read with reflections, and comments, to which it gives rise.

## LESSON XV.

### SCRIPTURE READING EXERCISE.

## THE PROPHETIC BOOKS OF THE OLD TESTAMENT. (Continued.)

### I. The Twelve Minor Prophets.

1. Historical Period of their ministry.

### II. Select Readings from Zechariah:

1. Repentance.
2. Prophecies Yet Future.

### III. Select Readings from Malachi:

1. His Arraignment of Israel for Unfaithfulness. The Promise of God's Returning Favor.
2. The Coming of Messiah's Messenger.
3. Destruction of the Wicked—Elijah's Mission.

Note 1 and 2. Each of the books of the 12 prophets should be read. See also the summary of each book in the Bible Helps, Dictionaries, Bible Treasury, quoted in previous lessons.

Readings, Zech. 1: 1-7. Chaps. vii and viii. Chaps. xii, xiii, xiv.

Mal. iii: 7-18.

Mal. iii: 1-6.

Mal. iv: 1-6.

*SPECIAL TEXT:* "Execute true judgment, and shew mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."—ZECHARIAH.

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### NOTES.

1. **The Greater and Minor Prophets:** "A review of the books as they stand in our Bible gives us first the Greater Prophets, and secondly the Minor Prophets. It should be understood that this arrangement is determined by the length of the books, not by the comparative rank of the writers. The minor prophets are not to be regarded as necessarily less important persons than the greater prophets. Amos may have been a grander man than Ezekiel—yet Amos is classed with the minor and Ezekiel with the greater prophets. This simply means that we have less of the writings of Amos preserved than of those of Ezekiel—and so of the other minor prophets." (Cambridge Bible Helps, p. 34.)

2. **The Historic Period of the Minor Prophets:** "The Minor Prophets form in the Hebrew canon one whole, and go collectively under the

name of the Book of the Twelve Prophets. They cover a period of four hundred years, from the ninth to the fifth centuries before Christ, but they are not arranged in the order of the time of their production." (Cambridge Bible Helps, p. 41.)

3. **Passages from the Prophets Quoted by Moroni to Joseph Smith:** "After telling me these things, (concerning the Book of Mormon) he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch.

"And again, he quoted the fifth verse thus:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

"He also quoted the next verse differently:

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here." (History of the Church, Vol. 1, pp. 12, 13.)

## LESSON XVI.

### SCRIPTURE READING EXERCISE.

## MISCELLANEOUS BOOKS OF THE OLD TESTAMENT.

### I. Poetical Books:

1. Psalms; Lamentations, The Song of Solomon. (a)

Book of Psalm, Lamentations and Song of Songs.

### II. Didactic Books:

1. Job, dramatic.

All the Dictionaries Bible Helps cited in previous lessons may be consulted on the separate books mentioned in this lesson.

### III. Sapiential:

1. Proverbs, gnomic.(b)
2. Ecclesiastes, Speculative.(e)

Reference.

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(a) Sometimes called the Canticles—the “Song of Songs,” a superlative meaning—“the Matchless Song.”

(b) “Sapiential: “Marked by or consisting of Sapience—wisdom—profound knowledge.

(c) “Gnomic—Expressed in maxims—“gnomic poetry consists of observations on human life and society or generalizations respecting conduct and character.”

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1. **Psalms, Book of:** “This collection of sacred poetry received its name, in consequence of the lyrical character of the pieces of which it consists, as intended to be sung to stringed and other instruments of music. The word is thus aptly defined by Gregory of Nyssa. The Hebrew title signifies hymns or praises, and was probably adopted on account of the use made of the collection in divine service, though only a part can be strictly called songs of praise, not a few being lamentations and prayers. (Cycl. of Biblical Literature, Kitto, p 377.)

2. **Authors of the Psalms:** “Many of the ancients, both Jews and Christians, maintained that all the Psalms were written by David; which is one of the most striking proofs of their uncritical judgment. So the Talmudists; Augustine, who is never a good critic; and Chrysostom. But Jerome, as might be expected, held the opinion which now universally prevails. The titles and the contents of the Psalms most clearly show that they were composed at different and remote periods, by several poets, of whom David was only the largest and most eminent contributor.” (Cycl. of Biblical Literature, Kitto, p. 580.)

3. **Character of the Psalms.** "The distinguishing feature of the Psalms is their devotional character. Whether their matter be didactic, historical, prophetic, or practical, it is made the ground or subject of prayer, or praise, or both. The doctrines of theology and precepts of pure morality are here inculcated. God's nature, attributes, perfections, and works of creation, providence, and grace, are unfolded." (Commentary, Critical and Explanatory, p. 345.)

4. **Song of Solomon, or Canticles,** called in Hebrews the Song of Songs (i. e. the Song of supreme excellence). Some regard it as a beautiful romance in glorification of true love. Tennyson called it "the most perfect Idyll of the faithful love of a country girl for her shepherd, and of her resistances to the advances of a great king, that ever was written." Others see in it a parable of singular depth, a revelation of the future of the Church to the end of the world." (Seventy's Bible Dictionary, p. 144.)

6. **The Age when Job Lived:** "Eusebius fixes it two ages before Moses, (i. e., about the time of Isaac): eighteen hundred years before Christ, and six hundred after the Deluge." (Commentary, critical and Explanatory, p. 308.)

6. **Job a Real Person:** "It has been supposed by some that the Book of Job is an allegory, not a real narrative, on account of the artificial character of many of its statements. Thus the sacred numbers, three and seven, often occur. He had seven thousand sheep, seven sons, both before and after his trials; his three friends sit down with him seven days and seven nights; both before and after his trials; he had three daughters. So also the number and form of the speeches of the several speakers seem to be artificial. The name of Job, too, is derived from an Arabic word signifying repentance. But Ezekiel 14: 14 (cf. v. 16, 20) speaks of "Job" in conjunction with "Noah and Daniel," real persons. St. James (5: 11) also refers to Job as an example of "patience," which he would not have been likely to do had Job been only a fictitious person. Also the names of persons and places are specified with a particularity not to be looked for in an allegory." (Commentary, Critical and Explanatory, p. 308.)

7. **Design of the Book:** "It is a public debate in poetic form on an important question concerning the divine government; moreover the prologue and epilogue, which are in prose, shed the interest of a living history over the debate, which would otherwise be but a contest of abstract reasoning. \* \* \* \* The question to be solved, as exemplified in the case of Job is, Why are the righteous afflicted consistently with God's justice? The doctrine of retribution after death, no doubt, is the great solution of the difficulty. And to it Job plainly refers in chapter 14: 14, and chapter 19: 25. The objection to this, that the explicitness of the language on the resurrection in Job is inconsistent with the obscurity on the subject in the early books of the Old Testament, is answered by the fact that Job enjoyed the divine vision (chapter 38: 1; 42:5), and therefore, by inspiration, foretold these truths." (Commentary, Critical and Explanatory, p. 309.)

8. **Proverbs:** "The Hebrew title of this book is the 'Mishle,' (i. e., the maxims) 'of Solomon,' and it was in early ages, sometimes along with other similar portions of the Bible, often referred to as



"Wisdom," in one instance specifically defined as the "wisdom that respects virtuous conduct"—as summarizing the teachings of wisdom in their bearing on the conduct of life. Though ascribed to Solomon, these maxims are obviously not all of his composition, or even his collection, being of very varied authorship, and the vintage of the observation and experience of many wise men at different periods of Jewish history." (Cambridge Bible Helps, p. 32.)

9. **Ecclesiastes:** "This title, which we receive through the Vulgate, is the translation into Greek by the LXX of the Hebrew title "Koheleth," a word which is, agreeably to Jewish tradition, rendered 'preacher,' but meant originally 'gatherer, or summoner together,' and means here one who, personifying Wisdom (for the word is feminine, as that for wisdom is), gathers men together to listen to her verdict."

10. **Authorship and Date of Ecclesiastes:** "This book was for long accepted as the production of Solomon, written in his old age, and intended as a warning to others against sundry delusions of which he had himself been the victim; but it is now, from internal evidence, and by almost universal consent, allowed to be the work of one who wrote about the time of Malachi (i. e., about 400 B. C.), though in the name of Solomon, and dramatically personifying the famous king." (Cambridge Bible Helps, p. 33.)

# PART III.

## A Study of the Christian Scriptures.—The New Testament. (note 1)

### LESSON I.

#### SCRIPTURE READING EXERCISE.

### THE CLASSIFICATION OF THE BOOKS OF THE NEW TESTAMENT.

#### ANALYSIS.

#### I. Institutional and Historical:

1. The Gospels: (a) The Synoptic Gospels, Matthew, Mark, Luke; (b) The Supplemental Gospel, John.
2. The Acts of the Apostles.

#### II. Didactic: (a)

1. The Pauline Epistles, viz: (a) Doctrinal, (Addressed to Churches): Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews: (b) Pastoral, (addressed to individuals): Timothy and Titus.
2. Special: Philemon.
3. Catholic Epistles (i. e., addressed to the Church at large); one of James, two of Peter, three of John, one of Jude.

#### III. Prophetic, The Book of Revelation.

*SPECIAL TEXT:* "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ, the Lord.—THE ANGEL to the Shepherds.

(a) "Pertaining to or of the nature of teaching; intended to instruct or edify." (Dictionary.)

#### REFERENCES.

Notes 2, 3. Also all the Bible Dictionaries, Helps and Bible Treasury heretofore cited in previous lessons—Art. "New Testament," "Bible"—"Canon," etc.

Notes 5, 6, 7, 8.

## NOTES.

1. **The New Testament—Definition:** "This is the name given in the Western Church, ever since the days of Tertullian [second century A. D.] to the collection of sacred books that were written by certain disciples of Christ at different periods after the planting of the Christian Church, and that were afterwards accepted by the Church as the inspired record of the new dispensation of the grace of God to the world. The expression New Testament is the Latin translation of the expression New Covenant." (The Comprehensive Teacher's Bible Helps, p. 57.)

2. **Origin of the New Testament as Scripture:** "The institution of the Christian Church was, of course, prior to any record of it. That institution was founded at first, and for long rested, on the merely oral testimony of those who had witnessed, or were otherwise assured of, the life, death, and rising again of its founder, Jesus the Son of God and Savior of the world (Acts ii: 22 seq.; xiii: 31, 32). Except this oral testimony, as confirmed, moreover, by signs and wonders [and the testimony of the Holy Ghost], the first Christian churches had no other evidences of the character and certainty of the events on which their faith was grounded, unless we add the surprising correspondence between these events and the predictions of prophecy—which, in point of fact, we find to be the chief argument insisted on by the Apostles in persuading their countrymen to accept Jesus of Nazareth as the promised Messiah. It was only when controversies arose affecting the first principles of the faith, and misapprehensions and irregularities began to show themselves in certain sections and quarters of the Church, that it was found necessary to have recourse to a literary vehicle in the statement of the facts and doctrines of the gospel." (Comprehensive Teacher's Bible Helps, p. 57.)

3. **The Gospels.** The Gospel narratives record in writing what had previously been propagated by oral teaching respecting the sayings and doings of Christ; and this history appears to have continued to be so propagated till the time when the original ear and eye witnesses were beginning to die out, and some uncertainty to attach to the traditional oral accounts. \* \* \* \* \* From all this we are not to conclude that the early Christian Church had no sacred scripture; for they had and read the Old Testament scripture, the authority, as well as the significance and importance of which was so enhanced to them by the fulfilment it had received [in part] in the facts of Christianity. (Comprehensive Teacher's Bible Helps, p. 57.)

4. **Origin of the New Testament:** The twenty-seven books collected in the New Testament were written by a number of authors, eight at least (nine, in case the Epistle to the Hebrews was not written by Paul). For each book there was some special occasion, each had its distinct purpose, and between the writing of the earliest and latest parts nearly half a century intervened. The agreement, under these circumstances, is truly wonderful, and the adaptation of a volume, thus penned, for all ages and classes is not less so. Nothing will account for such agreement and adaptation save a supernatural element in the composition; but we are now concerned with the human conditions which called forth these writings. Christ wrote nothing; but is himself the book of life to be read by all. He is written on the world's history and on men's hearts, and furnishes an unending theme of holy thoughts, discourses, and songs of praise. So, too, the Lord chose none of his Apostles, Paul excepted, from among the learned; he did not train them to literary authorship, nor expressly command them to perform such labor. They were to preach the glad tidings of salvation. Personal oral teaching was the

means used for first propagating the gospel and founding the Church; as it is today the indispensable instrumentality. No book of the New Testament was written until about twenty years after the resurrection of Christ, and more than half a century had passed before John wrote the fourth Gospel." (International Commentary, Introduction, (b) p. 8.)

5. **The Language in Which the New Testament was Written:** The New Testament was written in Hellenistic Greek, i. e., in that idiom of Macedonian Greek spoken by the Jews of the Dispersion (called Hellenists) at the time of Christ. It has a Greek body, a Hebrew soul, and a Christian spirit." (International Commentary, Introduction to Matthew, p. 9.)

6. **The Character of the New Testament:** The Apostles all drew their doctrine from personal contact with the divine human history of the crucified and risen Savior, and from the inward illumination of the Holy Spirit, revealing the person and work of Christ in them, and opening to them his discourses and acts. This divine enlightenment is inspiration, governing not only the composition of the sacred writings, but also the oral instructions of their authors; not merely an act, but a permanent state. The Apostles lived and moved continually in the element of truth. They spoke, wrote, and acted from the Spirit of truth; and this, not as passive instruments, but as conscious and free agents. For the Holy Spirit does not supercede the gifts and peculiarities of nature, ordained by the Lord; it sanctifies them to the service of the kingdom of God. \* \* \* \* \* While the New Testament forms one harmonious whole, it was written by different men, inspired indeed, and yet free and conscious agents. The peculiar character, education, and sphere of the several writers, therefore, necessarily show themselves in their writings." (International Commentary and Introduction, p. 9.)

7. **The Chronological Order of the Books:** This cannot be determined with absolute certainty, as no dates are given in the books themselves. Some of the Epistles of Paul, especially that to the Romans, contain indications and allusions which enable us to assign them to a particular year. The Epistle of James, and the Epistles to the Thessalonians were probably written first, the writings of John last. The three Synoptic Gospels must have been composed before the destruction of Jerusalem (A. D. 70), which by them is predicted as a future event. The Acts were written after 63, yet before the death of Paul, (which is supposed to have occurred 68 A. D.), as they suddenly close with his imprisonment in Rome." (Ibid, pp. 10, 11.)

8. **Unity of the New Testament:** The New Testament is a collection of twenty-seven distinct writings, from eight (or nine) different

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(b) The above and some of the following notes of this lesson are taken from the "International Revision Commentary," on the New Testament. The comments are based upon the revised version of the New Testament of 1881 by English and American scholars. The International Commentaries were considered necessary, owing to the Anglo-American revision of the New Testament. For this revision it is claimed that it is based upon a much older and purer text, and corrects several thousand errors and inaccuracies which mar the excellence of the version of 1611. It also claims to put "the English reader as nearly as possible into the position of the student of the Greek Testament." We shall have occasion now and then to quote this work, and it will always be done under the title, "International Commentary," and must not be confounded with the "Commentary, Critical and Explanatory," by Messrs. Jamieson-Faussett-Brown, already frequently quoted, and still to be quoted in subsequent lessons.

hands. Of these writers, four were Apostles—St. Matthew, St. John, St. Paul, and St. Peter; two were companions of the Apostles—St. Mark and St. Luke; two were our Lord's brothers, probably not Apostles—St. James and St. Jude. The books are usually classed as Historical (five), Didactic (twenty-one), Prophetical (one), though the writings of the first class include much more than one-half of the entire matter. The unity of the whole is remarkable; all the books find their center in Jesus Christ our Lord. The four Gospels narrate his life on earth; the fifth historical book tells how the new life, that came from Him through the Holy Spirit, passed from Jerusalem to Rome. The epistles, written by men of varied personal character and temperament, set forth the significance of the gospel facts, as revealed to them, according to our Lord's promise (John xvi: 12, 13). The single prophetic book, however it is to be interpreted, shows the Lamb as King, to become Victor on earth, where his church is preparing through conflict to share his triumph. (Bible Treasury, p 123.)

9. **Order:** In our English Bible the order is not chronological. In ancient manuscripts there was much variation in position; the seven General Epistles were usually placed immediately after Acts, the Gospels coming first, though not always in the order now universal. The Pauline Epistles seem to have been arranged according to length, so that the earliest and the latest stand together, viz., I and II Thes. with I and II Timothy, and Titus." (Bible Treasury, p. 123.)

## LESSON II.

### SCRIPTURE READING EXERCISE.

## THE BOOKS OF THE NEW TESTAMENT.

#### ANALYSIS.

#### REFERENCES.

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|-----------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I. The Gospel According to St. Matthew:<br>1. Author.<br>2. Date.<br>3. The Language and Aim of the Book. | Notes 1, 2, 3.<br><br>Notes 4, 5, 6.                                                                                                                                                                      |
| II. The Gospel According to St. Mark.<br>1. Author.<br>2. Date.<br>3. Purpose and style of the Book.      | All the Bible Helps, Dictionaries, Encyclopedias, Biblical Literature, Bible Treasuries, Commentaries, etc., before cited may be consulted under the title of the Books of this lesson.<br>Notes 7, 8, 9. |
| III. The Gospel According to St. Luke.<br>1. Author.<br>2. Date.<br>3. Purpose and style.                 | Notes 10, 11, 12.                                                                                                                                                                                         |

*SPECIAL TEXT: After these things the Lord appointed other Seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.*—ST. LUKE.

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### NOTES.

1. **The Name "Gospels" Defined:** "The word "gospel" (God's spell, good spell, or story, message) is the nearest English equivalent for the Greek 'evangelion,' and means 'good news,' 'glad tidings' of salvation by Jesus Christ. It is also applied to the four books of the New Testament, which contain the fourfold authentic record of the one gospel of Christ, according to Matthew Mark, Luke, John (not the Gospel of Matthew, etc.)." (International Commentary, Intro, 12.)
2. **Character and Aim of the Gospels:** "The canonical Gospels do not assume to be full biographies of Jesus, but give only a selection of the characteristic features of his life and work, for the practical purpose

of leading the reader to a saving faith in Jesus as the promised Messiah and Son of God (John xx: 31). They are not photographs which represent the momentary image in a single attitude, but living pictures from repeated sittings, which represent a combination of the varied expressions and aspects of Christ's person." (International Commentary, Intro. p. 12.)

3. **St. Matthew:** "Matthew (or Levi; see Mark ii: 14; Luke v: 27, 29) was a publican, or tax-gatherer, called by our Lord from the toll-booth, near the Sea of Galilee, where he was performing his secular duty (Matt. ix: 9-13). The name is derived from the same word as Matthias (Acts i: 23, 26), or Theodore, meaning "gift of God." It was probably adopted as his new Christian name (which Jesus was wont to give his disciples. See Simon Peter-Cephas, etc.). His former avocation was regarded by the Jews with contempt, but gave him an extensive knowledge of human nature and accurate business habits, which tended to fit him for his great work as an evangelist. The topical arrangement of his gospel may be largely due to the influence of his previous occupation. The New Testament is silent in regard to his special labors. Tradition says he was murdered in Ethiopia, while at prayer; but according to the earlier statement of Clement of Alexandria, he died a natural death. The first Gospel is his immortal monument. If he had done nothing else, he must be ranked among the most useful servants of Christ. In this book he still preaches the gospel to all nations. (xxviii: 19.) (International Commentary, Intro., pp. 15, 16.)

4. **Time of Writing the Book of Matthew:** "From the Gospel itself it is plain that it was written before the destruction of Jerusalem, but a number of years after the resurrection (xxvii: 7; xxviii: 15). Irenaeus says it was written, 'when Peter and Paul were preaching at Rome,' which was certainly after 61 A. D.; though most of the fathers think it was the first one written. The very early date often assigned (45 A. D.) may be correct if applied to an Aramaic original; but the Greek Gospel, which we have should probably be assigned to a later date, since, on the theory that the Synoptic Gospels are independent of each other, this one could not have preceded by many years the two others. All were probably written between 60 and 64 A. D., and that of St. Matthew may have been written about 60 A. D." (Bible Treasury, p. 124.)

5. **The Language of the Original Text Book of Matthew:** There is some controversy as to the language in which Matthew first wrote his book. The status of the controversy is well stated in the following quotation:

"Papias and Irenaeus, both of whom lived in the second century, state that Matthew wrote in the Hebrew dialect (Aramaic). The former uses the word 'logia,' or oracles, which was certainly used of writings containing more than discourses, and applied very early to books of Scripture. But the earliest citations from the Gospels, some of them in works of the earlier half of the second century, give the exact words of the Greek Gospel we now have. No certain traces of a previous Aramaic Gospel have been discovered, nor does the Greek Gospel show any marks of being a translation. It is therefore probable either that there was no Aramaic original, or that it was superseded very soon by a Greek narrative which the Apostle made, or caused to be made. As Greek was extensively spoken in Palestine, and a publican would necessarily be familiar with that language, a Greek original is not improbable. At all events, we now have a well-attested Greek Gospel; and we are not likely to discover in it, or anterior to it, traces of an Aramaic original written by St. Matthew." (Bible Treasury, p. 124.)

6. **Apparent Aim of Matthew:** "The aim of this Gospel is to show that the Messiah promised in the Old Testament has appeared in Jesus of Nazareth—in a form, however, which led to his rejection by the Jews and their consequent rejection by him, to the eventual emancipation and salvation of the Gentile nations (chap. xxviii: 19, 20). It is the author's justification, as it was that of the Apostles generally, for missionary work among the heathen to the neglect of his own countrymen, who had spurned his message." (Bagster Bible Helps, p. 60.)

7. **St. Mark and His Book:** "The author of this Gospel is the John Mark spoken of in the Acts, and who accompanied first Paul and then Barnabas in their missionary journeys among the Gentiles (Acts xii: 12 et seq., xiii. 5). He was the son of Mary, Barnabas' sister, apparently a woman of some standing, and of high repute among those that ministered to Christ, and at whose house in Jerusalem the Apostles used frequently to assemble after the death and resurrection of their Master. He appears, from I Peter v: 13, to have been a convert or spiritual child of St. Peter, who there calls him Mark, my son; and tradition alleges, with great probability, that the material for his Gospel was furnished him by that Apostle. His Gospel is certainly written from the standpoint of the Apostle who most clearly recognized the divinity of Christ (Matt. xvi: 16); and it is an expanded narrative of the facts in Christ's life emphasized in Peter's own preaching, e. g., in his speech at the house of Cornelius at Caesarea (Acts x: 36-41). According to ecclesiastical tradition Mark went as a missionary to Egypt and other parts of Africa, where he suffered martyrdom for Christ in 62 or 66 A. D."

8. **Date of St. Mark:** "The Gospel was, according to Iraneaus, composed by Mark after the death of Peter and Paul. It was probably written after the year 62, when Mary appears only as a relative of Barnabas (see Col. iv: 10), and before the destruction of Jerusalem, and is alleged to have been written in Rome. The language, however, in which it was written was Greek, and not Latin, as some have supposed." (Bagster Bible Helps, p. 61.)

9. **Literary Character of St. Mark:** "The presence in this Gospel of Latin terms and also of Aramaic words, which are translated into Greek, points to a Gentile circle of readers, probably in Rome, as is generally held. It exhibits Christ in his power, as a worker of miracles, producing amazement and fear. The discourses are reported very briefly; events are noted in their exact sequence; many vivid details of gesture and action are introduced. All these peculiarities suggest that an eye-witness was the source of information. From the days of Papias it has been believed that St. Peter was this source, and internal phenomena favor this view. No direct supervision by that Apostle can be affirmed, though Eusebius asserts, on the authority of Clement of Alexandria, that it was submitted to him for approval. This Gospel contains few passages (two miracles, one parable, and the story of the young man near Gethsemane) peculiar to itself, but many details are mentioned which are not found elsewhere. Our Lord's gestures are noted; prominence is given to his power over evil spirits; the withdrawals are more frequently indicated. The style is vivacious; the present tense is often used in narrative; the word "straight way" (variously rendered in the authorized version) occurs more than forty times. This Gospel could not have been an abridgement of that of St. Matthew, since it bears all the marks of originality." (Bible Treasury, p. 125.)

10. **Book of St. Luke:** "Luke was probably of Gentile extraction (Col. iv: 10-14), born at Antioch, and a faithful colleague of Paul. His superior education is proved by the philological excellence of his writings (viz. the Gospel and Acts of Apostles, which are but two volumes



of one work). His preface, in pure Greek, implies previous careful study of documentary and other evidence. He speaks of 'other attempts' to write a Life of Christ, which were unsatisfactory. Though it is the same Gospel, it is narrated with peculiar independence, containing additional matter, more accuracy in preserving the chronological order of events, and complying with the requirements of history. He tested tradition by documentary records (e. g., i: 5; ii: 2; iii, 1); by comparing the oral testimony of living witnesses (i: 2, 3); and only when he had 'perfect understanding of all things from the very first,' ventured to compile a 'Life of Christ' as a perfect man, restoring human nature, and offering himself a sacrifice for all mankind." (Oxford Helps, p. 26.)

11. **Date of St. Luke:** "Luke's Gospel can be proved to have been in use and familiarly known about 120 A. D., and to have been written prior to the year 63 A. D., since it is at that date that the Acts, which continues the Gospel narrative by the same author, closes. It is not known where it was written, though the Acts was probably written at Rome." (Bagster Bible Helps, p. 62.)

12. **Purpose and Literary Style:** "Luke's Gospel is written, in the first instance, to confirm the faith of Theophilus, a native, it is thought, of Italy, and probably of Rome, and a man of some social position, in whose spiritual edification and Christian steadfastness, as in all likelihood a convert of his own, he took especial interest; and its aim is to represent the Gospel of Christ as destined to bless all mankind, and Jesus as the Savior at once of Jew and Gentile. The literary style is better than that of the other Gospels, as befits the writing of an educated, professional man. This Gospel and the Acts of the Apostles approach more nearly to the 'classic' Greek than the other New Testament narratives." (Bagster Bible Helps, p. 63.)

## LESSON III.

### SCRIPTURE READING EXERCISE.

## BOOKS OF THE NEW TESTAMENT. (Continued.)

#### ANALYSIS.

### I. The Gospel According to St. John.

1. The Author.
2. Time of Writing.
3. Style and Purpose.

### II. The Acts of the Apostles.

1. Authorship.
2. The Historical Period Covered by Its Narrative.

#### REFERENCES.

Notes, 1, 2 and 3.

All Bible Dictionaries, Helps, etc., previously cited have articles on St. John and the Acts, which should be consulted.

Notes 6, 7.

See especially Seventy's Bible Dictionary Art. Acts of the Apostles.

*SPECIAL TEXT: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. \* \* \* \* And the Word was made flesh, and dwelt among us, (and we beheld his glory the glory as of the only begotten of the Father), full of grace and truth."—JOHN.*

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### NOTES.

1. **Authorship of the Gospel of St. John:** "It is the almost unanimous tradition of the church that the Apostle John wrote this Gospel. Our earliest authorities for the fact are Theophilus of Antioch (A. D. 175), Irenaeus (A. D. 130-200), the Muratorian Fragment (A. D. 170-180), and Clement of Alexandria (A. D. 160-220). The accounts of these writers differ slightly from each other; but all agree in distinctly attributing our present Gospel to John; while the fourth, who is clearly independent of the other three, draws a remarkable distinction between it and the earlier Gospels, the later being spoken of as containing 'the bodily things,' the former as 'a spiritual Gospel.'" (International Commentary, Intro., p. xiv.)

2. **The Apostle St. John:** This Apostle was the son of Zebedee and Salome, and younger, as there seems every reason to think, than his brother James. Of Zebedee we know little. He was a fisherman upon the Sea of Galilee, who pursued his occupation in common with his sons, and who continued it even after they had obeyed the summons of their Lord to follow him (Matt. iv: 21). Of Salome we fortunately know

more. From John xix: 25, it would seem probable that she was a sister of the Virgin Mary. (International Commentary, p. 8.)

"It is probable that he (John) was born at Bethsaida, on the lake of Galilee. His parents appear to have been in easy circumstances; at least, we find that Zebedee employed hired servants (Mark i: 20), and that Salome was among the number of those women who contributed to the maintenance of Jesus (Matt. xxvii: 56). We also find that John received Mary into his house after the death of Jesus. Since this house seems to have been situated at Jerusalem it would appear that he was the owner of two houses. John's acquaintance, also, with the high priest (xviii: 15) seems to indicate that he lived at Jerusalem, and belonged to the wealthier class." (Cycl. of Biblical Literature, Kitto, pp. 130, 131.)

**3. The Pre-Ordained Mission of St. John:** Of all the Apostles St. John is the most interesting to the Latter-day Saints, and this because of the light that is thrown upon his career and character by the Book of Mormon. In the great vision that was granted to the first Nephi concerning the birth, life and mission of Jesus, he comes to the point where he beheld a man dressed in a white robe:

"And the angel said unto me, Behold one of the Twelve Apostles of the Lamb! Behold, he shall see and write the remainder of these things; yea, and also many things which have been; and he shall also write concerning the end of the world; wherefore the things which he shall write, are just and true; and behold they are written in the book which thou beheld [in previous part of vision] proceeding out of the mouth of the Jew; \* \* \* \* \* And behold, the things which this Apostle of the Lamb shall write, are many things which thou hast seen; and behold, the remainder shalt thou see; but the things which thou shalt see hereafter, thou shalt not write; for the Lord God hath ordained the Apostle of the Lamb of God, that he should write them. \* \* \* \* \* And I, Nephi, heard and bear record, that the name of the Apostle of the Lamb was John, according to the word of the angel. And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard." (I Nephi xiv.)

From the above, it appears that John, the beloved disciple, was fore-ordained to write the things we have in the Jewish Scripture from his pen. And so jealously guarded was the mission assigned to him in his pre-existent state, that a man living upon another continent and six centuries before John's time, was not permitted to trespass upon that divine appointment. And when the peculiar importance of the Gospel according to St. John is taken into account; how that Gospel more specifically than any of the others that have been written, testifies not only to the divinity of Jesus, but to the deeper fact that he is Deity in his own right and person; and how that same Gospel supplies so much in its account of the earth career of the Messiah that was omitted by the other evangelists, it must be conceded that the character of John's work bears out the idea of a specific appointment which the Book of Mormon declares was given to him before he was born in the flesh.

**4. Date and Style of St. John:** This Gospel would appear to have been written at Ephesus, at the instance, Jerome alleges, of the bishops

of the Asiatic churches, with a view to confirm the faith of the Church in the divinity of Christ, of which he was the special witness. Its date must be long after the writing of the other Gospels and towards the end of the first century. It is one of the latest books of the New Testament—much later than the 'Revelation.' On this calculation, it must have been composed after the destruction of Jerusalem." Bagster Bible Helps, p. 64.)

"The time and place of writing was at Ephesus, as is generally held, not long before the death of the Apostle, and probably at the request of Christians in that city, Ch. xxi: 24 ('And we know that this testimony is true') suggests that others desired to attest the truth of the record as coming from the Apostle. This late date, nearly a generation after the writing of the other Gospels, shows that the leading facts about Jesus were already known to Christians. This Gospel is therefore, in a certain sense, supplementary; but there is no evidence that it was intended to supply omissions in the other narratives. The design is stated in the book itself, and the many events and discourses found only in this Gospel are in accordance with it." (Bible Treasury, p. 129).

5. **The Purpose of John's Gospel:** Contradictory opinions obtain concerning the purpose for which the Apostle John wrote his account of the gospel. Eusebius quotes Clement of Alexandria as saying that John, perceiving that the bodily influence of Jesus had been made known in the Gospels, (i. e., supposedly Matthew, Mark and Luke), and being at the same time urged by his friends and borne along by the spirit, wrote a spiritual Gospel (third century). A still earlier authority, the unknown author of the so-called Muratorian Fragment (See Apostolic Fathers, Rev. George A. Jackson, p. 186), which most scholars agree belongs to the second century and probably not later than A. D. 170, so far agrees with the idea that John's Gospel was intended to supplement the other Gospels as to say, that when John's fellow-disciples and bishops exhorted him to write, he said: "Fast along with me three days from today, and let us relate the one to the other whatever has been revealed to us. The same night it was revealed to Andrew, the Apostle, that "John should in his own name, write down the whole, and that they all should revise" what he wrote. Another contention is, and this is based on the authority of Irenaeus (third century) that John wrote to controvert the errors of the Nicholaitanes and Cerinthus, in other words, that "his aim was not so much supplementary as polemical." In the midst of the conflicting theories it is just as well that we accept the simple and straight-forward statement of St. John himself in the last chapter but one of his famous Gospel as to the purpose for which he wrote his Gospel, namely, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name."

6. **The Acts of the Apostles:** "The Acts of the Apostles is an account of the conflicts and conquests of Christianity from the ascension of our Lord to the imprisonment of Paul in the city of Rome (33-63 A. D.) It is the earliest manual of Church History, and the only one treat-

ing of the age of the Apostles which has come down to us from the first century. Its loss would leave a wide chasm between the Gospels and the Epistles, and involve the student in great ignorance of the progress of events in the history of the Church during the period intervening between the close of our Lord's earthly activity and the destruction of Jerusalem (70 A. D.), which the direct statements and the implications of the Epistles of the New Testament and the Apocalypse would only partially illumine. He, in this case, would know nothing of the outpouring of the Holy Spirit on the day of Pentecost, the testimony and death of Stephen, the conversion of Cornelius, the miraculous manifestation making Saul a Christian, or the stages in the advance of the Church from Jerusalem to Rome and other occurrences hardly less important." (Acts of the Apostles, Intro., p. ix.)

**7. Authorship of the Acts:** "This book, according to internal and external evidence, was written by Luke, and forms the sequel to his Gospel. It is the history of the foundation and spread of the Christian Church—the former under Peter (i-xii), the latter under Paul (vii-xxviii). It was founded on the Day of Pentecost; its first sons were Jews (hence it appeared only a Jewish sect in Judea), and the former part of the book is occupied with its establishment there, with arguments in its favor, and with challenges to disprove the fundamental fact of Christ's resurrection. Its first development into an organized community, with official staff, provoked the first persecution and martyrdom, which precipitated its extension to Samaria and Syria, caused a new and more independent center of operations to be planted at Antioch, whence under Paul (the first converted persecutor) it spread to Asia Minor, Greece, Rome, and various parts of the Gentile world. The motive influence was the direct impulse of the Holy Spirit, not any preconceived plan of the Apostolic body (ii: 4; xv: 6, 7, 9). (Oxford Bible Helps, p. 26.)

**The Completeness of the Four Gospels:** Much is made of the differences between John and the first three Gospels, not only as to the facts related, but also with reference to the style of Jesus' addresses. But the difficulty disappears when we remember that Matthew, Mark, and Luke present the scenes of Christ's Galilean ministry among the rude peasantry who were less acquainted with the law than their southern brethren, and who needed simple and direct teaching; on the other hand, John sets forth mainly Christ's Judean ministry among those who were conversant with the law and were accustomed to elaborate discussions. The ministry of one year implied by the Synoptists, considered by themselves, does not exclude the three years' ministry which is derived from John's Gospel, for the four taken together supplement each other. (Date of Our Gospels, p. 35-6.)

## LESSON IV.

### SPECIAL LESSON.

## THE PECULIAR FORCE OF MORAL DUTIES WHEN REGARDED AS COMMANDMENTS OF GOD.(a)

### Illustrations:

- (a) Observance of the "Lord's Day."
- (b) Honor thy Father and thy mother.
- (c) Thou shalt not bear false witness.
- (d) Thou shalt not steal.
- (e) Thou shalt not covet.
- (f) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. \* \* \* Thou shalt love thy neighbor as thyself."

*SPECIAL TEXT:* "Let us hear the conclusion of the whole matter: fear God and keep his commandments; for this is the whole duty of man."

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### NOTES.

1. **Suggestions in the Formation of a Lecture:** In a previous lesson on lectures, I made some suggestions in relation to the construction of a lecture (Lesson XI, Part II), quoting from a little work by William Pittenger on "Extempore Speech," calling attention to the simple framework of a lecture, consisting of, 1. *The Introduction*; 2. *The Discussion*; 3. *The Conclusion*. I now give from the same work an example in outline of such a speech.

"Subject—The Ocean.

"1. *Introduction*—The vastness of the ocean. No one person has seen more than a small part of it. Power evidenced by storm and shipwrecks.

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(a) *Note to Teacher.*—It would be well for the sake of giving variety to our exercises, as also for the excellence of the exercise itself, to make no assignments of the sub-divisions of the subject of these special lessons to individual members, but let it be a subject for general consideration by all the quorum during the week preceding its treatment in the class; and then call upon the members to speak to the subject without previous warning or notification. In a word, let it be an exercise in extemporaneous speaking. (See suggestions in the *Introduction*.)

2. *Discussion*.—Five great divisions of the ocean. Use in nature, watering and tempering the land; in commerce, as a highway; in history, by dividing and uniting nations; its mystery, etc.

3. *Conclusion*.—Proof of the Creator's power and wisdom found in the ocean.

"THE SAME PLAN CONDENSED.

"Subject—The Ocean.

"1. *Vastness and Power*.

"2. *Parts, Use, and Mystery*.

"3. *Evidence*.

"DEAN SWIFT'S SERMON.

"(Illustrating above plan.)

"This eccentric clergyman once preached a sermon shorter than its own text, yet having all the three parts of which we have spoken. The text was Prov. xix: 20: "He that pitieth the poor lendeth to the Lord; and that which he hath given will he pay him again."

"The sermon was:

"'Brethren, you hear the condition; if you like the security, down with the dust.'

"The collection is said to have been munificent.

"In this short sermon the text with the word 'Brethren' constitutes the introduction; the phrase, 'you hear the condition,' is a good transition to the discussion contained in the next member, 'if you like the security,' which assumes the truth of the text, makes its general declarations present and personal, and prepares the way for the forcible and practical, if not very elegant conclusion, 'down with the dust.'" (Extempore Speech, pp. 53, 54.)

**Extempore Speech:** Extempore speech does not lose its special character, though some scattered quotations be read or repeated from memory. To pick up a book, in the midst of a speech, and read a theme or argument, or the statement of another's position, does not make the discourse composite in character, unless such reading be the principal part of it. \* \* \* \* Unwritten speech does not preclude the fullest preparation. The plans advocated in this volume will enable a speaker to gather materials as widely, arrange them as systematically, and hold them as firmly in hand, as if every word was written; while at the same time he may have all the freedom and play of thought, the rush of passion, and the energy of delivery that comes in the happiest moment of outgushing words. (Extempore Speech, Pittenger, p. 25-6.)

**Preparation for Extempore Speech:** On all ordinary occasions a good speech must result from a previous ingathering of materials—the formation of a mental treasury in connection with a special subject. The speaker works for days or weeks in collecting from all sources and arranging in the happiest manner that which his hearers are to receive in an hour with no other labor than that of listening. The great advantage of writing is supposed to lie in this preparation. Today an orator may write everything he knows about a subject; tomorrow, by means of reading, conversation, or further thought, he may have more ideas to record; and he may thus continue to widen and record his knowledge, until his time, or the subject itself, is exhausted. Then he may revise, select what is most appropriate, refine and polish his language, and finally come before an audience confident that he holds in his hand the very best that he can give them. (Extempore Speech, Pittenger, pp. 27-8.)

## LESSON V.

### SCRIPTURE READING EXERCISE.

## BOOKS OF THE NEW TESTAMENT. (Continued.)

#### ANALYSIS.

### I. The Epistles of Paul,—General Grouping. (a)

1. Doctrinal, Addressed to Churches.
2. Pastoral, Addressed to Individuals.
3. Special, Addressed to Philemon.

### II. General Character of the Epistles.

1. The Author.
2. General Purpose.
3. Form and Literary Style.

### III. Doctrinal Epistles—Romans.

1. When and Where Written.
2. Outline of Its Purpose and Doctrine.
3. Select Readings from Romans.

#### REFERENCES.

Notes 1 and 2.

All Bible Dictionaries and Helps before quoted, Art. "Pauline" Epistles. Coneybeare and Howson's Life and Epistles of St. Paul.  
Notes 3, 4, 5, 6.

Students required to read the whole of the Epistles to the Romans.

Notes 7, 8, 9, 10.

Reading, State of the Pagan World; Chap. i: 13-32 and Chap. ii: 1-13. (The passage should be read without noting chapter division.)

*SPECIAL TEXT: "Whatsoever things were written afore time were written for our learning, that we through patience and comfort of the scripture, might have hope."—PAUL.*

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#### NOTES.

1. **Chronological Order:** The arrangement of the Epistles as found in our Bibles and as followed in these lessons, is not one of chronological order. As far as the chronological order can be followed at all, it is generally conceded to be about as follows:

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(a) See Seventy's Bible Dictionary, Art. "Pauline Epistles." There is a fine analysis and history of each Epistle; they are grouped chronologically and the student would do well to read them in that order.



1. I and II Thessalonians, A. D. 50, 51.
2. I and II Cor., Gal., Rom., A. D. 55, 56.
3. Phil., Col., Eph., Philemon, A. D. 60, 61.
4. 1 and 2 Tim., Titus, A. D. 64, 65.

As implied above, there is some variation in these dates among authorities on the Epistles.

2. **The Epistles of St. Paul:** "St. Paul contrived, in a remarkable degree, to maintain a connection with the churches he founded. The care of all the Gentile churches (II Cor. xi: 28) he exercised not merely by occasional revisiting them, but by letter. Of the letters thus produced we possess thirteen. The originals have indeed naturally disappeared; they were written by amanuenses, and authenticated by the addition of a paragraph in St. Paul's own writing (Gal. vi: 11), or by his signature (II Thes. iii: 17). With the exception of the three pastoral epistles to Timothy and Titus, which are still questioned by some critics, the epistles ascribed to St. Paul in our New Testament are generally and justly received as his. These thirteen epistles all belong to the later half of St. Paul's ministry. The first eighteen years after his conversion give us not one epistle. In the year 52 or 53 A. D. the two epistles to the Thessalonians were written. Then follows another blank period till 58, when, within the space of one year, the four great epistles to the Corinthians, Galatians, and Romans were produced. Again there occurs an interval of five years till 63, when the four 'Prison Epistles' appeared; and finally, yet another gap, until 66-68 A. D., when he sent the pastoral letters to Timothy and Titus. In the character of these groups there is a marked difference, while within each group the epistles belonging to it resemble one another. In the earliest group there is a reflection of St. Paul's preaching to the heathen, in which the second coming and the kingdom of Christ are in the foreground. The second group exhibits the doctrines of grace in conflict with Judaism, and also shows us in detail the difficulties Christianity had to overcome in the social ideas and customs of the Roman world. The third group is characterized by a calmer spirit, a higher reach of Christian thought, more constructive statements regarding Christ's person. In the fourth group we have chiefly instructions regarding church order, interspersed with passages of remarkable beauty and richness." (Bible Treasury, p. 135).

3. **The Pastoral Epistles:** The Epistle to Timothy and Titus are called pastoral because they give directions for the training and governing of the churches, the proper treatment of individual members, old and young, official and unofficial, back-sliders and heretics. They treat of practical wisdom, warning and encouragement, rather than of doctrine.

4. **Their Author:** "Paul, originally called Saul, was born in Tarsus, the capital of Cilicia, of parents who were Jews, apparently of a strict type, but he had the rights of Roman citizenship. He was sent when young to Jerusalem, where he studied at the feet of a great Jewish doctor, Gamaliel, and wrought at the trade of a tent-maker. Here he became zealous for the law, and distinguished himself by his enmity against those Jews who had apostatized from the faith of their fathers. He went about persecuting the Christians everywhere, and dragging them before the Sanhedrim, that they might be put to death, till, on the road near Damascus, whither he was bound, under commission from the Sanhedrim, in the work of persecution, he was arrested in his course, and suddenly converted, by an apparition of the glorified Christ himself,

into a disciple and preacher of the faith he had been seeking to crush." (Bagster Bible Helps, p. 69.)

5. **The General Purport of the Epistles:** The general purport of these epistles is to teach that salvation is not possible by the works of the law, but is the free gift of God by and in Jesus Christ; and that every man, Jew as well as Gentile, is equally in need, as he is equally capable of this salvation, which is represented as experienced by faith in Christ crucified leading to death with Christ, rising again with Christ, and living with Christ in the inner life. This is the burden of the epistles as it is the sum of Paul's gospel, and it is the exact opposite of the Pharisaic creed in which he had been brought up; his antagonism to that creed now not only enabled him to define better the character of the new faith, but to become the apostle of it to all nations as a religion deriving its inspiration direct from Christ, and alone adequate to the exigency of Jew and Gentile alike, seeing 'all had sinned and come short of the glory of God.'" (Bagster Bible Helps, p. 69.)

6. **The Style of the Epistles:** The style of these letters shows a man of an eager and impetuous temper, who, on that account, as well as through the fulness of his matter, is impatient of dialectic restraint. The theme is a pressing one, and the writer is to intent to gain his end to study his steps. In his hurry to carry his thought forward he sometimes forgets what he has been saying, and passes on to another point, more urgent perhaps, leaving the original sentence unfinished; while in his eagerness to express himself he is often careless of the coherence of his thought. [May it not be that the defect here pointed out can be accounted for by some of the passages being lost?] He has no time to adjust himself to any formulæ: he must make his way at any expense. All forms are alike to him, and he will use any or use none, if only he can thereby gain his point." (Bagster Bible Helps, p. 69.)

7. **Date of the Epistle to the Romans:** Although this epistle stands first among the Pauline letters, this position has been accorded to it, not because it is the earliest in point of time, but partly owing to its doctrinal importance, and mainly on account of its being addressed to the metropolis of the world. Its probable date is the early spring of the year 58 A. D." (Bible Treasury, p. 135.)

8. **Its Purpose:** St. Paul's primary purpose in writing to the Romans was to explain why during the many years of his missionary journeyings he had never yet reached Rome, and to pave the way for his intended visit. He had many friends among the Christians of Rome (ch. 16), and it is likely that in a friendly way they had been chiding him with attending so much to others, and so little to them. He assures them that this was due to no oblivion of the claims of Rome, nor to any intentional neglect on his part. On the contrary, he, himself a Roman citizen, had intensely felt the attraction of Rome, and had 'often-times' (i: 13) proposed to visit it, and had only been hindered by work from which he could not escape." (Bible Treasury, p. 135.)

9. **The Gospel According to St. Paul Expounded in Romans:** "St. Paul takes the opportunity of presenting an exposition of his 'gospel' more systematic than we have in any other of his letters. Why, if he expected so soon to see his friends in Rome? Possibly because it was said that he shrank from bringing his bare and simple gospel into the trying light of the metropolis. It is not this, he says, that hinders him from coming to Rome. 'I am not ashamed of the gospel of Christ.' (i: 16). And having good reason to know the precariousness of life, and the delays which may hinder and retard the best intentions, he at once proceeds to give the main outline of his habitual teaching. It was natural that, while proposing greatly to extend his mission, he should wish to

make clear to the church of the imperial city, the center of the Gentile world, what his gospel was, and that it was applicable to Gentiles as well as to Jews, to metropolitans as well as to provincials. The letter is a justification of his mission to the Gentiles." (Bible Treasury, p. 135.)

10. **The Church at Rome:** "The name of the original founder of the Roman Church has not been preserved to us by history, nor even celebrated by tradition. This is a remarkable fact, when we consider how soon the Church of Rome attained great eminence in the Christian world, both from its numbers, and from the influence of its metropolitan rank. Had any of the Apostles laid its first foundation, the fact could scarcely fail to have been recorded. It is, therefore, probable that it was formed, in the first instance, of private Christians converted in Palestine, who had come from the eastern parts of the Empire to reside at Rome, or who had brought back Christianity with them, from some of their periodical visits to Jerusalem, as the 'Strangers of Rome,' from the great Pentecost. Indeed, among the immense multitudes whom political and commercial reasons constantly attracted to the metropolis of the world, there could not fail to be representatives of every religion which had established itself in any of the provinces. On this hypothesis, the earliest of the Roman Christians were Jews by birth, who resided in Rome, from some of the causes above alluded to. By their efforts, others of their friends and fellow countrymen (who were very numerous at Rome) would have been led to embrace the Gospel. But the Church so founded, though Jewish in its origin, was remarkably free from the predominance of Judaizing tendencies. This is evident from the fact that so large a proportion of it at this early period were already of Gentile blood; and it appears still more plainly from the tone assumed by St. Paul throughout the Epistle, so different from that in which he addresses the Galatians, although the subject-matter is often nearly identical." (The Life and Epistles of St. Paul (Conybeare & Howson), p. 544.)

**A Pen Picture of Paul:** Paul was small in size, and his personal appearance did not correspond with the greatness of his soul. He was ugly, stout, short, and stooping, and his broad shoulders awkwardly sustained a little bald head. His sallow countenance was half hidden in a thick beard; his nose was aquiline, his eyes piercing, and his eyebrows heavy and joined across his forehead. Nor was there anything imposing in his speech, for his timid and embarrassed air gave but a poor idea of his eloquence. He shrewdly, however, admitted his exterior defects, and even drew advantage therefrom. The Jewish race possesses the peculiarity of at the same time presenting types of the greatest beauty, and the most thorough ugliness: but this Jewish ugliness is something quite apart by itself. Some of the strange visages which at first excite a smile, assume, when lighted up by emotion, a sort of deep brilliancy and grandeur. (The Apostles, Renan, pp. 165-6.) See also description of Paul, Richards & Little's Compendium.

## LESSON VI.

### SCRIPTURE READING EXERCISE.

## BOOKS OF THE NEW TESTAMENT. (Continued.)

### ANALYSIS.

#### I. Doctrinal Epistles—I Corinthians.

1. The City of Corinth.
2. Character of Paul's Converts.
3. Subject Matter of the Epistles.

#### II. II Corinthians.

1. When and Where Written.
2. Purpose and Character of the Epistle.
3. Selected Passages for Readings.

#### III. Galatians. (a)

1. To Whom Addressed.
2. Galatia and Its People.
3. Object of the Epistle.
4. The Nature of the Controversy of Which It Treats.

### REFERENCES.

I Corinthians. The whole epistle for Home reading. Notes 1, 2, 3, 4. All Bible Helps and Dictionaries before quoted, Art. I and II Corinthians, and the other Epistles or this lesson.

Notes 1, 2, 3, 4. Coneybear and Howson's Life and Epistles of St. Paul.

Notes 5, 6.

Readings:

Against Schisms in the Church. I Cor. Chap. I: 16-31.

Spiritual Gifts and Church Organization, I Cor. xii: 1-31.

Charity, I Cor. xiii: 1-13. Epistle to the Galatians—All of it should be studied.

Notes 1, 2, 3, 4.

All the Bible Helps and Dictionaries before cited Art. "Galatians," "Ephesians," etc.

*SPECIAL TEXT: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel"—PAUL.*

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### NOTES.

1. **Corinth—the City:** "Corinth was the great center of commercial traffic on the overland route from Rome to the East; and also between Upper and Lower Greece. Possessing the only good harbor in that quarter, and being the shortest and safest route, small vessels were dragged across the isthmus, larger ones transhipped their cargoes, and hence all the trade of the Mediterranean flowed through it, so that 'a per-

(a) This could well be classed as a controversial epistle, for it is, one may say, fiercely controversial in spirit throughout. Renan refers to it as Paul's "terrible epistle."

petual fair was held there from year's end to year's end; to which were added the great annual gatherings of Greeks at the 'Isthmian Games' (to which Paul alludes, I Cor. ix: 24-27). Hence it was proverbial for wealth, luxury, and profligacy. Its population, and that of Achaia, was mainly foreign, formed of colonists from Caesar's army, and of manumitted slaves, settlers from Asia Minor, returned exiles from the islands, and at this time a large influx of Jews lately expelled from Rome. (Acts xviii: 2.)" (Oxford Bible Helps, p. 27.)

2. **Character of Paul's Disciples at Corinth:** "Paul's disciples were mostly of the lower order, partly Jews, but mainly Roman freedmen and heathen Greeks, who became enthusiastic admirers of the Apostle. Here he wrote the latter or both of his two epistles to the Thessalonians, and one to the Romans: immediately after which he returned to Ephesus, and was succeeded in his mission by Apollos, who also made many converts. The latter was imperfectly instructed in Christianity, but was well versed in the Jewish Scriptures, and very eloquent." (Oxford Bible Helps, p. 27.)

3. **Cause of Writing the First Epistle to the Corinthians:** "There arose two factions, in Corinth, a Jewish, clinging to a Pharisaic attachment to the law; a Gentile, prone to push evangelical freedom to license; while keeping the right faith, claiming to indulge in even heathen licentiousness. They joined freely in heathen sacrificial feasts; degraded the Holy Communion into a festive banquet; women threw off the usual eastern veil of modest attire; and the Greek love of intellectual speculation and discussion ran riot on sacred subjects, till appeals on Christian disputes were brought before heathen tribunals and morality was scandalized by even incestuous intercourse. Under such corruption, during three years, factions attained a formidable height. Paul was defamed by the Jewish party, and rumors of alarming disputes reached him, followed by a letter full of inquiries on matters of morality and doctrine, brought by a deputation of freedom. Under such circumstances the first epistle was written." (Oxford Bible Helps, p. 27.)

4. **The Character of the First Epistle to the Corinthians:** "The letter is, in its contents, the most diversified of all St. Paul's epistles; and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced, as it were, behind the scenes of the Apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chambers, such as the house of Aquila, or of Caius, could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement; yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God; we hear the fervent thanksgiving echoed by the unanimous Amen; we see the administration of the Holy Communion terminating the feast of love. Again we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty; we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain; and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, 'the care of all of the churches,'" (The Life and Epistles of St. Paul, Coneybear & Howson), p. 424.)

1. **The Persons Addressed in Galatians:** "This alone among the Pauline epistles is addressed, not to an individual or to a single church, but to a group of churches; 'unto the churches of Galatia' (i: 2)."

2. **Galatia:** "The name 'Galatia,' however, is ambiguous. Originally it was restricted to the region possessed and inhabited by the descendants of the invading Gauls; a tract of country separated from the Black Sea by Bithynia and Paphlagonia, and bounded on the east by Pontus and Cappadocia and on the south by Phrygia. This country had been known as Galatia since the beginning of the third century B. C., when three tribes of Gauls (Galatinas, Celts), who had attempted to overrun Greece, were driven back, and finally found a footing in this part of Asia Minor. In 189 B. C., Galatia became a Roman dependency, and in 25 B. C. Augustus added to it Lycania, Pisidia, Pamphylia, and a large part of Phrygia, and constituted the whole into a Roman province, under the name 'Galatia.' And it is not easy to determine whether we are to seek for the churches here addressed among the northern Galatians, or in Antioch, Iconium, Lystra, and Derbe. Perhaps, on the whole, the evidence is somewhat in favor of the belief that St. Paul addresses the last-named churches. Of the founding of these we have a full account in Acts xiii: 13-14, 24." (Bible Treasury, p. 139.)

3. **Object of the Epistle:** During the absence of St. Paul from the churches of Galatia, Judaizing teachers had found access to them. These persistent enemies of the Apostle of the Gentiles taught his young churches that it was only through the gate of Judaism any one could enter the Christian fold. They demanded that the Gentile converts should be circumcised, and should keep the whole law. And they had much that was plausible to advance in favor of the idea. The law was a divine institution, and could not be abrogated. The promises had been made to Abraham and to his seed. The Messiah was the Messiah of the Jews. Jesus himself had been circumcised and had kept the whole law. The original apostles followed his example. Besides, if the Gentiles were not enjoined to keep the law, how were they to escape from the immoralities in which they had been reared? And who was Paul, that he should presume to introduce this novel doctrine? He had not known Christ while on earth. He was merely the messenger of the church at Antioch, and had no commission from the apostolic circle at Jerusalem. And vehemently as he declaimed against circumcision, he enjoined it when it suited him; witness the case of Timothy. The very speciousness of these arguments convinced St. Paul that a great crisis had arrived, and that, if Christianity was to become the universal religion and not a mere Jewish sect—if religion was to be spiritual and not mere ritual—if union with Christ really meant emancipation from bondage of every kind, then it was time that he should, once for all, make clear the relation of Christ to the law" hence the epistle. (Bible Treasury, p. 139.)

4. **The Case of the Judaizing Party against Paul:** "It is remarkable, therefore, that the Judaizing emissaries should so soon have gained so great a hold over a church consisting mainly of Gentile Christians; and the fact that they did so proves not only their indefatigable activity, but also their skill in the arts of conciliation and persuasion. It must be remembered, however, that they were by no means scrupulous as to the means which they employed to effect their objects. At any cost of falsehood and detraction, they resolved to loosen the hold of St. Paul upon the affection and respect of his converts. Thus to the Galatians they accused him of want of uprightness in observing the Law himself whilst among the Jews, yet persuading the Gentiles to renounce

it; they argued that his motive was to keep his converts in a subordinate state, excluded from the privileges of a full covenant with God, which was enjoyed by the circumcised alone; they declared that he was an interested flatterer, 'becoming all things to all men,' that he might make a party for himself; and above all, they insisted that he falsely represented himself as an Apostle of Christ, for that he had not, like the Twelve, been a follower of Jesus when he was on earth, and had not received his commission; that, on the contrary, he was only a teacher sent out by the authority of the Twelve, whose teaching was only to be received so far as it agreed with theirs, and was sanctioned by them; whereas his doctrine (they alleged) was now in opposition to that of Peter and James, and the other 'Pillars' of the Church. By such representations they succeeded, to a great extent, in alienating the Galatian Christians from their father in the faith; already many of the recent converts submitted to circumcision, and embraced the party of their new teachers with the same zeal which they had formerly shown for the Apostle of the Gentiles; and the rest of the Church was thrown into a state of agitation and division"—hence the Epistle to the Galatians. (The Life and Epistles of St. Paul, Conybeare and Howson, p. 522.)

## LESSON VII.

### SCRIPTURE READING EXERCISE.

## BOOKS OF THE NEW TESTAMENT. (Continued.)

#### ANALYSIS.

- I. **Doctrinal Epistles—Ephesians.**
  1. The City of Ephesus.
  2. Occasion and Object of the Epistles.
- II. **Philippians.**
  1. The City of Phillippi.
  2. Occasion and Character of the Epistles.
- III. **Colossians.**
  1. The City of Colossae.
  2. Character of the Epistle.
- IV. **Thessalonians I and II.**
  1. Thessalonica, the City.
  2. Summary of the Epistles I and II.
- V. **Epistle to the Hebrews.**
  1. Authorship.
  2. Character of the Epistle.
  3. Doctrinal Outline.

#### REFERENCES.

Epistle to the Ephesians.

Notes 1, 2.

Coneybeare and Howson's Life and Epistles of St. Paul. Bible Helps and Dictionaries under Titles of Ephesians, and all the epistles of this lesson. Epistle to the Philippians.

Notes 3, 4, 5.

Colossians.

Thessalonians. I and II.

Note 10.

Hebrews, the whole epistle. A fine treatise on the subject is found on the Life and Epistles of St. Paul (Coneybeare and Howson), Chap. xxviii.

Notes 6, 7, 8.

*SPECIAL TEXT: "God \* \* \* hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." PAUL.*

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#### NOTES.

1. **Ephesus:** Capital of the Roman province of Asia and a great commercial center. The province was governed by 'proconsuls,' while Ephesus, as a 'free city,' had its town clerk, or keeper of the records, its 'asiarchs,' or officers appointed to preside over the public games; its court days, and its popular assembly, was three miles from the sea, and



was on the banks of the navigable river Cayster. It was an important business center, much of the commerce between east and west passing along the great highway which connected Ephesus with the Euphrates. It thus became a natural center for the Christian Church in Asia Minor. The city was celebrated as the guardian of the image of Artemis or Diana, and there was a large manufacture of silver shrines of the goddess. The magnificence of her temple was proverbial. A large part of the site was excavated by Mr. J. T. Wood, 1863-71, who also discovered the site of the theater, a huge building capable of seating 24,500 people. Some of the inscriptions are to be seen in the British Museum." (Cambridge Bible Helps, p. 53.)

2. **Occasion and Object of the Epistle:** The occasion of writing this letter was the opportunity that offered in the mission of Tychicus and Onesimus to the Church at Colossæ, and the object is to show that the Gentiles had a standing in Christ as well as the Jews; that their call into the Church was no mere accident, that it was the eternal purpose of God to gather all into oneness, or one body, in Christ, and that except in this oneness the fulness of Christ would not be revealed. Thus the epistle sets before us, as has been said, Paul's doctrine of the Church, the Church in its unity, 'the completion of an edifice whose foundations had been laid in a past eternity, and which was to stand forever.'" (Cambridge Bible Helps, p. 73.)

3. **The Church at Philippi:** "Philippi was a place of great importance. Surrounded by a fertile district, and possessing valuable mines, it also commanded the great highway from east to west, and was on this account attractive to St. Paul. The town which originally occupied the site was known as Krenides ('Fountains'); but Philip II of Macedonia having improved it, named it after himself. In St. Paul's time it was a Roman 'colony' (Acts xvi: 12), e. g., a settlement of veterans who had served their time in the army." (Bible Treasury, p. 142.)

4. **Occasion of the Epistle:** "Epaphroditus had been the bearer of some pecuniary aid sent to St. Paul by the Philippians, and had thrown himself so vigorously into the work of Christ in the metropolis that he became alarmingly ill (Phil. ii: 30). On recovering, and hearing how anxious his friends in Philippi were, he proposed to return to them; and St. Paul felt that he could not allow him to go without putting in his hands a written acknowledgement of their kindness. Hence this letter was intended to be a simple letter of friendship." (Bible Treasury, p. 142.)

5. **Colossæ and its Church:** "Colossæ was situated in southwestern Phrygia, but within the proconsular province of Asia. It lay on the south bank of the river Lycus, and on the main road from Ephesus to the great plateau of Asia Minor. In the fifth century B. C., it was known as a great and prosperous city, but the still more advantageous position of its neighbor Laodicea, a few miles down the river, gradually told on Colossæ; and in the time of St. Paul, although a large number of Jews had been introduced into it, and although the city had become rather Greek than Phrygian, it yet had somewhat fallen from its former grandeur and importance. Since the twelfth century, only the ruins of the great church of St. Michael have marked its site. So completely was Colossæ forgotten, that the idea arose that the Colossians to whom St. Paul wrote his epistle were Rhodians, so called from their famous Colossus." (Bible Treasury, p. 143.)

6. **Authorship of Hebrews:** "The origin and history of the Epistle to the Hebrews was a subject of controversy even in the second century. There is no portion of the New Testament whose authorship is so disputed, nor any of which the inspiration is more indisputable. The

early Church could not determine whether it was written by Barnabas, by Luke, by Clement, or by Paul. Since the Reformation, still greater diversity of opinion has prevailed. Luther assigned it to Apollos, Calvin to a disciple of the Apostles. The Church of Rome now maintains by its infallibility the Pauline authorship of the Epistle, which in the second, third, and fourth centuries, the same Church, with the same infallibility, denied. But notwithstanding these doubts concerning the origin of this canonical book, its inspired authority is beyond all doubt. It is certain, from internal evidence, that it was written by a contemporary of the Apostles, and before the destruction of Jerusalem; that its writer was the friend of Timotheus; and that he was the teacher of one of the Apostolic churches. Moreover, the Epistle was received by the Oriental church as canonical from the first. Every sound reasoner must agree with St. Jerome, that it matters nothing whether it were written by Luke, by Barnabas, or by Paul, since it is allowed to be the production of the Apostolic age, and has been read in the public service of the Church from the earliest times. Those, therefore, who conclude with Calvin, that it was not written by St. Paul, must also join with him in thinking the question of its authorship a question of little moment, and in 'embracing it without controversy as one of the Apostolic Epistles.' (Life and Epistles of St. Paul, Conybeare and Howson, p. 848.)

**7. Summary Respecting Hebrews:** The sum of all the controversy respecting the Epistles to the Hebrews, I think is well set forth in the following quotation from the Oxford Bible notes on the New Testament:

"The great weight of testimony favors the opinion that Paul was the author (though probably Luke was the writer) of this Epistle. It was probably composed by the former when in very strict custody, either at Cæsarea, or at Rome (A. D. 62-64), just before his martyrdom (II Timothy iv: 26), when denied writing materials, and dictated by him to Luke, who then committed it to writing from memory. Some think we have only a Greek translation of an original Hebrew text. It was addressed specially to those Aramaic Christians of Palestine, who were exposed to severe persecution from their fellow-countrymen, who adhered to the expected return of visible glory to Israel. Brought up in fond reminiscence of the glories of the past, they seemed in Christianity to be receding from their peculiar privileges of intercommunion with God, as a favored people, Angels, Moses, the High Priest, were superseded by Jesus, the peasant of Nazareth; the Sabbath of the Lord's Day, the Old Covenant by the New; while temple and sacrifices were obsolete. What, they asked, did Christianity give in their place? And Paul answers, Christ; i. e., God for their Mediator and Intercessor: superior to Angels, because nearer to the Father; to Moses, because a Son, not a servant; more sympathizing than the High Priest, and more powerful in intercession, because he pleads his own blood. The Sabbath is but a type of rest in heaven, the New Covenant is the fulfillment of the Old." (Oxford Bible Helps, p. 28.)

## LESSON VIII.

### SCRIPTURE READING EXERCISE.

## BOOKS OF THE NEW TESTAMENT (Concluded).

### ANALYSIS.

#### I. Paul's Pastoral Epistles. (a)

1. General Character.
2. I Timothy.
3. II Timothy.
4. Titus.

#### II. Special Epistle.

1. Philemon.

#### III. The Catholic Epistles.

1. James.
2. I and II Peter.
3. I, II and III John.
4. Jude.

#### IV. The Apocalypse.

1. The Name and Author.

### REFERENCES.

Note 1.  
I and II Timothy Titus;  
Bible Helps and Diction-  
aries previously cited.  
Articles, the Epistles of  
this lesson.

Notes. Philemon, and  
Note 6.

All the Epistles named  
in the Analysis. Notes  
and Bible Helps and Dic-  
tionaries.

The Book of Revela-  
tion. Doc. & Cov., Sec.  
77: 1-2. Y. M. I. A. Man-  
ual.

*SPECIAL TEXT: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—ST. JOHN.*

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### NOTES.

1. **Pastoral Epistles:** "The Pastoral Epistles are three in number—viz., I Timothy, II Timothy, and Titus. They are so called because they bear upon pastoral duties. From the earliest times they have been ascribed to Paul, and received as of canonical authority by the Church. They all belong to the same period, and they were all written towards the close of the Apostle's life. If the apostle had been released from imprisonment for a time and then imprisoned a second time, the epistles belong to the interval between his release from his first imprisonment in Rome and his death—an interval during which he had paid a

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(a) See note 3, Lesson IV.

brief visit to the churches he had founded in the east." (Bagster Bible Helps, p. 76.)

2. **Timothy—Paul's Disciple:** "Timothy resided at Lystra (Acts xvi: 1). He was the son of a Greek father and a Jewish mother named Eunice, from whom, as also from his grandmother, Lois, he had received a devout training in the Old Testament (II Tim. i: 5; iii: 14, 15). Paul calls him his 'true son in the faith,' whence it is inferred that he had received the gospel through Paul's preaching during his first sojourn in Lystra. At all events, on the apostle's second visit to Lystra, he found the mother and son already converted, although the father continued an unbeliever. As Timothy was well reported of by the brethren, Paul circumcised him and took him as one of his chosen companions (Acts xix: 22). The connection continued intimate and unbroken till the close of the apostle's career." (Bible Treasury, p. 146.)

3. **I Timothy:** "The time and place of writing cannot be certainly fixed. The former must have been between the years 64 and 67 A. D. But the occasion and purport of the epistle are very plain. Heretical teachers had arisen at Ephesus, where Timothy was stationed, and the Apostle gives directions which the young man required, and which have a permanent value for all youthful ministers. No systematic order of thought, such as is found in Romans and Ephesians, meets us here, but a free outpouring of the apostle's heart. The letter has been justly compared to pearls of varied size and color loosely strung on one thread." (Bible Treasury, p. 146.)

4. **II Timothy:** "This epistle was written from Rome during Paul's second imprisonment, probably about 67 A. D., and is the last of his extant writings. After the address and a fervent thanksgiving for Timothy's early training (ch. i: 1-5), he exhorts him to boldness and fidelity (ver. 6-14), adducing two examples—one of desertion, the other of faithfulness (ver. 15-18); summons him to exercise fortitude (ii: 1-13), to reprove 'profane babblings' (ver. 14-21), and to guard well his own conduct (ver. 22-26.)" (Bible Treasury, p. 146.)

5. **Titus:** "Of Titus, to whom this epistle is addressed, we know nothing, except what we learn of him in Galatians, II Corinthians, II Timothy, and this epistle, for he is not once mentioned by name in the Acts of the Apostles. From these sources we conclude that he was a Greek by birth, and a convert of Paul, that he accompanied Paul and Barnabas to the first Council at Jerusalem (Acts xv), and that he was one of those converts from heathenism on whose behalf the council issued its decree exempting such from the obligation to observe the Mosaic law. From the date of this event he appears to have been a constant companion of Paul, and to have been from time to time sent by him on missions of importance to the infant churches (comp. II Cor. vii: 6-13; viii: 6; xii: 18). Titus was with Paul during his imprisonment at Rome, and seems together with Timothy, to have accompanied him after his release in the brief visit he paid to the churches in the East." (Bagster's Bible Helps, p. 77.)

6. **The Story of Onesimus:** It is remarkable how great the small things of life sometimes become. Perhaps there is no letter or single Christian document that reveals so much of the character of the times of St. Paul as this brief personal note given to the runaway slave, Onesimus—meaning "Profitable"—whom Paul is returning to his master with so much courtesy. The following account of the Epistle by Prof. Marcus Dodds, in the Bible Treasury, is worthy the space we here give it:

"It is interesting to find this short note, on a merely domestic matter, preserved among the epistles of St. Paul. It was written to intercede for a runaway slave with his master, and it illustrates the multi-

furious services the Apostle was invited to render. It is only one sample of numberless letters which must have been written to his many friends and disciples by one of St. Paul's eager temperament and warm affections in the course of a long and chequered life.' Philemon was resident in Colossae (Col. iv: 9). He had been brought to the faith by St. Paul (Philem. 19) and as it seems that as yet St. Paul had not visited Colossae, it is probable that Philemon had heard him in Ephesus. He was a thorough-going Christian (4-7), loving and helpful, and the disciples in Colossae, or a section of them, met in his house (2); Apphia was probably his wife, and Archippus his son. Philemon's slave Onesimus (or 'Profitable,' a common name for a slave) had run away, not empty-handed (18); and, having found his way to Rome, and being somehow brought into contact with St. Paul he was by him persuaded to abandon his old mind and his old ways (10). Paul had devoted and active friends around him in Rome; but this energetic slave, trained to watch a master's wants and to execute promptly what was entrusted to him, became almost indispensable to the Apostle (11, 13). 'Profitable,' who was aforesaid unprofitable to thee, now is profitable to thee and to me.' Paul would gladly have retained his services, but he acknowledged the claim of his master, and, besides, would not deprive Philemon of the pleasure of voluntarily sending him to minister to him (14). The note, short as it is, is valuable in two respects: 1. It gives us a clear view of the uprightness and courteousness of Paul. Nothing could be more winning and persuasive, nothing more sympathetic and considerate, than the terms he used in restoring the runaway to his master's good graces. 2. But the letter shows us Christianity at work in connection with slavery. No institution was more deeply rooted in the ancient world, and none more alien to the spirit of Christ. Yet St. Paul does not set himself to uproot it. Rather he might seem to give it his countenance by thus restoring a runaway to his master. But Christianity (and Paul as its representative), by admitting slaves to the brotherhood of the Church, and by appealing to the brotherly feeling of the masters, introduced principles which would not be stayed in their operation till slavery was seen to be unchristian, and abolished. The Christian spirit does not work the less surely because it works indirectly." (Bible Treasury, p. 146-7.)

7. **The Catholic Epistles—General View:** "Seven epistles are now designated 'general' or 'catholic.' The term was first applied to three of these (James, I Peter, and I John), and afterwards to II Peter and Jude, the brief letters, II and III John, being finally classed with the five others for convenience. The designation implies that the letter was originally addressed to a wider circle of readers than the members of a single community of Christians. In Greek Mss. these epistles were usually placed immediately after the Acts of the Apostles. This group of writings presents great variety in style and diction, in date, and in maturity of doctrinal teaching." (Bible Treasury, p. 149).

8. **Epistle of James:** "James the Less, brother, or near relation, of our Lord, an Apostle, had the oversight of the Church at Jerusalem (Acts xv: 13), where he remained until his martyrdom (A. D. 62). This epistle, generally attributed to him, shows evident tokens of a degeneracy in the tone of Jewish Christians, to whom it is addressed, stimulating them to the exercise of higher principles. It reproves the prevailing vices of his countrymen.—hypocrisy, presumption, censoriousness, love of riches; and insists that true faith necessitates good works. It is remarkable for its eminently practical nature, the homeliness and aptness of its illustration, and the bold, plain-spoken rebukes of the wealthy oppressors of the poor. It was probably written near the close

of his life, and is addressed to the whole 'twelve tribes.'" (Oxford Bible Helps, p. 29.)

9. **St. Peter—Protestant View:** "Simon Peter, son of Jonas, a fisherman at Bethsaida, was one of the foremost Apostles, by whom three thousand were converted on the Day of Pentecost (Acts ii), and the first Gentile family admitted by baptism into Christianity (Acts x: 47, 48). He is said to have preached to the Jews scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, i. e., the countries of Asia adjacent to the Black Sea, to whom he addressed this epistle from Babylon, probably about A. D. 63. Its general design was to comfort them under afflictions." (Oxford Bible Helps, p. 29.)

10. **St. Peter—Catholic View:** "The first Epistle of St. Peter, though brief, containeth much doctrine concerning Faith, Hope, and Charity, with divers instructions to all presons of what state or condition soever. The Apostle commandeth submission to rulers and superiors, and exhorteth all to the practice of a virtuous life in imitation of Christ. This epistle is written with such apostolic dignity, as to manifest the supreme authority with which its writer, the prince of the Apostles, had been vested by his Lord and master Jesus Christ. He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's Ascension." (Douay Bible, p. 1481.)

11. **I Peter:** "The date of the epistle is uncertain. Some place it in 61 A. D., before St. Paul's Roman imprisonment; others, in 63 or 64 A. D., after the release of that Apostle. The probabilities are slightly in favor of the latter date. It was addressed to Christians in certain regions of Asia Minor (i: 1). Strictly interpreted, the language points to Jewish Christians, but it is now generally held that all Christians are included in the address. The occasion of the epistle was impending trial, probably not state persecution, but social and personal opposition and reproach. Hence the tone of consolation and encouragement, even in the exhortations. As often remarked, the keynote is 'Hope.'" (Bible Treasury, p. 150.)

12. **II Peter:** "The early evidence from Christian writers in support of this epistle is not so strong as in the case of most of the New Testament books. But, as it claims to be written by the 'Apostle' Peter, it must be regarded as genuine, or as a wilful forgery. Internal evidence disproves the latter view. It differs but slightly from the first epistle in style and language, and these slight differences can be accounted for from its purpose. The superiority to all Christian writings of the post-apostolic age is evident. A recent discovery of parts of two apocryphal books attributed to St. Peter shows what inferior literature the earliest forgers produced. \* \* \* \* Apparently addressed to the same readers as the first epistle, this one has a different purpose, viz., to warn against teachers of error, and to enjoin an advance in knowledge as well as in holiness. The false teachers cannot be identified with those of the second century, which is another proof that St. Peter wrote the epistle." (Bible Treasury, p. 150.)

13. **Epistles of John:** "The tract called the First Epistle of John seems rather to partake of the nature of a doctrinal discourse, addressed to believers generally, but more particularly to Gentiles in Asia Minor, probably in the neighborhood of its chief city, Ephesus. Its date is uncertain. Some place it before the destruction of Jerusalem, others towards the end of Cent. i., thinking it bears marks of combating the Gnostic heresy. This epistle contains only thirteen verses, eight of which are found in substance in the first. It was probably written about the same time, but it is addressed 'to the Elect Lady' (thought by some to mean the Church), and 'her children;' or to 'the Lady Electa,' a per-

son so-called for her eminent piety. They are exhorted to persevere in love, faith, and godliness, and to beware of false teachers." Bagster Bible Helps, p. 30.)

14. **Jude:** "Jude, 'brother of James,' is supposed to be the Apostle (surnamed Thaddeaus and Lebbaeus), and a near relation of our Lord (Matt. x: 3; xiii: 55; Luke vi: 16). The epistle is remarkable for the quotation of an otherwise unrecorded saying of Enoch (ver. 14), and a tradition of a dispute between Michael the archangel and Satan regarding the body of Moses (ver. 9.) Its date, place, and occasion, are unknown; but it seems to denounce the same false teachers as those rebuked in II Peter ii, and in very similar language; warning them by the example of the fallen angels, of Cain, the impenitent in the times of Noah, of the wicked cities of the plain, of Korah, and Balaam; asserting the certainty of the future judgment and punishment of the wicked." (Bagster Bible Helps, p. 30.)

15. **Revelation:** "This is the only [most largely] prophetic book of the New Testament, and much of it remains still unfulfilled. There is satisfactory evidence of its being genuine. Justin Martyr, living sixty years after its supposed date, ascribes it to John; Papias acknowledges its inspiration; Irenaeus (disciple of Polycarp, who was John's own disciple) testifies to his authorship, and that he had himself received the explanation of one passage in it from those who had conversed with the Apostle about it. To these may be added Clement of Alexandria, Theophilus, Tertullian, Origen, Cyprian, Jerome, Athanasius, etc." (Bagster Bible Helps, p. 30.) See Doctrine & Covenants, sec. lxxvii; also Y. M. I. A. Manual for 1898-9.

## LESSON IX.

### GREAT NEW TESTAMENT CHARACTERS--LECTURES.

#### LECTURES.

#### I. Peter, the Chief of the Apostles.

1. Early Life of.
2. His Call to the Apostleship and Companionship with Jesus.
3. His life after the Death of Jesus.
4. Did He Establish the Church at Rome?

#### II. St. Paul, the Apostle of the Gentiles.

1. Birth and Roman Citizenship of.
2. His conversion to Christianity.
3. His Conception of the Christian Religion.
4. His Controversies with the Judaizing Party.
5. His Death and Influence on Christianity.

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Acts VIII-XXVIII. The Pauline Epistles. All Bible Helps and Dictionaries Art. "Paul," Life and Epistles of St. Paul, Coneybeare and Howson's Life of St. Paul.

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#### NOTES.

1. **Suggestions in the Construction of a Lecture:** Referring again to the construction of a lecture, and holding in mind the framework given in Lesson 1; namely: 1. The Introduction; 2. The Discussion; 3. The Conclusion. I am reminded of the only lesson in speech forming ever given to me in College days, and that lesson was by a very inferior public speaker, but a very prince among teachers, the late lamented Dr. John R. Park, whose name will forever be associated with our State University. He said: "Be sure that your lecture has a beginning, an ending, and something between." Another form of introduction, discussion and conclusion.

As an illustration of this indispensable framework, Pittenger, whom I before quoted, gives the following illustrations from Shakespeare:



"Among the many speeches found in Shakespeare, the existence of these three essential parts may easily be noted. The funeral speeches over the dead body of Julius Caesar afford an excellent example. The merit of the orations of Brutus and Antony are very unequal, but both are instructive. We will analyze them in turn. Brutus speaks first. He shows his want of appreciation of the true nature of persuasive eloquence by declaring that this will be an advantage. His introduction is also too long and elaborate for the work he has in hand. The central thought with which he opens is in substance, "I am worthy of your closest attention." This cannot be considered a fortunate beginning, and it would have been fatal for any one less highly esteemed by the people than "the well-beloved Brutus." He says:

BRUTUS' SPEECH—INTRODUCTION.

'Romans, countrymen, and lovers! hear me for my cause, and be silent that you may hear; believe me for mine honor, and have respect to mine honor that you may believe; censure me in your wisdom, and awake your senses that you may the better judge.'

"This introduction is a master-piece of Shakespeare's art, because it pictures so well the character of Brutus in his dignity and blind self-confidence; but for Brutus it is unfortunate, because it puts him on the defensive and makes the people his judges. He must now plead well, or they will condemn him. In the discussion (following) the thought simply is, "I was Caesar's friend, and therefore you may well believe that I would not have killed him if he had not deserved death because of his ambition.' This is the whole argument, and it is weak because it does not prove the ambition of Caesar, or show that ambition on Caesar's part was a crime which Brutus had a right to punish with death. The antithetic sentences lack both logic and passion. As they touch neither head nor heart, they can have but slight and momentary effect. Notice the discussion as an example of fine words which do not serve their purpose.

THE DISCUSSION.

"'If there be any in this assembly, any dear friend of Caesar's, to him I say that Brutus' love to Caesar was no less than his. If, then, that friend demand why Brutus rose against Caesar, this is my answer: Not that I loved Caesar less, but that I loved Rome more. Had you rather Caesar were living, and die all slaves, than that Caesar were dead, to live all freemen? As Caesar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honor him; but as he was ambitious, I slew him. There are tears for his love, joy for his fortune, honor for his valor, and death for his ambition. Who is here so base that would be a bondman? If any, speak; for him have I offended. Who is here so rude, that would not be a Roman? If any, speak; for him have I offended. Who is here so vile that will not love his country? If any, speak; for him have I offended. I pause for a reply.'

"As several citizens cry out, 'None, Brutus, none,' he passes to the conclusion, which is as weak as the discussion.

CONCLUSION.

"'Then none have I offended. I have done no more to Caesar, than you shall do to Brutus. As I slew my best lover for the good of

Rome, I have the same dagger for myself, when it shall please my country to need my death.'

"He has gained nothing by the whole speech, save the knowledge that none of the citizens present care at that time to impeach him for his crime; but their minds were open to other influences. Shakespeare thus shows how an able man might use all his powers in the perfection of oratorical and rhetorical forms, without producing a great or effective speech. Antony now comes forward. Behold the contrast!

#### ANTONY'S SPEECH.

"The introduction is like and unlike that of Brutus. The same three titles are used; the same call for attention. But there is no repetition, no egotism, no elaboration. The introduction is short, calling attention to his ostensible purpose, and prepares for a beautiful transition to the discussion.

#### INTRODUCTION.

"Friends, Romans, countrymen, lend me your ears. I come to bury Caesar, not to praise him.'

"There is not a superfluous word. But how can Antony glide into those praises of Caesar, which he has disclaimed, but which are necessary to his purpose? The next sentence solves the question:

"The evil that men do lives after them;  
The good is oft interred with their bones;  
So let it be with Caesar.'

"This leads most naturally to the thought of the discussion, which is, 'No event of Caesar's life shows guilty ambition; but many do reveal love to the people and care for the general welfare. He should, therefore, be mourned, and—the next word is not supplied by the orator, but forced from the hearts of the people—avenged! We quote a few only of the well-known words:

#### THE DISCUSSION.

"The noble Brutus  
Hath told you Caesar was ambitious;  
If it were so, it were a grievous fault,  
And grievously hath Caesar answered it.  
Here, under leave of Brutus and the rest,  
(For Brutus is an honorable man,  
So are they all, all honorable men)  
Come I to speak in Caesar's funeral.  
He was my friend, faithful and just to me;  
But Brutus says he was ambitious,  
And Brutus is an honorable man.  
He hath brought many captives home to Rome,  
Whose ransom did the general coffers fill.  
Did this in Caesar seem ambitious?  
When that the poor hath cried Caesar hath wept.  
Ambition should be made of sterner stuff.  
Yet Brutus says he was ambitious,  
And Brutus is an honorable man.  
You all did see, that, on the Lupercal,  
I thrice presented him a kingly crown,  
Which he did thrice refuse. Was this ambition?'

"The strongest argument against belief in guilty ambition on the part of Caesar and in favor of punishing his murderers is reserved by the subtle Antony for the last, and then he manages to have the people demand it of him. He proceeds very naturally and effectively from the rent robe and the bleeding body to the will of Caesar. This instrument gave the Romans each a large donation in money, and bestowed upon them collectively 'his walks, his private arbors, and 'new planted orchards' as a public park. The argument was irresistible, and needed no elaboration. If his death was avenged as a murder, the will would be valid; otherwise, it would be set aside, and his estate confiscated by the conspirators. The people, thus fired by the strongest motives of gratitude and interest themselves supply the conclusion, and Brutus had to fly for his life. The whole speech is worth study as an exhibition of almost perfect eloquence. Shakespeare meant to draw in Brutus the picture of a scholar coming before the people with fine words, and producing little more than a literary effect. In Antony he pictures the true orator in the plenitude of his power, to whom words are but servants in accomplishing his purpose of [I suggest convincing] persuading and inflaming the people. The one speech reads as if it might have been written out in the closet and memorized; the other gushes from the heart of the speaker as he watches the sea of up-turned faces, adapting his words with exquisite skill to suit and swell the passions written there." (Extempore Speech, pp. 54-59.)

# PART IV.

## The Ancient American Scripture.---The Book of Mormon.

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### LESSON I.

#### SCRIPTURE READING EXERCISE. (a)

##### ANALYSIS.

- I. The Existence of the Book of Mormon Revealed.
  1. First Visions and Call of the Prophet Joseph Smith.
  2. The Visitation of Moroni.
  3. The Book of Mormon Delivered to the Prophet.
- II. History of the Translation.
  1. First Attempts at Translation.
  2. Martin Harris and His Visit to Professors Mitchell and Anthon—the lost Mss.
  3. Oliver Cowdery as Amanuensis and the Completion of the Translation.
- III. The Manner of Translating the Nephite Record.
  1. The Prophet's Description.
  2. Whitmer and Harris' Account of the Manner of Translation.
  3. The Translation not a Mechanical Process.

##### REFERENCES.

Pearl of Great Price, Writings of Joseph Smith, pp. 81-100, History of the Church Vol. I, Chaps. i-ii-iii. Myth of the Ms. Found. (Geo. Reynolds). Chap. viii. Note 1. Y. M. M. I. A. Manual (No. 7), 1903-4, Chap. i.

History of the Church Vol. I, Chaps. iii, iv, v. Myth of the Ms. Found (Reynolds), Chap. ix. Y. M. M. I. A. Manual No. 7, Chaps. v, vi, viii. Wentworth Letter (Joseph Smith), Mill. Star Vol. XIX p. 117-120, Cannon's Life of the Prophet, Chaps. iv-xi.

Y. M. M. I. Manual No. 7, Chap. vii. "Defense of the Faith and the Saints," (b) Division on Book of Mormon Controversies. Note 6.

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(a) Let the selection be from the Book of Mormon throughout the Book of Mormon section of the year's work.

(b) This is a new work by Elder B. H. Roberts, just issued from the Deseret News press, and the question of the manner in which the Book of Mormon was translated is discussed at great length.

## ANALYSIS.

## REFERENCES.

## IV. Publication of the Book.

1. Difficulties of Finding a Publisher.
2. Precautions Against Imposition.
3. Efforts to Prevent Publication.
4. The Prophet's Success.

History of the Church  
Vol. I, pp. 75-6. Foot  
note.

*SPECIAL TEXT: And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.*—FIRST NEPHI.

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 NOTES.

1. **Moroni's Visit to the Prophet Joseph:** "On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the previous promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me, surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the Millennial reign. I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation.

2. **Ancient America Revealed:** "I was also informed concerning the aboriginal inhabitants of this country and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me; I was also told where were deposited some plates on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into my hands." Wentworth's Letter—Joseph Smith, 1842.)

3. **The Wentworth Letter:** The letter so designated, and from which the foregoing notes of this lesson are taken, was written at the request of Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*. A friend of his, Mr. Bastow, was engaged in writing a history of New Hampshire and evidently desired to make some mention of the rise of Mormonism, and hence he enlisted the good offices of Mr. Wentworth to get a statement from the Prophet Joseph himself on

that subject; and hence this letter was written. It is one of the most valuable of our original historical documents, and gives in concise form the very best statement possible of the rise, progress and doctrines of the Church up to the time it was written; namely, March, 1842. In addition to the statements concerning the Book of Mormon quoted in the foregoing notes, it was in that document that the summary of doctrines believed in by the Church appears, commonly known as the "Articles of Faith." The Wentworth letter entire is to be found in the *Millennial Star*, Vol. 19, pp. 117-120.

4. **Precautions taken in Printing the Book of Mormon:** Nothing is said by the Prophet in his History of the difficulties that arose whilst the Book of Mormon was in the hands of the printer; nor of the care that was taken to prevent the manuscript falling into the hands of enemies of the work. It is proper, however, that these matters should be stated at this point. It appears that when the arrangements were completed with Mr. Grandin for printing the Book of Mormon, the Prophet went down to Harmony, in Pennsylvania. Before taking his departure, however, it was arranged:

First: that Oliver Cowdery transcribe the whole manuscript; hence it came about that there were two manuscript copies of the Book of Mormon, the original, which was taken in charge by the Prophet after the publication of the book, and the copy made by Oliver Cowdery for the printer's use, and which finally was given by him into the custody of David Whitmer, with whose family it remains to this day (1901.) (Since the above was written the custodian of the Whitmer family has placed the Ms. in the care of Joseph Smith, son of the Prophet Joseph.)

Second: that the copy made by Cowdery from the original manuscript only should be taken to the printer's, so that if that should be destroyed the original would remain in the hands of the Prophet and his associates, from which it could be replaced; and even this copy was supplied the printer in small quantities at a time, usually enough only for a single day's work of the printer.

Third: that in going to and from the office whoever carried the manuscript—usually it was Oliver Cowdery—should always have a guard to attend him.

Fourth: that a guard should be kept constantly upon the watch, both night and day, about the house, to protect the manuscript from malicious persons, who might seek to destroy it. (The authorities for the above are: Lucy Smith's "History of the Prophet Joseph," ch. xxxi; the statements of Stephen S. Harding, who a number of times visited Grandin's establishment while the Book of Mormon was being printed; his statement is published in "The Prophet of Palmyra," by Thomas Gregg, pp. 34-56. (*History of the Church*, Vol. I, p. 75.)

5. **The Wisdom of the Prophet's Precautions Vindicated:** Notwithstanding all the precautions taken by the little group of brethren engaged in publishing the book, the Nephite record, mutilated by inter-

lineations of human invention, omissions, and added vulgarisms intended to destroy the work, came nearly being given to the world before the Book of Mormon itself was published. This was the work of one Esquire Cole, ex-justice of the peace, who undertook to publish the Book of Mormon, in instalments, in a weekly periodical called Dogberry Paper on Winter Hill. Cole obtained the use of Grandin's press nights and on Sundays, and surely must have obtained the advanced sheets of the printed forms of the Book of Mormon, which he was using, with the knowledge of Mr. Grandin; at least it is difficult to conceive how he could obtain and use them without his knowledge. Hyrum Smith, feeling uneasy concerning the security of that part of the Book of Mormon in the hands of the printer, induced Oliver Cowdery one Sunday to go with him to the printer's to see if all was well, and there they found Squire Cole at work on his Dogberry paper, and publishing mutilated extracts from the Book of Mormon. He refused to desist from his unlawful course; but Joseph was sent for and came up during that week from Harmony, and by firmly asserting his rights under the copyright law, and by threatening to prosecute those who infringed them, Cole was induced to abandon his intention of publishing the Book of Mormon in his paper. This difficulty past, another arose. The people of Palmyra and vicinity held a mass meeting and passed a resolution pledging themselves not to purchase the Book of Mormon when published, and to use their influence to prevent others from purchasing it. This had the effect of causing Mr. Grandin to suspend printing until he could obtain renewed assurances of receiving the amount agreed upon for printing the edition of five thousand. Again the Prophet was sent for, and again he made the journey from Harmony to Palmyra, quieted the fears of Mr. Grandin by renewed assurances on the part of himself and Martin Harris that the amount agreed upon would be paid. The work proceeded, and at last issued from the press, notwithstanding all the difficulties it had encountered. (See Lucy Smith's "History of the Prophet Joseph," ch. xxxiii.) History of the Church, Vol. 1, pp. 75-6.)

6. **The Manner of Translating the Book of Mormon:** The sum of the whole matter, then, concerning the manner of translating the sacred record of the Nephites, according to the testimony of the only witnesses competent to testify in the matter is: With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews "Urim and Thummim," but by the Nephites "Interpreters." In addition to these "Interpreters" the Prophet Joseph had a "Seer Stone," possessed of similar qualities to the Urim and Thummim; that the prophet sometimes used one and sometimes the other of these sacred instruments in the work of translation; that whether the "Interpreters" or the "Seer Stone" was used the Nephite characters with the English interpretation appeared in the

sacred instrument; that the Prophet would pronounce the English translation to his scribe, which when correctly written would disappear and the other characters with their interpretation take their place, and so on until the work was completed. It should not be supposed, however, that this translation though accomplished by means of the "Interpreters" and "Seer Stone," as stated above, was merely a mechanical procedure; that no faith, or mental or spiritual effort was required on the prophet's part; that the instruments did all, while he who used them did nothing but look and repeat mechanically what he saw there reflected. \* \* \* \* I repeat, then, that the translation of the Book of Mormon by means of the "Interpreters" and "Seer Stone," was not merely a mechanical process, but required the utmost concentration of mental and spiritual force possessed by the Prophet, in order to exercise the gift of translation through the means of the sacred instruments provided for that work. This might be inferred from the general truth that God sets no premium upon mental and spiritual laziness; for whatever means God may have provided to assist man to arrive at the truth, he has always made it necessary for him to couple with those means his utmost endeavor of mind and heart." (Y. M. M. I. A. Manual, 1903-5, pp. 68-9.)



## LESSON II.

### SCRIPTURE READING EXERCISE.

## THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

#### ANALYSIS.

- I. The Nephite Plates.
  1. Dimensions.
  2. Weight and Appearance.
- II. Writers of the Book of Mormon.
  1. First Group.
  2. Second Group.
- III. Purposes for Which the Book of Mormon was Written.
- IV. Original Books of the Nephite Record.
  1. The Small Plates of Nephi.
  2. The Abridgement of Mormon.—Nephite History.
  3. The Abridgement of Moroni—The Jaredite History.

#### REFERENCES.

- Note 1.  
Wentworth Letter. Mill. Star Vol. XIX: 117.
- See Book of Mormon also Y. M. M. I. A. Manual (No. 7), Chap. ix.
- Ibid (No. 9), Chap. xxxvii. Doc. & Cov. Sec. iii, 16-20. Book of Mormon—Moroni's Preface Title page. Book of Mormon, Chap. v: 12-15. Ibid vii, 540, 1 Nephi, Chap. xiii. Y. M. M. I. A. Manual (No. 7), Chap. iii. Note Ibid.
- Book of Mormon, pp. 1-157. Words of Mormon, Chap. 1, p. 153; pp. 160-548.
- Book of Mormon, 570-608. Y. M. M. I. A. Manual (No. 7), Chap. ix. Myth of the Ms Found, Chap. v.

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#### NOTES.

1. Appearance and Dimensions of the Plates of the Book of Mormon: "These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving." (Joseph Smith, Wentworth Letter.)

2. **Summary of the Book of Mormon:** "In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian Era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites who succeeded them in the inheritance of the country, came from Jerusalem. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Savior made his appearance upon this [the American] continent after his resurrection; that he planted the gospel here in all its fulness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order the same Priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their Prophets who existed among them was commanded to write an abridgement of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days." (Joseph Smith, Wentworth Letter.)

3. **Book of Mormon Writers:** As indicated in the lesson analysis, the Book of Mormon writers may be divided into two groups, separated by a period of nearly a thousand years. The first group consists of nine writers:

I Nephi, who writes 127½ pages.

Jacob, brother of Nephi, 21½ pages.

Zenos, son of the above Jacob, 2½ pages.

Jarom, son of the above Zenos, 2 pages.

In the book of Omni there are but 3½ pages, but there are five writers, each of whom records merely a few lines. The names follow:

Omni, son of the above Omni.

Amaron, son of the above Omni.

Chemish, brother of the above Amaron.

Abinadom, son of Chemish.

Ameleki, son of the above Abinadom.

Amaleki writes about 2½ pages, out of the three pages and a half that comprise the Book of Omni.

Altogether this first group gives us 157 pages.

The second group consists of Mormon and his son Moroni.

Mormon's abridgement of the various books written upon "the large plates of Nephi," comprises 390½ pages.

Mormon's personal account of events that occur in his own day, 14½ pages, making a total of 405 pages.

• Moroni's writings, consisting of the completion of his father's personal record, the abridgement of the Jaredite history and his own book, called the Book of Moroni, 61 pages, making a total of 623 pages of our current editions.

4. **Purpose for which the Book of Mormon was Written:** The following is a summary of the purposes for which the Book of Mormon was written, gathered from the book itself and from the Doctrine and Covenants. (See references accompanying Lesson analysis.)

First, to show unto the remnant of the house of Israel what great things the Lord has done for their fathers.

Second, to teach them the covenants of the Lord made with their fathers, that the remnants may know that they are not cast off forever.

Third, that this record may convince both Jews and Gentiles that Jesus is the Christ, the Eternal God, and that he manifests himself to all nations.

Fourth, that the knowledge of a Savior might come especially to the remnants of the house of Israel on the western hemisphere, through the testimony of the Nephites and Lamanites as well as through the testimony of the Jews, that they might more fully believe the gospel.

Fifth, that the Jews might have the testimony of the Nephites as well as that of their fathers, that Jesus is the Christ, the Son of the living God.

Sixth, and I think mainly, to be a witness for the truth of the Bible, to establish its authenticity, and its credibility by bringing other witnesses to testify to the same great truths that are contained in the sacred pages of the Bible; to restore to the knowledge of mankind many plain and precious truths concerning the gospel which men have taken out of the Jewish scriptures, or obscured by their interpretations; for which cause many have stumbled and fallen into unbelief. In a word, it is the mission of the book of Mormon to be a witness for Jesus, the Christ; for the truth of the Gospel as the power of God unto salvation; for that purpose it was written, preserved from destruction and has now come forth to the children of men through the goodness and mercy and power of God. (Y. M. M. I. A. Manuals, 1903-1905, p. 26-7.)

## LESSON III.

### SCRIPTURE READING EXERCISE.

## THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

#### ANALYSIS.

### I. Ancient Migrations to America.

1. The Jaredite Colony.
2. Lehi's Colony.
3. Colony of Mulek.

### II. Ancient Nations of America.

1. Jaredite Empire, Its Center of National Life—Form of Government.
2. Nephite Kingdom, When and How Established—Character of Government.
3. Nephite—Zarahemla Kingdom, How Formed, Nature of Its Laws.
4. The Nephite Republic. Distinction Between this Form of Government and the Monarchy.
5. Lamanite Confederation, Evidence of such Confederation—Its Extent and Nature.

#### REFERENCES.

Myth of the Ms Found (Reynolds), Chap. v. Y. M. M. I. A. Manual (No. 7), Chap. x. Notes 1, 2, 3, 4, 5, 6.

Y. M. M. I. A. Manual (No. 7), Chap. xiii. Notes 8, 9, 10.

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#### NOTES.

1. **Jaredite Colony:** The Book of Mormon contains the history of two distinct races. The first came from the Tower of Babel and was destroyed a little less than six hundred years before Christ. The story of their national life is given very briefly, but sufficient is said to prove that they were one of the mightiest nations of antiquity, and in the days of their righteousness a people highly blessed of the Lord. Their fall and final destruction were the result of their gross wickedness and rejection of God's Prophets. These people were called the Jaredites, their history in the Book of Mormon is contained in "the Book of Ether." Ether was their last Prophet, and wrote his account of his people on twenty-four plates of gold." (The Myth of the Manuscript Found, p. 43.)

2. **The Nephite Colony:** The next race that inhabited this continent was of Israelitish origin, the descendants of Joseph and Judah. The Nephites, the ruling branch, were principally the descendants of Manasseh (and Ephraim). By divine guidance their first prophet and ruler, Lehi, was brought out of Jerusalem with a small company of his relatives and friends, eleven years before the Babylonian captivity (B. C. 600). They sailed from south-eastern Arabia across the Indian and Pacific oceans, and landed on the American shore not far from where the city of Valparaiso now stands. In the first year of the captivity another small colony was led out from Jerusalem, Mulek, one of the sons of King Zedekiah, being their nominal leader. This party landed in North America some distance north of the Isthmus of Darien, and soon after migrated into the northern portion of the southern continent, where for nearly four centuries they grew in numbers, but not in true civilization. (Myth of the Manuscript Found, p. 44.)

3. **Inter-Continental Movements:** In the meantime the descendants of the colonists under Lehi had also grown numerous. Early in their history they had separated into two nationalities; the first, called Nephites, observing the laws of Moses, the teachings of the prophets, and developing in the decencies and comforts of civilized life; the others, called Lamanites (after the cruel, rebellious elder brother of Nephi), sank into barbarism and idolatry. These latter gradually crowded the Nephites northward until the latter reached the land occupied by the descendants of Mulek's colony, now called the people of Zarahemla, with whom they coalesced and formed one nation. From their national birth to B. C. 91, the Nephites had been ruled by kings, but at that time the form of government was changed and a republic founded. The nation was then ruled by judges elected by the people (the Nephite Republic). This portion of the history of the Nephites is a very varied one. One-third of their time they were engaged in actual war with the Lamanites, and at other times they were distracted with internal convulsions and rebellions. About A. D. 30, the republic was overthrown and the people split up into numerous independent tribes. (Myth of the Manuscript Found, p. 44.)

4. **Time of the Departure of Jaredite Colony:** The colony of Jared, according to the Book of Mormon, departed from the Tower of Babel about the time of the confounding of the people's language; which, if the Hebrew chronology of the Bible be accepted, was an event that took place 2,247 B. C. Through a special favor to the family of Jared and his brother, Moriancumer, the language of these families, and that of a few of their friends was not confounded. Under divine direction they departed from Babel northward into a valley called Nimrod, and thence were led by the Lord across the continent of Asia eastward until they came to the shore of the great sea—Pacific Ocean—which divided the lands. Here they remained four years; and then by divine appointment constructed eight barges in which to cross the mighty ocean to a land of promise, to which God had covenanted to bring them; to a land "which was choice above all other lands, which the Lord God had reserved for a righteous people." After a severely stormy passage—continuing for 344 days, the colony landed on the western coast of North America, "probably south of the Gulf of California." Soon after their arrival the people of the colony began to spread out

upon the face of the land, and multiply, and till the earth; "and they did wax strong in the land." Previous to the demise of Moriancumer and Jared, the people were called together and a kingly government founded, Orihah, the youngest son of Jared being annointed king.

5. **Composition and Number of Lehi's Colony:** Lehi was one of the many prophets at Jerusalem who predicted the calamities which befell the Jewish nation on the second invasion of Judea by King Nebuchadnezzar, early in the sixth century B. C. Lehi incurred the wrath of that ungodly people and was warned of God in a vision to depart from Jerusalem with his family, and was also promised that inasmuch as he would keep the commandments of God he should be led to a land of promise. From the wilderness where Lehi temporarily dwelt, two expeditions to the fated city were made by his sons: one, to obtain a genealogy of his fathers, and the Jewish scriptures (which resulted also in adding one more to the colony in the person of Zoram, a servant of one Laban, a keeper of the Jewish records); the second, to induce one Ishmael and his family to join Lehi's Colony in their exodus from Jerusalem and journey to the promised land. In both these expeditions they were successful in achieving their object. The colony now consisted of some eighteen adult persons and a number of children.

6. **Direction of Travel and Landing Place of Lehi's Colony:** From the Book of Mormon and the word of the Lord to the prophet Joseph Smith, it is learned that Lehi's Colony traveled from Jerusalem nearly a southeast direction until they came to the 19th degree north latitude; thence nearly east to the sea of Arabia. Here the colony built a ship in which to cross the great waters, which as yet separated them from the land of promise. They sailed in a southeasterly direction, and landed on the continent of South America in about 30 degrees south latitude.

7. **Conditions in Jerusalem at the Departure of Lehi's Colony:** The story of Zedekiah's reign in Jerusalem, the conditions that obtained among the people, and the warnings which God sent by many prophets (Lehi among the rest) is thus told in II Chronicles, chapter xxxvi: "Zedekiah was one and twenty years old when he began to reign; and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling places: But they mocked the messengers of God, and despised his words, and misused his prophets, until

the wrath of the Lord arose against his people, till there was no remedy."

8. **Mulek's Colony:** According to the Bible narrative of King Zedekiah's reign, when Jerusalem fell into the hands of the king of Babylon (588 B. C.), King Zedekiah himself well nigh made his escape. For when the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the king's garden, the king went the way toward the plain. But his flight being betrayed by an enemy among his own people, the army of the Chaldeans pursued Zedekiah early in the morning and overtook him in the plain near Jericho. The king's army was scattered from him at the time he was captured; for "those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him, and dispersed themselves, some one way and some another, and every one resolved to save himself; so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives." The unfortunate king was taken before the king of Babylon, whose headquarters were then at Riblah, in Syria, where "they gave judgment upon him." The sons of Zedekiah were slain in his presence; after which his eyes were put out; he was bound in fetters and carried to Babylon, where subsequently he died. But among the king's friends who escaped, were a number who carried with them one of Zedekiah's sons, named Mulek; and according to the Book of Mormon, this company "journeyed in the wilderness and were brought by the hand of the Lord across the great waters," into the western hemisphere. It is learned by an incidental remark in the Book of Mormon that the colony of Mulek landed somewhere in the north continent of the western hemisphere; and for that reason the north continent was called Mulek, by the Nephites; and the south continent, Lehi; and this for the reason that the Lord brought the colonies bearing these names to the north and south land respectively.

9. **The Government of the Jaredites:** Of the nature of Jaredite government little can be learned beyond the fact that after the election of the first king, Orihah, the hereditary principle was recognized; and although there were frequent contestants for the throne, and occasional usurpations of the kingly authority, the legitimate line of hereditary monarchs seems to have been reasonably well maintained. It appears not to have been part of the constitution of the government, however, that the rights of heredity in the royal house should descend to the eldest son. It frequently happened that the son born in the old age of the reigning monarch succeeded to the kingly power, a course which perhaps accounts for the occasional rebellions of their brothers, though the rights of the first born are never urged as the cause of the quarrels.

10. **The Nephite Kingdom:** What the nature of this kingly government was, what secondary officers existed in it, and what means were employed for the administration of its laws cannot be learned from the Nephite record. For some time the community over which the established government held sway was but a small one, hence the kingly office had no such dignity as attaches to it in more extensive governments; but was most likely akin to the petty kingdoms which existed in Judea at various times and with which Nephi and some few of those who had accompanied him from Jerusalem were acquainted. The Nephites had the scriptures containing the law of Moses, and were taught to some extent in some of the customs of the Jews, but not in all of them. And these customs, and the law of Moses administered with no very great amount of machinery, I apprehend constituted the character

of the Nephite government. Under it the Nephites lived for a period of more than four hundred and fifty years.

11. **The Nephite Republic:** The transition from a kingly form of government to what may be called a democracy was made at the death of Mosiah II; 509 years from the time Lehi left Jerusalem, or 91 years B. C. The Israelitish genius in matters of government inclines them to the acceptance of what men commonly call a theocracy, which is defined as meaning literally "a state governed in the name of God." The election of this form of government by Israelites as most desirable, grows out of the fact of the Mosaic legislation; for Moses received the law by which Israel was governed direct from Jehovah; its regulations were carried out in Jehovah's name by the administration of judges, both during the life time of Israel's great prophet and also after his demise. Living thus under the divine law, administered in the name of Jehovah by judges divinely appointed, was to be governed of God.

12. **Civilization and Government Among the Lamanites:** The Lamanites in respect of these matters should not be overlooked. It is true that they were idle; that they loved the wilderness and dwelt in tents; that they depended upon the fruits of the chase and such products of the earth as the rich lands they occupied produced without the labor of man, as the principal means of their sustenance; still they came in contact now and then with Nephite civilization, which must have modified somewhat their inclination to utter barbarism. \* \* \* \* \* That there was some system and regularity in Lamanite government must be apparent from the degree of efficiency to which it must have arisen in order to conduct the protracted wars with the Nephites. The largeness of their armies, the length of the wars, and the extensive scale on which they were projected, would indicate the existence of some strong, central government capable of making its authority respected. That such a government existed among the Lamanites is disclosed through the facts that are brought to light by the mission of the young Nephite princes, the sons of Mosiah II., in the century preceding the birth of Messiah. It appears that at that time what I shall venture to call the Lamanite Empire was divided into a number of petty kingdoms whose kings, as it always the case among semi-civilized peoples, were possessed of great and arbitrary power; but these in turn seem to have been subject to a central ruler whose dominion extended over all, and whose power in his larger sphere was as absolute as that of the petty kings in the smaller states.



## IV.

### SCRIPTURE READING EXERCISE.

## THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON.

#### ANALYSIS.

### I. Civilization in Ancient America.

1. Jaredite, Extent and Nature of.
2. Nephite, Character of.
3. Lamanite Civilization, Extent and Character of.

### II Religion Among the Ancient Nations of America.

1. Among the Jaredites.
2. The Nephites.
3. The People of Zarahemla.
4. The Lamanites.

#### REFERENCES.

Book of Mormon. Book of Ether.

Y. M. M. I. A. Manual (No. 7), Chap. xiii. Notes 1, 2, 3.

*SPECIAL TEXT:* "Fools mock, but they shall mourn; and my grace is sufficient for the meek. \* \* \* \* And if men will come unto me I will show unto them their weaknesses. I give unto men weaknesses that they may be humble; and my grace is sufficient for all men that humble themselves before me."—THE LORD TO MORONI.

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### NOTES.

1. **Religion of the Jaredites:** "Relative to the religion that obtained among the Jaredites, we are left in well nigh as much ignorance as we are concerning the nature of the subordinate features of their government. The two brothers, Moriancumr and Jared, seem to have been among the righteous people of Babel; so much so in fact that Moriancumr was a very great prophet of God, and had direct access to the source of revelation; \* \* \* \* He so far prevailed with God through faith that he beheld him face to face, and talked with him as a man speaks with his friend. That is, he saw and talked with the pre-existent spirit of the Lord Jesus. \* \* \* \* Moriancumr was commanded, however, not to suffer the things he had seen and heard to go into the world until the Lord Jesus should have lived in the flesh. He was commanded to write what he had both seen and heard, and seal it up that it might be preserved to come forth in due time to the children of men. While Moriancumr was prohibited from making known to his people the great things thus revealed to him, his knowledge of the things

of God must have given him wonderful power and influence in teaching his people the righteous truths which are fundamental and universal. \* \* \* \* The fifth monarch, Emer, possessed such faith that he, like Moriancumr, had the blessed privilege of seeing "the Son of Righteousness, and did rejoice and glory in his day." And of the whole people it is said, "never could [there] be a people more blessed than were they, and more prospered by the hand of the Lord." All of which is good evidence that the Jaredites at this time (in the reign of Lib, the sixteenth monarch) were a righteous people; and this righteousness was doubtless brought about by the preaching of faith in God and his laws as only Moriancumr and other prophets whom God raised up to the Jaredite nation could preach it.

2. **The Religion of the Nephites:** Religion among the Nephites consisted in the worship of the true and living God, the Jehovah of the Jews, whose revelations to the children of Israel through Moses and all the prophets to<sup>o</sup> Jeremiah were brought with them into the new world. They therefore accepted into their faith all the Bible truths, and in its historical parts they had before them the valuable lessons which Bible history teaches. They looked forward also to the coming of Messiah, through Prophecy; and when he finally came and taught the gospel in its fullness they accepted it and thus became Christians.

3. **Religion of the Lamanites:** The religion of Lamanites is more difficult to determine than their government. It is chiefly the absence of religion and of its influence that must be spoken of. Taught to believe that the traditions of their fathers respecting God, the promised Messiah, and the belief in a future life were untrue; persuaded to believe that their fathers had been induced to leave fatherland, and their rich possessions therein because of the dreams of the visionary Lehi; firm in their conviction that the elder sons of Lehi had been defrauded of their right to govern the colony by the younger son, Nephi, and that through the force of the religious influence he learned to yield by following the spiritual example (to them, perhaps, the trickery) of his father—it was in the spirit of hatred of religion that the Lamanites waged wars upon the Nephites, to subvert religion and free men from its influence. But the Lamanites were true to human instincts. They freed themselves, as they supposed, from one superstition, only to plunge into others that were really contemptible—the superstition of idolatry; for they were an idolatrous people. This remark, however, must be understood in a general sense, and as applying to the Lamanites proper previous to the coming of Messiah—of the followers, and the descendants of the followers, of the elder brothers of the first Nephi, Laman and Lemuel. After the coming of Messiah, when in the third century, A. D., the old distinctions of Nephite and Lamanite were revived, after the long period of peace and righteousness following the advent of Christ, they had no reference to race or family distinctions, as they had when first employed; but were strictly party distinctions; used, when adopted again in the period named, to indicate the Church or religious party, and the anti-religious party, respectively.

4. **The Priesthood of the Nephites:** In order to offer sacrifices and administer in the other ordinances of the law of Moses (which the Nephites were commanded to observe), it was necessary, of course, that they have a priesthood, and this they had; but not the priesthood after the order of Aaron; for that was a priesthood that could only properly be held by Aaron's family and the tribe of Levi; while Lehi was of the tribe of Manasseh. Lehi held the priesthood, however, the higher priesthood, which was after the order of Melchisedek, and was a prophet and mainister of righteousness. This he conferred upon his son Nephi, and

Nephi shortly after his separation from his elder brothers on the land of promise, consecrated his two younger brothers, Jacob and Joseph, to be priests and teachers unto his people. Jacob, when explaining his calling to his brethren, states that he had been called of God, "and ordained after the manner of his holy order." What the significance of the phrase "his holy order" means, is learned very distinctly from other parts of the Book of Mormon. Alma, for instance, before giving up the chief judgeship of the land, is represented as confining himself "wholly to the holy priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy." Again Alma explains, "I am called \* \* \* \* according to the holy order of God, which is in Christ esus, yea, I am command ed to stand and testify unto this people." All of which is made still clearer by what Alma says later. Having given an explanation of the plan of redemption which was laid for man's salvation, and which he represents as having been understood from earliest times, he adds: "I would that ye should remember that the Lord God ordained priests after his holy order, which was after the order of his Son (meaning Jesus Christ), to teach these things unto the people. \* \* \* \* This holy priesthood being after the order of his Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity. \* \* \* \* Thus they become the high priests forever after the order of the Son, the only begotten of the Father, who is full of grace, equity and truth." Alma then admonishes his people to be humble "even as the people in the days of Melchisedek, who was also a high priest after the same order (of which he had spoken). \* \* \* \* And he was the same Melchisedek to whom Abraham paid tithes." The Nephite priesthood, then, was not a priesthood after Aaron's order, but of a higher order, even the priesthood after the order of the Son of God; the same kind of priesthood held by Melchisedek, by Moses, by Lehi, and many other prophets in Israel. That this higher priesthood was competent to act in administering the ordinances under what is known as the law of Moses is evident from the fact that it so administered before the Aaronic or Levitical priesthood proper was given; and the fact that there was given the household of Aaron and the tribe of Levi a special priesthood, by no means detracts from the right and power of the higher or Melchisedek priesthood to officiate in the ordinances of the law of Moses; for certainly the higher order of priesthood may officiate in the functions of the lower, when necessity requires it. All the sacrifices and ordinances under the law of Moses, administered by the Nephite priesthood, I say again, were observed with due appreciation of the fact that they were of virtue only as they shadowed forth the things to be done by Messiah when he should come to earth, in the flesh, on his great mission of atonement." (Y. M. M. I. A. Manuals, 1903-5, pp. 137-8.)

## LESSON V.

### SCRIPTURE READING EXERCISE.

# THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

#### ANALYSIS.

### I. The Value of the Book of Mormon.

1. As a Witness to the Authenticity and Credibility of the Bible.
  - (a) Of Parts of the Old Testament.
  - (b) Of Parts of the New Testament.
  - (c) Of the Whole Gospel Story.
2. As Contributing Larger Views of the Justice and Mercy of God in His Hand-Dealings with the Human Race in Respect of Revelation.
  - (a) With the Ancient Americans—Jaredites and Nephites.
  - (b) With the Gentiles.
  - (c) With All Nations and Races of Men.

#### REFERENCES.

Y. M. M. I. A. Manual (No. 7), Chap. ii.

The Gospel, Chap. vii and viii.

I Nephi, v: 10-16, and Comments Y. M. M. I. A. Manual (No. 7), pp. 14, 15. Note.

II Nephi, xxix. Alma, xxix: 1-8. See also "Defence of the Faith and the Saints" Art. Revelation and Inspiration, also note.

*SPECIAL TEXT*; "I ought not to harrow up in my desires the firm decree of a just God, for I know that he granteth unto men according to their desires, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction."—ALMA.

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#### NOTES.

1. **The Witness of the Western Hemisphere:** A writer (Rev. John Watson—"Ian Maclaren") held much in esteem by the orthodox Christian world—and deservedly so—in a noble work, "The Life of the Master," issued from the press, 1901, said:

“Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art.”

If this be true, and I think no one will or can question it, then how valuable indeed must be this whole volume of scripture, the Book of Mormon! Containing not fifty, but many hundred works spoken by Jesus! Containing also an account of the hand dealings of God with the people inhabiting the western hemisphere, from earliest times to the fourth century after Christ. Wherein also are found his revelations to those peoples; his messages by angels sent directly from his presence to declare his word to them; his instructions, admonitions, reproofs, and warnings to them through men inspired by his holy spirit; and last of all, the account of Messiah's appearance and ministry among the people, his very words repeated, and, in some instances, rightly divided for us, that we may the better understand what of his teaching is general, and what special; what universal and permanent, and what local and transient. How insignificant all the discoveries in Egypt, in ancient Babylon, Palestine, and the Sinaitic Peninsula are in comparison with this New Witness of the western world! How paltry, valuable though they are in themselves, seem the Rosetta Stone, the Moabite Stone and the library of brick tablets from old Nineveh, in comparison with this Nephite record—this volume of scripture! How feeble the voice of the testimony of those monuments of the East to the authenticity and credibility of the Bible and the truth of the gospel, in comparison with the testimony found in the Book of Mormon—the voice of departed nations and empires of people speaking through their records for the truth of God—for the verity of the gospel of Jesus Christ—a voice sufficient to overwhelm unbelief and forever make sure the foundations of faith! It was mainly for this purpose that the Nephite records were written, preserved, and finally brought forth to the world. (Y. M. M. I. A. Manual, No. 7, p. 21.)

**2. The Hand Dealings of God with All Men in Relation to Revelation:** The following appears in the Book of Mormon, with reference to God's course in making known his mind and will to the children of men:

“I (the Lord) command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to his works, according to that which is written. “For behold, I will speak unto the Jews, and they shall write it; and I will also speak unto the Nephites, and they shall write it; and I will also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I will also speak unto all nations of the earth, and they shall write it.”

Then the Lord proceeds to tell how in the dispensation of the fulness of times he will bring together and unite in testimony the words that he has spoken to these various peoples and nations.

Again, it is written in the same book:

“Behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.”

This is the “Mormon” theory of God’s revelation to the children of men. While the Church of Jesus Christ of Latter-day Saints is established for the instruction of men; and is one of God’s instrumentalities for making known the truth, yet he is not limited to that institution for such purposes, neither in time nor place. God raises up wise men and prophets here and there among all the children of men, of their own tongue and nationality, speaking to them through means that they can comprehend; not always giving a fulness of truth such as may be found in the fulness of the gospel of Jesus Christ; but always giving that measure of truth that the people are prepared to receive. “Mormonism” holds, then, that all the great teachers among all nations and in all ages, are servants of God. They are inspired men, appointed to instruct God’s children according to the conditions in the midst of which he finds them. Hence it is not obnoxious to “Mormonism” to regard Confucius, the great Chinese philosopher and moralist, as a servant of God, inspired to a certain degree by him to teach those great moral maxims which have governed those millions of God’s children for lo! these many centuries. It is willing to regard Gautama, Buddha as an inspired servant of God, teaching a measure of the truth, at least giving to these people that twilight of truth by which they may somewhat see their way. So with the Arabian prophet, that wild spirit that turned the Arabians from worshiping idols to a conception of the Creator of heaven and earth that was more excellent than their previous conception of Deity. And so the sages of Greece and of Rome. So the reformers of early Protestant times. Wherever God finds a soul sufficiently enlightened and pure; one with whom his Spirit can communicate, he makes of him a teacher of men. While the path of sensuality and darkness may be that which most men tread, a few, to paraphrase the words of a moral philosopher of high standing, have been led along the upward path; a few in all countries and generations have been wisdom seekers, or seekers of God. They have been so because the Divine Word of Wisdom has looked upon them, choosing them for the knowledge and service of himself. (Defense of the Faith and the Saints, Art. “Revelation and Inspiration.”)

3. **The Book of Mormon Ensemble a Witness for the Truth of the Hebrew and Christian Revelation:** It is, however, the Book of Mormon as a whole in which its greatest value as a witness for the truth of the

Bible, and the truth of the gospel of Jesus Christ, most appears. I mean the Book of Mormon apart from its reference to an abridgement of the ancient record of the Jaredites; and the transcriptions from the ancient record on brass plates carried by Lehi's colony to the western world. In the Book of Mormon so considered we have the record of the hand-dealings of God with the peoples that inhabited the western hemisphere. We have in it the record of those things which occurred in a branch of the house of Israel that God was preparing for the same great event for which he was training the house of Israel in the eastern world, viz., the advent of the Messiah, and the acceptance of the gospel through which all mankind are to be saved. This branch of the house of Israel, broken from the parent tree and planted in the western hemisphere, brought with them the traditions and hopes of Israel; they brought with them as we have already seen, the scriptures, the writings of Moses and the prophets down to the reign of Zedekiah, king of Judah; but what is more important than all this they came to the western world with the favor and blessing of Israel's God upon them, and Israel's peculiar privilege of direct communication with God through inspired dreams, the visitation of angels, and the voice of God. Lehi's colony was led to the western world by prophets, inspired of the Lord, their journey being marked by many and peculiar manifestations of his presence among them. After their arrival in the western world, to them a land of promise, the Lord from time to time raised up prophets among them, who instructed them in the ways of the Lord; who reproved them when overtaken in transgression; who announced judgements against them when persuasion was of no avail for their correction; who warned them by the spirit of prophecy of approaching disasters; and who held continually before them the hope of Israel, the advent of the Messiah, who, by his suffering and death on the cross, would redeem mankind.

It was much in this manner and for the same purpose that God dealt with his people in the eastern world; and the fact that his course with the people on the western hemisphere was substantially the same as that followed with those of the East, establishes at once his justice and mercy towards his children, and bears testimony to the great truths that indeed God is no respecter of persons, and that in every land he raises up for himself witnesses of his power and goodness.

## LESSON VI.

### SCRIPTURE READING EXERCISE.

# THE ANCIENT AMERICAN SCRIPTURE—THE BOOK OF MORMON. (Continued.)

#### ANALYSIS.

### I. The Value of the Book of Mormon (Continued.)

1. As Giving a Supplementary and a Very Definite Revelation of Jesus Christ.
  - (a) To the Brother of Jared.
  - (b) To the Nephites.
2. As Revealing Very Great and Important Doctrines.(b)
  - (a) The Reason for Man's Fall.
  - (b) The Purpose of Man's Existence.
  - (c) The True Immortality of Man.
  - (d) The Agency of Man.
  - (e) The Antiquity of the Gospel.
  - (g) The Necessity of —Opposite Existences.

#### REFERENCES.

Book of Ether, Chap. iii. III Nephi—the whole book. (a).

Y. M. M. I. A. Manual (No. 9), chap. vii. The whole chapter is devoted to Book of Mormon Doctrines. II Nephi, ii. Alma, xli, lviii.

*SPECIAL TEXT*; "Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness [while remaining in sin]. Behold I say unto you, wickedness never was happiness." ALMA.

(a) This book has been called the "Fifth Gospel," and deservedly so, though he who first used the term tried to disprove its claims. It richly deserves the title, however. Also it has been called the "American Gospel," see *Defense of the Faith and the Saints*, Art. "The Fifth Gospel."

(b) The references under this subdivision, and the notes of this lesson are not intended to be considered as doctrines to be mastered here. The references and notes are given just to be read with a view to fixing in the mind of the student the fact that the Book of Mormon deals with these important subjects and is of value for that reason. The class is not dealing with doctrine now but with the Book of Mormon as Nephite literature; hence teachers will not allow their class to linger over these very attractive subjects, now.



## NOTES.

1. **The Book of Mormon Doctrine of the Fall of Adam:** Here, then, stands the truth so far as it may be gathered from God's word and the nature of things: There is in man an eternal, uncreated, self-existing entity, call it "intelligence," "mind," "spirit," "soul"—what you will, so long as you recognize it, and regard its nature as eternal. There came a time when in the progress of things, (which is only another way of saying in the "nature of things") an earth-career, or earth existence, because of the things it has to teach, was necessary to the enlargement, to the advancement of these "intelligences," these "spirits," "souls." Hence an earth is prepared; and one sufficiently advanced and able, by the nature of him to bring to pass the event, is chosen, through whom this earth-existence \* \* \* \* may be brought to pass. He comes to earth with his appointed spouse. He comes primarily to bring to pass man's earth-life. He comes to the earth with the solemn injunction upon him: "Be fruitful and multiply, and replenish the earth, and subdue it." But he comes with the knowledge that this earth-existence of eternal "Intelligences" is to be lived under circumstances that will contribute to their enlargement, to their advancement. They are to experience joy and sorrow, pain and pleasure; witness the effect of good and evil, and exercise their agency in the choice of good or of evil. To accomplish this end, the local or earth harmony of things must be broken. Evil to be seen, and experienced, must enter the world, which can only come to pass through the violation of law. The law is given—"of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest of it thou shalt surely die." The woman, forgetful of the purpose of the earth mission of herself and spouse is led by flattery and deceit into a violation of that law, and becomes subject to its penalty—merely another name for its effect. But the man, not deceived, but discerning clearly the path of duty, and in order that earth existence may be provided for the great host of "spirits" to come to earth under the conditions prescribed—he also transgresses the law, not only that men might be, but that they might have that being under the very circumstances deemed essential to the enlargement, to the progress of eternal Intelligences. Adam did not sin because deceived by another. He did not sin maliciously, or with evil intent; or to gratify an inclination to rebellion against God, or to thwart the Divine purposes, or to manifest his own pride. Had his act of sin involved the taking of life rather than eating a forbidden fruit, it would be regarded as a "sacrifice" rather than a "murder." This to show the nature of Adam's transgression. It was a transgression of the law—"for sin is the transgression of the law"—that conditions deemed necessary to the progress of eternal Intelligences might obtain. Adam sinned that men might be, and not only "be," but have that existence under conditions essential to progress.

2. **Book of Mormon Doctrine of the Atonement:** The atonement, its effects and operation, is dealt with at length in II Nephi ii, and in Alma xli and xlii. According to the doctrine there set down the effect of Adam's transgression was to destroy the harmony of the world. Man as a consequence of his fall was banished from the presence of God, and made subject also to a temporal death—the separation of the spirit and body—which conditions would have remained eternally fixed, the nature of inexorable law—"called the justice of God"—admitting of nothing less. But this was justice untempered by mercy: "And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence." But mercy must in some way be made to reach man, and that without destroying justice: "And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also." (Alma xlii: 14.) The atonement brings to pass "the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God." In other words, the atonement redeems men from the effects of Adam's moral transgression; and also brings the element of mercy into God's moral economy respecting man's earth-life. That is to say, the atonement frees man from the consequences of Adam's transgression; leaves him free to choose good or evil—both of which are in the world—as he shall elect; but he is responsible for the consequences of that individual choice, which is only another way of saying that man is responsible for his own sins. Still under the operation of Mercy, which has been brought into this world's moral economy through the atonement of Christ, man may obtain forgiveness of sin through repentance; for "mercy claimeth the penitent." "A law is given, and a punishment affixed," but "a repentance [is] granted; which repentance mercy claimeth; otherwise justice claimeth the creature, and executeth the law, and the law inflicteth the punishment." (Alma xlii: 23.) (Y. M. Manual, No. 9, chap, vii.)

3. **The Book of Mormon Doctrine of Opposite Existences:** Of this same class of ideas is what I shall call the Book of Mormon doctrine of "opposite existences," what the scholastics would call "antinomies." Be not disheartened at this statement of the subject; the Book of Mormon presentation of it will be much simpler; that simplicity in fact is part of its originality, an evidence of its being inspired. The statement of the doctrine in question occurs in a discourse of Lehi's on the subject of the atonement. The aged prophet represents happiness or misery as growing out of the acceptance or rejection of the atonement of the Christ, and adds that the misery consequent upon its rejection is in opposition to the happiness which is affixed to its acceptance: "For it must needs be," he continues, "that there is an opposition in all things. If [it were] not so \* \* \* \* righteousness could not be brought to

pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore [that is, if this fact of opposites did not exist], all things must needs be a compound in one; wherefore, if it [the sum of things] should be one body, it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore this thing [i. e. the absence of opposite existences which Lehi is supposing] must needs destroy the wisdom of God, and his eternal purposes; and also the power, and the mercy, and the justice of God." This may be regarded as a very bold setting forth of the doctrine of antinomies, and yet I think the logic of it, and the inevitableness of the conclusion unassailable.

\* \* \* \* \* As there can be no good without the antinomy of evil, so there can be no evil without its antinomy, or antithesis—good. The existence of one implies the existence of the other; and, conversely, the non-existence of the later would imply the non-existence of the former. It is from this basis that Lehi reached the conclusion that either his doctrine of antinomies, or the existence of opposites, is true, or else there are no existences. That is to say—to use his own words—"If ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God, and if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon: wherefore, all things must have vanished away."

But as things have not vanished away, as there are real existences, the whole series of things for which he contends are verities. "For there is a God," he declares, "and he hath created all things, both the heavens and the earth, and all things that in them are: both things to act, and things to be acted upon." (II Nephi ii. For a larger treatment of the theme see Y. M. M. I. A. Manual, No. 9, chap. xxxix.)

## VII.

### SCRIPTURE READING EXERCISE.

#### (SPECIAL LESSON—TWO SUBJECTS.) Note. I.

##### SUBJECTS.

#### I. The Conditions on Which the Gentile Races May Continue Their Freedom and Prosperity in the Americas—the Land of Zion.

1. The Land of America a Choice and Promised Land.
2. The Inheritance Rights of the Gentiles in the Land of Zion.
3. The Decrees of God Concerning the Land of Zion.

#### II. Meet the Charge of Mormon Disloyalty from Book of Mormon Premises.

##### REFERENCES.

I Nephi, xiii, also Chap. xiv, Chap. xxii.

II Nephi, Chap. i, and Chap. x.

III Nephi, xxi, Book of Ether, Chap. ii. "Defense of the Faith and the Saints" Art. Mormon Views of America.

*SPECIAL TEXT*; "Righteousness exalteth a nation, but sin is a reproach to any people.—SOLOMON.

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#### NOTES.

1. **Extempore Speech:** We are again arrived at our exercise which requires extemporaneous speaking—the method enjoined upon us by the word of the Lord. For he says "neither take ye thought before hand what ye shall say"—he adds in the very same paragraph, however—"treasure up in your mind continually the words of life, and it shall be given you in the very hour that portion which shall be meted to every man." (Doc. & Cov. Sec. lxxxiv: 85). If this counsel is followed the teaching ministry of the church (as it does) will employ the method of extempore speech. But that method does not mean that materials shall not be gathered from the fields of knowledge, and hived with the studious years, to be used "in the very hour" that one has need to use it. Extempore speech does not mean speech without thought, without knowledge, of the matter to be presented. It may even be said that it requires more thorough knowledge of a subject than the written method or the memorized method of speech. Extemporaneous speech to be successful must be speech

from a fullness of knowledge of the subject. And as connected with the teaching of the Gospel must be speech arising out of having "treasured up continually the words of life." The true extemporaneous method of speech is not the lazy man's method, on the contrary it requires that those who follow it, shall have their knowledge of things most carefully digested, and their intellectual powers most carefully trained.

2. **St. Augustine's Advice to the Preacher:** Comparing the advantages of extempore speech with other forms, Mr. Pittenger, in his work already quoted several times, relates the following of the great Christian teacher of the sixth century:

"Augustine, the great Christian writer and preacher, has not left us in ignorance as to which mode of address he preferred. He enjoins the "Christian teacher" to make his hearers comprehend what he says—"to read in the eyes and countenances of his auditors whether they understand him or not, and to repeat the same thing, by giving it different terms, until he perceives it is understood, an advantage those cannot have who, by a servile dependence upon their memories, learn their sermons by heart and repeat them as so many lessons. Let not the preacher," he continues, "become the servant of words; rather let words be servants to the preacher." (Extempore Speech, p. 34-5.)

3. **W. E. Gladstone on Methods of Preparation:** Mr. Pittenger, our author above quoted, asked the late Mr. W. E. Gladstone for a statement of his method of preparation for public speaking, and in a very courteous letter that gentleman replied, from which I quote the following, which is all he says on the subject of preparation:

"I venture to remark, first, that your countrymen, so far as a very limited intercourse and experience can enable me to judge, stand very little in need of instruction or advice as to public speaking from this side of the water. \* \* \* \* Suppose, however, I was to make the attempt, I should certainly found myself mainly on a double basis, compounded as follows: First, of a wide and thorough general education, which I think gives a suppleness and readiness as well as firmness of tissue to the mind not easily to be had without this form of discipline. Second, of the habit of constant and searching reflection on the subject of any proposed discourse. Such reflection will naturally clothe itself in words, and of the phrases it supplies many will spontaneously rise to the lips. I will not say that no other forms of preparation can be useful, but I know little of them, and it is on those, beyond all doubt, that I should advise the young principally to rely." (Extempore Speech, p. 42.)

## PART V.

# The Modern Scriptures.---(A) The Book of Doctrine and Covenants.---(B) The Pearl of Great Price.

### LESSON I.

#### SCRIPTURE READING EXERCISE (a)

#### (A) THE BOOK OF DOCTRINE AND COVENANTS.

##### ANALYSIS.

- I. The First of Direct Modern Revelations—Joseph Smith's First Vision.
- II. The First Compilation of Modern Revelations—The "Book of Commandments."
- III. The Book of Doctrine and Covenants.
  1. History of the Book.
  2. Character of the Book, its Composition.
  3. Testimonies respecting it.

##### REFERENCES.

History of the Church, Vol 1, Chap. 1. Pearl of Great Price, pp. 81-7. Note 1. Preface of Book of Commandments. History of the Church, Vol. I, pp. 221-226. Ibid 234-236, 270. New Witness for God, Chap. x. Note 2 and 3.

History of the Church, Vol 11, Chap. xviii. Y. M. M. I. Manual (No. 10), pp. 21-27.

*SPECIAL TEXT; Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred it might be made known: and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.*—THE LORD TO JOSEPH SMITH.

(a) The reading should now be from the Doctrine and Covenants, and so continued through the lessons dealing with that book.

## NOTES.

1. **The Far-reaching Effect of the First Direct Revelation (Called Joseph Smith's First Vision) in Modern Times:** How little that fair-haired boy, standing there in the unpruned forest, with the sunlight stealing through the trees about him, realized the burden placed upon his shoulders that morning by reason of the visitation he received in answer to his prayer! Here is not the place for argument, that is to come later; but let us consider the wide-sweeping effect of this boy's vision upon the accepted theology of Christendom. First, it was a flat contradiction to the assumption that revelation had ceased, that God had no further communication to make to man. Second, it reveals the errors into which men had fallen concerning the personages of the Godhead. It makes it manifest that God is not an incorporeal being without form or body, or parts; on the contrary he appeared to the Prophet in the form of a man, as he did to the ancient prophets. Thus after centuries of controversy the simple truth of the scriptures which teach that man was created in the likeness of God—hence God must be the same in form as man—was re-affirmed; Third, it corrected the error of the theologians respecting the oneness of the persons of the Father and the Son. Instead of being one person as the theologians teach, they are distinct persons, as much so as any father and son on earth; and the oneness of the Godhead referred to in the scriptures, must have reference to unity of purpose and of will; the mind of the one being the mind of the other, and so as to the will and other attributes. The announcement of these truths, coupled with that other truth proclaimed by the Son of God, viz., that none of the sects and churches of Christendom were acknowledged as the church or kingdom of God, furnish the elements for a religious revolution that will affect the very foundations of modern Christian theology. In a moment all the rubbish concerning theology which had accumulated through all the centuries since the gospel and authority to administer its ordinances had been taken from the earth, was grandly swept aside—the living rocks of truth were made bare upon which the Church of Christ was to be founded—a New Dispensation of the gospel was about to be committed to the earth—God had raised up a witness for himself among the children of men. (*New Witness for God*, Vol. I, pp. 173-4.)

2. **The Book of Commandments:** By the middle of September, 1831, the revelations which had been received by the Prophet for the direction of individuals and the Church had amounted to quite a number; and as the Church about that time assembled in Conference at Hiram, Portage County, Ohio, and authorized W. W. Phelps to purchase a printing press to be set up at Independence, Missouri, it was resolved to make a collection of these revelations and publish them in book form under the title "The Book of Commandments." A special conference was held

on this business on the first of November, at Hiram, on which occasion the "Lord's Preface" to the Book of Commandments was received by revelation through the Prophet. This is now the Lord's Preface to the Book of Doctrine and Covenants, and stands as section 1.) The Prophet asked the conference what testimony they were willing to attach to this "Book of Commandments," which would shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that the revelations were of the Lord, and on the succeeding day—for the conference continued through two days—the brethren arose in turn and bore witness of the truth of the Book of Commandments. (History of the Church, Vol. I, p. 222, note.) The Prophet also received by inspiration the formal testimony which it was the intention evidently to have the brethren in attendance at the conference sign, (see note 3), but as the book was never completely printed, this testimony was not published, and its publication seems to have been neglected in subsequent collections and publications of the revelations. It was also resolved by the conference that the number of copies in the first edition to be printed at Independence, Missouri, should be 10,000, but finally in 1832, when the printing was begun, it was considered prudent only to print an edition of 3,000. (Church History, Vol. I, p. 270.) The work of printing began and was continued until 160 pages had been printed, when, on the 20th day of July, 1833, mob violence broke out at Independence, the house of W. W. Phelps, which contained the printing establishment, was thrown down and the printing materials taken possession of by the mob. Many papers were destroyed, and the family furniture thrown out of doors. A number of copies of the Book of Commandments, however, so far as printed, was saved by members of the Church, and one of these coming into the possession of the late President Wilford Woodruff, he deposited it with the Church Historian, in whose possession it now is, and accounted as among the precious documents of the collection of rare books and manuscripts in the Historian's office.

**3. The Testimony to the Truth of the Book of Commandments:** "The testimony of the witnesses to the book of the Lord's commandments, which he gave to his Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth and upon the islands of the sea, that the Lord has borne record to our souls through the Holy Ghost, shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God, the Father, and his Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, that the children of men may be profited thereby." (History of the Church, Vol. I, p. 226.)

**4. The Doctrine and Covenants:** Having been hindered by their enemies from completing the publication of the "Book of Command-



ments," the Church renewed its efforts to publish the revelations in Kirtland, Ohio. In September, 1834, a committee on compilation and arrangement was appointed consisting of Joseph Smith, the Prophet, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. About one year later this committee completed its labors, and on the 17th of August, 1835, a general assembly of the Church convened in Kirtland, the quorums of the priesthood were arranged in the order of their standing as then understood. President Joseph Smith and Frederick G. Williams were absent in Michigan, and the Twelve were absent in the East, visiting the churches. The "Doctrine and Covenants" was presented to the quorums separately for their acceptance, and voted upon by them; after which it was presented to and accepted by the general assembly by unanimous vote as the "Doctrine and Covenants" of their faith.

After this action, W. W. Phelps presented an article (not a revelation) on "Marriage," and Oliver Cowdery one on "Government and Laws in General," both of which were ordered printed in the book of "Doctrine and Covenants." There was also printed in the book a series of Seven Lectures on Faith, that had previously been delivered before a theological class in Kirtland. So that the Doctrine and Covenants then comprised the Articles of Faith, seven in number, the two Articles on Marriage and Government and a collection of Revelations, (not all that had been given, by the way,) the last forming the body and greater part of the book. (See History of the Church, Vol. II, chapter xviii.)

**5. In What Light the Various Parts of the Doctrine and Covenants are to be Regarded:** It is only the Revelations of God that are to be regarded as setting forth the absolute truth, the final word, so far as it is written, as the doctrine and the covenants of the Church. Hence the parts of the "Doctrine and Covenants" that are not revelations are not of the same rank with the revelations, and are only of binding force as they are in agreement with these revelations. The following note on these Lectures on Faith is from the History of the Church, Vol. II, p. 176:

"These 'Lectures on Theology' here referred to were afterwards prepared by the Prophet (see page 180), and published in the Doctrine and Covenants under the title 'Lectures on Faith.' They are seven in number, and occupy the first seventy-five pages in the current editions of the Doctrine and Covenants. They are not to be regarded as of equal authority in matters of doctrine with the revelations of God in the Doctrine and Covenants, but as stated by Elder John Smith, who, when the book of Doctrine and Covenants was submitted to the several quorums of the Priesthood for acceptance (August 17, 1835), speaking in behalf of the Kirtland High Council, 'bore record that the revelations in said book were true, and that the lectures were judicially written and compiled, and were profitable for doctrine.' The distinction which Elder John Smith here makes should be observed as marking the difference between the Lectures on Faith and the revelations of God in the Doctrine and Covenants." (History of the Church, Vol. II, p. 176.)

**6. Testimony of the Twelve Apostles:** As stated in note 4, the Twelve Apostles were not present at the general assembly of the Church,

held on the 17th of Augst, 1835, at which time the Doctrine & Covenants was accepted by the Church, but previous to their departure on their missions to the churches in the East, their testimony to the truth of the revelations was written and read by W. W. Phelps to the Saints in conference assembled, and stands as follows:

*"The testimony of the Witnesses to the Book of the Lord's Commandments, which commandments he gave to his Church through Joseph Smith, Jun., who was appointed, by the voice of the Church, for this purpose.*

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Cmmandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

The Twelve Apostles of the Church at the time were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, Wm. E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson. (History of the Church, Vol. II, p. 245.)

## LESSON II.

### SCRIPTURE READING EXERCISE.

#### (A) THE BOOK OF DOCTRINE AND COVENANTS.

##### ANALYSIS.

##### I. The Revelations—Classification (a) as to Whom Given.

- (a) To Individuals.
- (b) To the Church.
- (c) To Groups of Elders.
- (d) To the world.

##### II. Classification as to How They were Received.

- (a) Direct Word of Mouth from the Lord.
- (b) By Urim and Thummim.
- (c) By Direct Communication of Angels.
- (d) By the operations of the Spirit of God on the Prophet's Mind.

##### III. Classification as to Subject Matter.

- (a) Didactic, Instruction or Direction to Individuals, to the Elders, to the Church.
- (b) On Organization of the Church and Priesthood.
- (c) Doctrinal.

##### REFERENCES.

Doctrine & Covenants  
—all the Revelations.  
Revelations to Individuals.  
(a) Secs. 3, 5, 6, 12, 14, 15, 19, 126. (a).  
(b) Secs. 1, 45, 46.  
(c) Secs. 84, 58, 29, 61.  
(d) Sec. 76.

(a) The First Vision, History of the Church, Vol. I, Chap. i; Doc. & Cov., Sec. 110.  
(b) Doc. & Cov., Secs. 3, 6, 10, 11, 12, 14, 16, 17.  
(c) Doc. & Cov., Sec. 110.  
(d) The greater number of the Revelations in the Doctrine and Covenants.

(a) Didactic Revelation, Doc. & Cov., Secs. 21, 24, 25, 26, 28, 68.  
(b) Revelation on Organization—Secs. 20, 84, 102, 107, 124.  
(c) Doctrinal, Secs. 19, 20, 21, 42, 76, 84, 88, 93.

*SPECIAL TEXT:* "Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now behold this is the Spirit of revelation; behold this is the Spirit by which Moses brought the children of Israel through the Red Sea, on dry ground."—THE LORD TO OLIVER COWDERY.

(a) The sections cited in this and the following classification do not give all the revelations of the respective classes, only a few as illustrations.

(b) See note (a).

## NOTES.

1. **How the Revelations were Received:** The Prophet Joseph Smith received revelations in every way that the Lord communicates his mind and will to man. Like Moses he knew the Lord face to face, stood in his very presence, and heard his voice, as in the first communication the Lord made to him, usually called the Prophet's first vision (See History of the Church, Vol. I, chapter 1, also Pearl of Great Price, p. 85). as also in the vision given in the Kirtland Temple where he and Oliver Cowdery saw the Lord standing on the breastwork of the pulpit and heard him speak to them. He received communications from angels as in the case of Moroni, who revealed to him the Book of Mormon; John the Baptist, who restored the Aaronic Priesthood; and Peter, James and John, who restored the Melchisedek priesthood; also the communications of the angels mentioned in what is usually called, the Kirtland Temple Vision. (See Doc. & Cov., Sec. 110.)

He received communications through Urim and Thummim, for by that means he translated the Book of Mormon and received a number of the revelations in the Doctrine and Covenants, among others sections 3, 6, 10, 11, 12, 14, 16, 17. He received divine intelligence by open visions, such intelligence as is contained in section 76, and section 107. He also received revelations through the inspiration of God, operating upon his mind; and indeed the larger number of the revelations in the Doctrine and Covenants were received in this manner. Speaking of the revelations which were compiled preparatory to the publication of the Book of Commandments, he desired that the labors of himself and brethren who had been associated with him from the early days of the Church up to that time should be acknowledged and made a matter of record, saying, "If this conference thinks these things worth according to the mind of the spirit, *for by it these things* [the collected revelations] *were put into my heart*, which I know to be the Spirit of truth." This indicates the medium through which most of the revelations came—from the inspired mind of the Prophet. (See also Doc. & Cov. Secs. 8, 9.)

2. **The Manner of Inditing Revelations:** Elder Parley P. Pratt gives the following description of the manner in which a revelation was given through the Prophet in his presence.

"After we had joined in prayer in his translating room he dictated in our presence the following revelation: Each sentence was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each. (Autobiography of Parley P. Pratt, pp. 65-6.)

The statement of Elder Pratt needs modifying, at least to the extent of saying, that additions were made sometimes to the revelations, as a comparison between the revelations as they appeared in so much of the "Book of Commandments" as was published at Independence, in 1833, and the same revelations as they stand in the Book of Doctrine and Covenants. Indeed in the Doctrine and Covenants additions are sometimes noted (see section 20, verses 65-67, and foot-note, also section 27, introduction; also sec. 42, verses 31 and 34 and footnote). In the main, however, the statement of Elder Pratt may be taken as not only applying to the revelations which he witnessed the dictation of, but to all that the Prophet received.

3. **The Divers Manners in which Revelations were Given in Ancient Times:** As to the various ways in which the prophets in olden times received revelations, (agreeing with the various ways in which God communicated his mind and will to Joseph Smith) I quote the following from the "Annotated Bible," published in 1859.

"The divine communications were made to the prophets in divers manners; God seems sometimes to have spoken to them in audible voice; occasionally appearing in human form. At other times he employed the ministry of angels, or made known his purposes by dreams. But he most frequently revealed his truth to the prophets by producing that supernatural state of the sentient, intellectual, and moral faculties which the scriptures call 'vision.' Hence prophetic announcements are often called 'visions,' i. e., things seen; and the prophets themselves are called 'seers.' Although the visions which the prophet beheld and the predictions of the future which he announced were wholly announced by the divine Spirit, yet the form of the communication, the imagery in which it is clothed, the illustrations by which it is cleared up and impressed, the symbols employed to bring it more graphically before the mind—in short; all that may be considered as its garb and dress, depends upon the education, habits, association, feelings and the whole mental, intellectual and spiritual character of the prophet. Hence the style of some is purer, more sententious, more ornate, or more sublime than others."

Also the Reverend Joseph Armitage Robinson, D. D., Dean of Westminster and Chaplain of King Edward VII of England, respecting the manner in which the message of the Old Testament was received and communicated to man, said, as late as 1905:

"The message of the Old Testament was not written by the divine hand, nor dictated by an outward compulsion; it was planted in the hearts of men, and made to grow in a fruitful soil. And then they were required to express it in their own language, after their natural methods, and in accordance with the stage of knowledge which their time had reached. Their human faculties were purified and quickened by the divine Spirit; but they spoke to their time in the language of their time; they spoke a spiritual message, accommodated to the experience of their age, a message of faith in God, and of righteousness as demanded by a righteous God." (Defense of the Faith and the Saints, p. 266-7.)

4. **The Spirit of Revelation:** In one of the revelations there is given a description as to the manner in which revelations are given

through the operation of the spirit of the Lord upon the mind of man, "for, verily," as Job puts it, "there is a spirit in man and the inspiration of the Lord giveth them understanding." The revelation alluded to, is one given to Oliver Cowdery in relation to his having the privilege of translating ancient records, by means of Urim and Thummim. The Lord said concerning such translation:

"Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (Doc. & Cov. Sec. 8.)

Oliver's faith, however, seems to have failed him in the matter, and in explanation of that failure, the Lord said to him:

"And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred, save it be given you from me." (Doc. & Cov. Sec. 8.)

From this, it appears, that the co-operation of the mind of man by mighty effort is necessary to the obtaining of the spirit of revelation. Prophets are not mere automatons, who repeat, machine like, what is given them. There must be striving for the Spirit of truth, and the power to express it.

### LESSON III.

#### SCRIPTURE READING EXERCISE.

## (A) THE BOOK OF DOCTRINE AND COVENANTS.

#### ANALYSIS.

### I. The Great Doctrinal Revelations. (a)

1. Doctrines in Relation to God, to Christ and the Atonement.
  - (a) In Relation to God, and the God-head.
  - (b) In Relation to God, the Son.
  - (c) The Atonement, Redemption, and Resurrection.
2. Doctrines in Relation to Man and His Earth Mission.
  - (a) The Nature of Man, and Relationship to God.
  - (b) The Agency of Man and Purpose of Earth Life.
  - (c) The Future of Man in varying degrees of his development, of Glory.
  - (d) The Eternity of the Marriage Relation.
  - (e) The Nature of Angels and Ministering Spirits.

#### REFERENCES.

Joseph Smith's Vision History of the Church, Vol. I, Chap. i. Pearl of Great Price, p. 85, p. (Note 1), Doc. & Cov., Sec. xx: 17, 19, 28; Sec. cxxi: 32; Sec. cxxx: 22.  
Sec. xx: 21-28; Sec. lxxv: 20-24; xciii: 1-21.  
Sec. xx: 21-36; xix: 1-20; xviii: 11, 12.

Doc. & Cov., Sec. xciii: 21, 23, 29, 31, 32, 33, 34, 35.

Sec. xxix: 34, 35, 39; lvii: 26-28; xciii: 29-32; xxix: 43; civ: 17-18.

Doc. & Cov., Sec. lxxvi, and Sec. lxxxviii: 14-35.  
Doc. & Cov., Sec. xxix;

Sec. cxxxii.

Sec. cxxxi: 1-4, 21, 23, 29, 31, 32, 33, 34, 35.  
Sec. cxxx.

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(a) Some of the great Doctrinal Revelations have already been designated. A more complete list would be sections 19, 20, 21, 42, 76, 84, 88, 89, 93, 127, 128, 129, 130, 132. Of course in all the revelations there is more or less of doctrine; even in those that may be esteemed the least some great principle is present, if not by direct announcement, then in application or illustration. But the foregoing are designated, because they are pre-eminently doctrinal in character, and by grouping them, as in the analysis, they may be the more readily consulted. It should be remembered that we are not in this lesson to attempt any treatise upon these great doctrines as such, we are merely calling attention to them now—locating them for the student, merely calling attention to their existence in our modern revelations that they may be read. Thorough consideration of them will come later in the Seventy's course in Theology.

3. Doctrines in Relation to Things.
- (a) Creation of the Earth, the Mission of, the Future of.
  - (b) The Existence of Other Planetary Systems Than Ours, that are the Habitat of Intelligencies—the Children of God.
  - (c) The Doctrine of Parallel Existences—of Limitless Extension (space), and Everywhereness of Matter.
  - (d) The Definition of Truth.
  - (e) The Imminence of God in the Universe.

Doc. & Cov., xiv: 9, 31, 32. Sec. lxxv: 23, 24; xciii: 8-10; lxx: 1, 6-15; lxxxviii: 17-26.  
lxxxviii: 36-62, and the foot notes of Elder Orson Pratt.

Doc. & Cov., Sec. lxxxviii: 36, 37.  
Ibid, 37; xciii: 33-35; also Pearl of Great Price, Book of Abraham, also Book of Moses, Chap. i. New Witness for God, Chaps. xxviii-xxx.  
Doc. & Cov., Sec. xciii; also Y. M. M. I. Manual (No. 9) Chap. vii, p. 393.  
Doc. & Cov., Sec. lxxxviii: 7-13, 45, et seq. Sec. xciii: 35.

*SPECIAL TEXT: "Intelligence, or the light of truth, was not created or made, neither indeed can be." All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.*—THE LORD TO JOSEPH SMITH.

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#### NOTES.

1. **Doctrinal Dominating Influence of Joseph Smith's First Vision:** Any exposition of Mormon views of Deity must necessarily begin with this vision, as it is the very beginning and foundation of the Mormon doctrine of God. It establishes the great truth that God is a person, in the sense that he is an individual, in whose likeness man was made. It clearly sets forth that Jesus is also a person in the same sense and distinct from the Father. And it follows that the "oneness" of God must be a moral and spiritual oneness, not a physical identity. (See note 1, part v). The facts set forth in this vision or deducible from it must dominate all Mormon ideas upon the subject of God, and be present in all interpretations of Doctrine and Covenant passages. (See Mormon Doctrine of Deity, chapter 1.) Hence, although this great revelation, so fundamental to Mormon Doctrine, is not given a place in the Doctrine and Covenants (and why has always been a mystery to the writer), it is given in the references that it may stand in its place of first importance among our doctrines.

2. **The Literary Style of the Doctrine and Covenants:** The literary style of the revelations in the Doctrine and Covenants is wholly unique. From the nature of some of the revelations, the style necessarily is purely didactic, but even in such revelations the style is particularly



striking and impressive. In some of the great doctrinal revelations the style rises to sublimity worthy of the psalms or of St. John. What could be more impressively beautiful, for example, than the opening paragraphs of section 76:

“Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior: Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail. For thus said the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward and eternal shall be their glory.” (Doc. & Cov., Sec. 76.)

The language and imagery of the whole revelation is surpassingly beautiful. Prophets quite universally are conceded to be akin to poets, and very naturally the language of inspiration takes on the poetic spirit, and examples of this are frequent in the revelations. Take for instance, the following passage, as an example both of sublime poetry and the literature of power. (See note 7, p. 45.)

“I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness:

“And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness;

“Until all shall know me, who remain, even from the least unto the greatest;

“And shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

“The Lord hath brought again Zion;  
The Lord hath redeemed his people, Israel,  
According to the election of grace,  
Which was brought to pass by the faith  
And covenant of their fathers.

“The Lord hath redeemed his people,  
And Satan is bound and time is no longer:  
The Lord hath gathered all things in one;  
The Lord hath brought down Zion from above.  
The Lord hath brought up Zion from beneath.

“The earth hath travailed and brought forth her strength:  
And truth is established in her bowels:  
And the heavens have smiled upon her:  
And she is clothed with the glory of her God:  
For he stands in the midst of his people:

“Glory, and honor, and power, and might,  
Be ascribed to our God; for he is full of mercy,  
Justice, grace and truth, and peace,  
For ever and ever, Amen.”

(Section 84.)

Students should search out such passages and make them their own.

**3. The Best Manner of Studying the Revelations:** The student will find it most profitable to read the revelations of the Doctrine and Covenants in connection with the circumstances under which they were given. This can be done by securing Vol. I of the History of the Church, in which volume 101 out of a possible 134 revelations, are to be found published in their historical association. Some of the revelations, or parts of them, can only be understood by reading them in the manner here suggested. For example the revelation in section 46 opens in this manner:

“Hearken, O ye people of my Church, for verily I say unto you, that these things were spoken unto you for your profit and learning; But notwithstanding those things which are written, it always has been given to the Elders of my Church from the beginning, and ever shall be to conduct all meetings as they are directed and guided by the Holy Spirit; nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world,” etc., etc. (History of the Church, Vol. 1, p. 163-4.)

Now, reading this revelation in the Doctrine & Covenants no understanding can be had from it as to what “things” are referred to in this opening paragraph, that are “spoken for your profit and learning,” but when we learn, as we do from the footnote (p. 163, Vol. 1, Church History) that “in the beginning of the Church, while yet in her infancy, the disciples used to exclude unbelievers, which caused some to marvel and converse of this matter because of the things written in the Book of Mormon” (III Nephi xvii: 22-34); wherein it is learned that the Nephite church was forbidden to exclude unbelievers from their Church gatherings, and sacramental meetings, whereupon it was thought and urged by some that the practice of the Saints in Kirtland was contrary to the revealed will of the Lord respecting this matter; therefore the Saints took the passages from the Book of Mormon to the Prophet and desired to know the will of the Lord respecting this custom. “Therefore the Lord deigned to speak on this subject, that his people might come to understanding, and said that he had always given to his Elders to conduct all meetings as they were led by the Spirit.” (History of the Church, note, p. 163.) Knowing these circumstances the whole matter becomes perfectly plain. We know what is meant when the revelation starts out by saying, “These things were spoken unto you for your profit and learning,” etc. As it is in this case so it is in many others, the clear understanding of the revelation depends on knowing the circumstances which called forth the revelation.

## LESSON IV.

### SCRIPTURE READING EXERCISE.

## SPECIAL LESSON—TWO SUBJECTS.

#### SUBJECT.

- I. The Law of the Lord as Expressed in Tithing and Fast-Offerings—Applied to Poverty Problems, Local and National.

- II. The Law of the Lord as Expressed in the Doctrine of Consecration and Stewardship—Applied to the World's Industrial Problems.

#### REFERENCES.

Law of Tithing, Doc. & Cov., Sec. cxix. Among the Ancients: Gen. xiv: 17-20. Heb. vii: 5-9. Numbers, xviii: 25-32. Deut., xii: also chap. xiv; also Chap. xxvi: 12-16; II Chronicles, xxxi; Neb., xii: 44; also Chap. xiii: 5-12. and Chap. x: 37, 38. Matt., xxiii: 23; Luke, xi: 42; also Chap. xvii: 9-14; especially Malachi iii—whole chapter.

Doc. & Cov., Sec. xlii: 29-39. Sec. lxx; lxxii. Sec. civ. New Witness for God Chap. xxvii.

*SPECIAL TEXT: "For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." (Doc. & Cov., Sec. 104, 17-18.)*

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#### NOTES.

1. **Collecting Materials:** The most difficult thing in the treatment of a subject is the gathering of material—"thought-gathering." You must have material, data. Then if the student would be anything more than a mere repeater of other men's thoughts, a mere mouth for other men's ideas, this data must be thought upon, considered in every possible light that it may give birth to new ideas in his own mind, that he may bring some gift, born of his own intellectual effort, to the subject in hand. Take for example the two subjects of this lesson; merely announce the subjects without giving any references to material treating upon them, and doubtless some of our younger members would be at a loss to know how to go about gathering the materials for a treatise upon these subjects. The references, however, are given, and now the student is sup-

posed to consult every passage given and read it with care. But he should not be content with reading just the passage cited, let him read the context. Search for other passages bearing upon the same general subject, and there are many of them; for our references never exhaust the material; they are intended only to barely give enough to help start the student upon the subject. Then let there be reflection upon what is read, out of which there will grow new thoughts—at least new to the student—and these combined after his own fashion with the ideas of the passages consulted and works read, will constitute his material for his address or paper. The note following this on “thought-gathering” is *a propos* and might be regarded as a continuation of this. (Read also in this connection note —, Lesson —.)

2. **Thought-Gathering:** “After the subject upon which we are to speak has been determined, the logical order of preparation is, first, gathering material; second, selecting what is most fitting and arranging the whole into perfect order; third, fixing this in the mind so that it may be available for the moment of use. These processes are not always separated in practice, but they may be best considered in the order indicated. When the subject is chosen and the mind fastened upon it, that subject becomes a center of attraction and naturally draws all kindred ideas toward it. Old memories that had become dim from the lapse of time are slowly hunted out and grouped around the parent thought. Each hour of contemplation that elapses, even if there is not direct study, adds to the richness and variety of our available mental stores. The relations between different and widely separated truths become visible, just as new stars are seen when we gaze intently toward the evening sky. All that lies within our knowledge is subjected to a rigid scrutiny and all that appears to have any connection with the subject is brought into view. Usually a considerable period of time is needed for this process, and the longer it is continued the better, if interest in the subject is not suffered to decline in the meanwhile. But it is somewhat difficult to continue at this work long enough without weariness. The capacity for great and continuous reaches of thought constitute a principal element in the superiority of one mind over another. Even the mightiest genius cannot, at a single impulse, exhaust the ocean of truth that opens around every object of man’s contemplation. It is only by viewing a subject in every aspect that superficial and one-sided impressions can be guarded against. But the continuous exertion and toil this implies are nearly always distasteful, and the majority of men can only accomplish it by a stern resolve. Whether acquired or natural, the ability to completely “think out” a subject is of prime necessity; the young student at the outset should learn to finish every investigation he begins and continue the habit during life. Doing this or not doing it will generally be decisive of his success or failure from an intellectual point of view. Thought is a mighty architect, and if you keep him fully employed, he will build up with slow and measured strokes a gorgeous edifice upon any territory at all within your mental range. You may weary of his labor and think that the wall rises so slowly that it will never be completed; but wait. In due time, if you are patient, all will be finished and will then stand as no ephemeral structure, to be swept away by the first storm that blows, but will be established and unshaken on the basis of eternal truth.” (Extempore Speech, Pittenger, pp. 159-161.)

3. Referring again to our suggestions for the frame work of a speech, consisting of:

*Introduction,*

*Discussion,*

*Conclusion,*

I desire to point out how well this idea is carried out in Paul's soul-thrilling and successful speech before King Agrippa, recorded in Acts xxvi:

The audience is august; there is Porcius Festus, Roman procurator of Judea; Agrippa, a King and Grandson of Herod the Great, and Bernice, sister of Agrippa; there were also present the chief captains attendant upon these high officers, and the principal men of the city of Caesarea gathered in the place of hearing, "with great pomp." Into this presence Paul is brought in chains and introduced. The cause of his imprisonment is briefly stated with the fact that he had appealed to Caesar, and now Paul is informed by Agrippa that he may speak for himself.

#### THE INTRODUCTION.

*Paul* (stretching forth his hand)—"I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

#### DISCUSSION.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

"Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the Saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and

from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Whereupn, O King Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: And to the Gentiles—

*Festus* (in a loud voice)—“Paul, thou art beside thyself; much learning doth make thee mad.

#### CONCLUSION.

*Paul*—“I am not mad, most noble Festus; but speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

*Agrippa*—“Almost thou persuadest me to be a Christian.”

*Paul*—“I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.”

## LESSON V.

### SCRIPTURE READING EXERCISE.

## THE MODERN SCRIPTURES—(B) THE PEARL OF GREAT PRICE.

### ANALYSIS.

- I. Origin of the Pearl of Great Price.
  1. Date and Circumstances of Publication.
  2. Contents of the First Edition.
- II. The Chief Original Documents.
  1. The Writings of Moses.
  2. The Book of Abraham.
  3. The Writings of Joseph Smith.

### REFERENCES.

Millennial Star, Vol. XIII (1851), pp. 216, 217; also Vol. XLIX, p. 396 et seq. New Witness for God, Vol. I, p. 316. Note 1.

Pearl of Great Price, pp. 1-49. History of the Church, Vol. I, p. 98.

Pearl of Great Price, pp. 50-74. History of the Church, Vol. II, pp. 236, 286, 349, 350. Times and Seasons, Vol. III, Nos. 9 and 10. New Witness for God, Vol. I, pp. 443-453. (1842). Divine Authenticity of the Book of Abraham (Reynolds).

Pearl of Great Price, pp. 75-103. History of the Church, Vol. I, Chaps. i-v.

*SPECIAL TEXT: "And it came to pass as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it, and there was not a particle of it which he did not behold, discerning it by the Spirit of God, and he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God. And their numbers were great, even numberless as the sand upon the sea-shore. And he beheld many lands, and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me I pray thee, why these things are so. \* \* \* \* And the Lord God said unto Moses, for mine own purpose have I made these things Here is wisdom and it remaineth with me. \* \* \* \* And worlds without number have I created, and I also created them for mine own purpose, and by the Son I created them, which is mine only begotten. \* \* \* \* FOR BEHOLD THIS IS MY WORK AND MY GLORY TO BRING TO PASS THE IMMORTALITY AND ETERNAL LIFE OF MAN."—BOOK OF MOSES.*

(a) The readings for this exercise and for the remaining lessons should be selected from the Pearl of Great Price.

## NOTES.

1. **Compilation and Contents:** The Pearl of Great Price was compiled and published by the late Elder Franklin D. Richards, of the Council of the Twelve Apostles, in Liverpool, England, 1851. Elder Richards at the time was presiding over the British mission. Its title page ran as follows:

The  
PEARL OF GREAT PRICE  
Being a  
Choice Selection  
from the  
Revelations, Translations, and Narrations  
of  
JOSEPH SMITH,  
First Prophet, Seer, and Revelator to the Church  
of Jesus Christ of Latter-day Saints.

In addition to the Articles now published in the current and authorized version of the tract, it also contained a number of extracts from the Revelations of the Doctrine and Covenants, including a key to the revelations of St. John (Doc. and Cov. Sec. 77); commandments to the Church concerning baptism (Doc. & Cov., Sec. 20); on the method of administering the Sacrament of the Lord's Supper (Doc. & Cov., Sec. 20); the duties of the Elders, Priests, Teachers, and Deacons and members of the Church (Doc. & Cov., Sec. 20); on Priesthood (Doc. & Cov., Sec. 84); the calling and duties of the Twelve Apostles (Doc. & Cov. Sec. 107); an extract from the revelation given July, 1830, (Doc. & Cov., Sec. 27); extract from the revelation on the rise of the Church of Jesus Christ of Latter-day Saints (Doc. & Cov., Sec. 1); John Jaques' splendid hymn, entitled "Truth," (Hymn-book, p. 71), and last but not least, the revelation and prophecy on war, (Doc. & Cov., Sec. 87). From this enumeration of articles omitted from this choice collection in the later editions of the work, it is seen that nothing is omitted but what is now published in the Doctrine and Covenants or Hymn-book; and the eliminations were made to avoid duplicating the publication of the articles in several books.

Reverting to the revelation and prophecy on war, I call attention to the fact that the preface of the Pearl of Great Price bears the date of July 11, 1851, and the work was published in that year; but it was not until the morning of the 12th of April, 1861, that the first gun in the great Rebellion was fired on Fort Sumter by General Beauregard, so that this remarkable prophecy made by the Prophet in 1832 was actually in print and widely published in England and the United States nearly ten years before the war of the Rebellion broke out.

From a copy of the 1851 edition now on file in the Historian's office, we take the following paragraph from the Preface, which explains the



reasons for publishing this collection of precious gems from the revelations of God to the great modern Prophet:

“The following compilation has been induced by the repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained therein. Most of the revelations composing this work were published at early periods of the Church, when the circulation of its journals was so very limited as to render them comparatively unknown at present, except to a few who have treasured up the productions of the Church with great care from the beginning. A smaller portion of this work has never before appeared in print; and altogether it is presumed, that true believers in the divine mission of the Prophet Joseph Smith will appreciate this little collection of precious truths as a Pearl of Great Price, that will increase their ability to maintain and to defend the holy faith by becoming possessors of it.”

2. **Book of Moses:** The Book of Moses published in the Pearl of Great Price, is a revelation of the ancient prophet's writings to Joseph Smith, which began to be given to the prophet in June, 1830, just after the Prophet and the disciples of the Church he was founding had passed through the very trying period of persecution, and in his history the Prophet introduces it in the following language:

“Amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength and granted us line upon line of knowledge, here a little and there a little, of which the following was a precious morsel.”

Then follows part of the Book of Moses, published in the Pearl of Great Price, History of the Church, Vol. 1, pp. 98-101. Another fragment from the Book of Moses appears in the same work at pp. 133 to 139, being an extract called the Prophecy of Enoch. The Prophet Joseph at this time was engaged in the revision (sometimes called a translation) of the Hebrew Scriptures. Referring to those revelations concerning historical events of ancient times, he remarks:

“The Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the scriptures, a translation of which had already commenced. Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, ‘They are lost books;’ but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in all, from Colesville to Canadaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch.” (History of the Church, Vol. 1, pp. 131-133.)

I know of no revelation within the same compass that contains so much valuable information in regard to historical events and doctrinal

principles as this Book of Moses. The information conveyed by it, both in history and doctrine, becomes a unifying force in the history of the world and the gospel of Jesus Christ. I hope this will be apparent in the analysis of this book to be found in Lesson VI.

3. **The Book of Abraham:** The Book of Abraham is a translation from certain Egyptian papyrus which fell into the hands of the Prophet in the following manner. The account is condensed from the story as told by the Prophet in the History of the Church, Vol. II, pp. 348-350.

In 1831 the celebrated French traveler, Antonio Sebolo, penetrated Egypt as far as the ancient city of Thebes, under a license procured from Mohemet Ali—then Viceroy of Egypt—through the influence of Chevalier Drovetti, the French consul. Sebolo employed four hundred and thirty-three men for four months and two days, either Turkish or Egyptian soldiers, paying them from four to six cents a day per man. They entered the Catacombs near ancient Thebes on the seventh of June, 1831, and procured eleven mummies. These were shipped to Alexandria, and from there the great traveler started with his treasures for Paris. But en route for the French capital, Sebolo put in at Trieste, where he was taken sick, and after an illness of ten days, died. This was in 1832. Previous to his death he willed his Egyptian treasures to his nephew, Michael H. Chandler, who was then living in Philadelphia, Pennsylvania, but whom Sebolo believed to be in Dublin, to which city he ordered the mummies shipped. Mr. Chandler ordered the mummies forwarded to New York from Dublin, where he took possession of them. Here the coffins for the first time were opened, and in them were found two rolls of papyrus covered with engravings. While still in the customs house, Mr. Chandler was informed by a gentleman, a stranger to him, that no one in the city could translate the characters; but was referred to Joseph Smith, who, the stranger informed him, possessed some kind of gift or power by which he had previously translated similar characters. Joseph Smith was then unknown to Mr. Chandler. The mummies were shipped to Philadelphia; and from there Mr. Chandler traveled through the country, exhibited them and the rolls of papyrus, reaching Kirtland in July, 1835, where some of the Saints purchased the mummies and the two rolls of papyrus, one of which proved to be the writings of Abraham, and the other of Joseph, who was sold into Egypt.”

With the assistance of Oliver Cowdery, and W. W. Phelps as scribes the Prophet began the work of translating this record, which so singularly came into his possession; but it was not finally published until March, 1842, at Nauvoo. It will be found as we now have it in the Pearl of Great Price, given with the fac-similes of certain pages of the papyrus in the *Times and Seasons*, Vol. III, Nos. 9 and 10. It is a revelation of exceedingly great value, both on account of the historical and doctrinal data which it contains, as appears in the analysis for Lesson VI. For still further items of interest in relation to the Book of Abraham, see History of the Church, Vol. II, pp. 348-350 and footnotes.

4. **The Writings of Joseph Smith in the Pearl of Great Price:** Of the writings of Joseph Smith in the Pearl of Great Price little need be said as they speak for themselves. It is the Prophet's simple yet attractive and powerful narrative of those events which pertain to the beginning of the great Latter-day work, the opening of the Dispensation of the Fulness of Times. It is comprised within a very few pages—23 in all—and merely gives the story of the Prophet's birth and first call by heavenly vision to the restoration of the Priesthood by the administration of John the Baptist, in the month of May, in the year 1829, and a quotation from the Wentworth Letter (See Note —) comprising the Articles of Faith. Yet brief and limited as are these writings, they are invaluable because of their authenticity, their beautiful simplicity, and the spirit of truth that pervades them and infuses them with a convincing power.

## LESSON VI.

### SCRIPTURE READING EXERCISE.

## THE MODERN SCRIPTURES—(B) THE PEARL OF GREAT PRICE.

### ANALYSIS.

#### I. The Important Items of History and Doctrine in the Book of Moses.

- (a) That the Revelation to Moses on Creation was Limited to Our Earth and Its Heavens—was Local.
- (b) The Limitless Creations of God in Ever-changing Processes.
- (c) The Purpose of God in Creation.
- (d) The Council in Heaven Previous to Man's Existence in the earth; the Choice of a Redeemer for Man; Lucifer's Rebellion.
- (e) The Meaning of Sacrifice—the Gospel Revealed to Adam, the Joy of Adam and Eve in Their Earth Existence Under the Gospel.
- (f) The Beginning of Scripture.
- (g) The Establishment of Seers.
- (h) The Zion of Enoch—Translation.

### REFERENCES.

- (a) Note 2; Book of Moses, Chap. 1: 12-36; Chap. ii: 1. Mormon Doctrine of Diety, pp. 159-60. "Immortality of Man," Improvement Era, Vol. X, pp. 413, 414, foot note.
- (b) Chap. 1: 27-33; vii: 30.
- (c) Chap. ii: 39; vi: 55, 56.
- (d) Chap. iv: 1-4.
- (e) Chap. V, 1-11; vi: 43-68.
- (f) Chap. vi: 4-6.
- (g) Chap. vi: 32-36.
- (h) Chap. vii: 14-69.

*SPECIAL TEXT:* "And it repented Noah, and his heart was pained, that the Lord had made man on the earth, and it grieved him at his heart (compare Gen. vi: 6). \* \* \* And the Lord said, I will destroy man whom I have created from the face of the earth \* \* \* for it repenteth Noah that I have created them."—MOSES, IN BOOK OF MOSES.

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### NOTES.

1. **Purpose of the Lesson:** It is not intended in this lesson to attempt any treatise on the very great doctrines indicated in the an-

alysis. The purpose is to locate them; to call attention to the fact of their existence in the Pearl of Great Price, to make their acquaintance only in a general way now, with a view of learning their nature and importance as doctrines later in the course.

2. **The Book of Moses:** It must not be thought that all the doctrines either in the Book of Moses or the Book of Abraham are indicated in the lesson analysis and references. These are but the principal ones; and when taken into account, when thought upon, how great and fundamental they are! What extended views of the creations of God for instance are found in the passages—"and worlds without number have I created; behold, there are many worlds that have passed away by the word of my power, and there are many that now stand; \* \* \* the heavens they are many and cannot be numbered unto man! But they are numbered unto me, for they are mine." And this from Enoch's talk with God—"Were it possible that man could number the particles of the earth, yea millions of earth's like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still!" What splendor, too, is seen in the endless processes of creation described in these words of the Lord—"As one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my works." Science settle to its sure foundations in that doctrine. It is, in a way, and within certain limits—to put it in modern phrase—a sort of "evolution and devolution," with each succeeding wave in the process of the "evolution" rising to still higher states of excellence and grandeur and glory. And then as to the purposes of God in all these creations—"For mine own purpose have I made these things; \* \* \* \* for behold, this is my work and my glory—to bring to pass the immortality and eternal life of man!" Where else are these things said so well? Again: The controversy in heaven concerning the means of man's redemption; Lucifer's plan with its agency-destroying effect on man, and its glory destroying effect on God. "Behold," said this proud spirit—this "Light-bearer"—"Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it, wherefore give me thine honor. But, behold, my beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Book of Moses, pp. 15, 16).

Then historically there is the fact of the gospel being taught to Adam, both by the Lord and through the ministration of angels; involving the explanation of the sacrifices man had been commanded to offer

unto the Lord, prefiguring the redemption of the race through the atonement to be made by the Only Begotten of the Father; the joy of Adam and his spouse, even at the fall when its true significance is made known to them—"Inasmuch as thy children are conceived in sin, even so when they begin to grow up, *sin conceiveth in their hearts and they taste the bitter, that they may know how to prize the good.*" With this truth clear to his understanding—"Blessed be the name of God," said the great Patriarch of our race, "for because of my transgression my eyes are opened and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters." (Book of Moses, pp. 20-21.)

Then, too, the mission and preaching of Enoch, the establishment of Zion, and its translation into heaven, in all which there is much knowledge of ancient times restored to man.

3. **The Date of the Revelation of the Book of Moses:** The time at which the Book of Moses was given to the Church by the Prophet should also be remembered, June, 1830. The Prophet was then only in his twenty-sixth year; yet had his soul reached so far into the things of God that he came to the Church with these precious, because fundamental, universal and yet to be world-moving truths. Whence came the Prophet's knowledge of these deep things of God, save by the revelations of God? The writer is reminded here of an incident which came under his observation in his missionary experience in the south. One of the traveling Elders of the Church had succeeded in arousing the interest of a very intelligent lady in the message he was sent to deliver to the world, and had her reading the Book of Mormon, the Doctrine and Covenants, and other Church works. Learning which, certain Christian ministers began calling upon her with the view of dissuading her from such investigation, and in connection with their protests gave her a tract setting forth the old Solomon Spaulding theory of the origin of the Book of Mormon. Calling upon her a few days later, after she had had time to read their tract, the ministers inquired what she thought of the Book of Mormon now. "Well, gentlemen," said she, "of course I am not able as yet to say whether the Spaulding theory or Joseph Smith's story of the origin of the Book of Mormon is true, but I have something else to show you. Here is this Mormon book, the Doctrine and Covenants, claiming to be a collection of revelations received by Joseph Smith at first hand from the Lord. I believe there is no contention about his being the author of these revelations, and I find in them more evidences of divine inspiration than in the Book of Mormon, or in any other book I have ever read. Will you explain away the evidence of divinity in these revelations of which Joseph Smith is undoubtedly the

author?" To this proposition there was no forthcoming answer, and much confused the ministers departed. I think the same idea may be applied to these books in the Pearl of Great Price—the Book of Moses, and the Book of Abraham—for in them, too, the same evidences of divine inspiration exist—bringing forth knowledge far beyond anything that the unaided mind of Joseph Smith could conceive.

4. **The Revelations of Scripture Local:** The fact that the revelations of our Bible and other scriptures relate, in the main, to matters pertaining to "our God," "our earth and its heavens," as set forth in the Book of Moses, I regard as very important in relation both to the phraesology and meaning of all the scriptures. For when the scripture says: "In the beginning God created the heaven and the earth," etc.; and "thus the heavens and the earth were finished and all the hosts of them," he has reference not to any absolute "beginning," or absolute "finishing," but only to the "beginning" and "finishing" as pertaining to our earth and the order of creation with which it is connected; and the "hosts" that pertain to our order of existence, not absolutely to all existences. The revelations we have received of God, let it be said again, are local, they relate to us and our order of existence; they may not at all, except in the most casual and general way, refer to that order of worlds connected with and governed by the Pleiades, or of Orion, much less to the further removed constellations and their systems of worlds. We learn from the Pearl of Great Price that when the Lord gave those revelations to Moses by which the prophet was enabled to write the creation history of our earth, the local character of those revelations was expressly stated. (See Book of Moses, chap. i: 35, 40; chap ii: 1.)

## LESSON VII.

### SCRIPTURE READING EXERCISE.

## THE MODERN SCRIPTURES—(B) THE PEARL OF GREAT PRICE.

#### ANALYSIS.

### I. History and Doctrine in the Book of Abraham.

1. The Priesthood of Abraham from the Fathers.
2. Origin of the Egyptians.
3. Domination of Egyptian Religious Ideas; Chaldea in Abraham's Times.
4. Abraham's Knowledge of Astronomy through Urim and Thummim.
5. The Pre-Existence of Spirits and the Eternal Existence of Intelligences.
6. The Purpose in Man's Earth Probation, Choice of the Redeemer.
7. Creation Story Revealed to Abraham—Plurality of Gods.

#### REFERENCES.

(a) Book of Abraham, Chap. i; 1-4; 25-31.

(b) Chap. i: 21-28.

(c) Chap. i.

(d) Chap. iii: 1-18. *New Witness for God, Vol. I,* pp. 443-453.

(e) Chap. iii: 16-26.

(f) Chap. iii: 22-28.

(g) Chaps. iv-v.

*SPECIAL TEXT: "If two things exist, and there be one above the other, there shall be greater things above them. \* \* \* \* Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; \* \* \* \* as also if there be two spirits, and one shall be more intelligent than the other, yet those two spirits notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnoſſum, or eternal. \* \* \* \* These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than them all."—THE LORD TO ABRAHAM.*

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#### NOTES.

1. **The Book of Abraham:** The Book of Abraham, no less than the Book of Moses, is immensely rich in doctrine and historical incident. Of



the latter the fact of the large influence (if not identity) of Egyptian religious ideas in Chaldea in the days of Abraham; the descent of the cursed or black race from Cain, the first murderer; their preservation through the flood by the wife of Ham—"Egyptus, which in the Chaldean signifies 'Egypt,' which signifies that which is forbidden," implying that Ham had married into that race which was forbidden to the "sons of God," and were cursed as pertaining to the Priesthood; the origin also of the Egyptians—these things constitute the chief historical items that are contributed by the book. As to doctrines, perhaps the most important are the pre-existence of spirits, and the eternal existence, yet varying grades of intelligences, chap. iii); the choice of the more noble spirits as God's rulers in the earth (Ibid); the purpose of the earth life of these eternal intelligences, viz., to be "added upon," which means growth, increase of knowledge through experience, enlarged wisdom, broader intelligence, increased power and glory, Moses' "tasting the bitter that they may know how to prize the good (Book of Moses, chap. vi: 55); and the plurality of Gods implied in the fact that in his creation story Abraham uses the plural form throughout in reference to the divine Beings engaged in the work of creation—"And the Gods said let there be light,"—and the Gods called the light day," etc. We might claim for this book also the revelation of scientific truth in the Abrahamic system of astronomy, but that is too large a subject for treatment in a note; and therefore the student is referred to the very excellent work of Elder Geo. Reynolds, "The Book of Abraham: Its Authenticity Established as a Divine and Ancient Record." And also *New Witnesses for God*, Vol. I, chapters xxviii, xxix, and xxx. It should be said that it is more than sixty years since the Abrahamic system was first announced by the Prophet; and it is interesting to note the fact that though the heavens have been constantly searched by powerful telescopes during that time, nothing has yet been discovered which at all conflicts with it. On the contrary much has been learned which tends to confirm it. What God revealed on this most important and interesting branch of knowledge far outstripped at the time it was published, what scientists had learned or speculative philosophers had conjectured; and with confidence those who accept that revelation may watch the slow but important discoveries of astronomers which will yet demonstrate the truth of that system which God has revealed. It represents the universe as planned on a scale so magnificent that it is worthy of the intelligence of a God as its Creator. Such ideas of the construction of the universe that they are worthy of revelation; they carry with them by the very force of their grandeur the evidence of their truth; and when it is remembered that they were brought forth by a young man wholly separated from the centers of scientific thought, unacquainted with the speculations of philosophers, and without any previous knowledge of astronomy, it is not difficult to believe that he received his knowledge of them from the writings of one inspired or taught of God; and that he himself was gifted with divine power to translate

those ancient writings, and hence himself a prophet and seer inspired of God."

2. **Astronomy in Ancient Egypt:** "The more carefully one studies the great work of Copernicus [the father of modern astronomy] the more surprised he will be to find how completely Ptolemy [the Egyptian] furnished him both ideas and material. If we seek the teachers and predecessors of Hipparchus, the Greek, (160-125 B. C.) we find only the shadowy forms of Egyptian and Babylonian priests, whose names and writings are all entirely lost. In the earliest historic ages, men knew that the earth was round; that the sun appeared to make an annual revolution among the stars; and that eclipses were caused by the moon entering the shadow of the earth, or the earth that of the moon." (Popular Astronomy, Simon Newcomb, Introduction, p 2.) It is not at all improbable that among the Egyptian and Babylonian priests above spoken of, "whose names and writings are all entirely lost," that Abraham may have had a place.

3. **The Influence of Abraham on Egyptian Thought:** That Abraham was in Egypt is clear both from the Bible and the writings of Josephus. The latter after relating all that the Bible does, only in greater detail, adds to the account that the Egyptian king made Abraham a large present in money; "and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation, his virtue and his reputation became more conspicuous than they had been before. For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abraham conferred with each of them, and confuted the reasonings they made use of, every one for his own practices; he demonstrated that such reasonings were vain, and void of truth; whereupon he was admired by them, in those conferences, as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this was not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abraham came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also." (Antiquities of the Jews, Bk I, chap. xiii.)

## LESSON VIII.

### SCRIPTURE READING EXERCISE.

(SPECIAL LESSON.)

## THE LAW OF THE LORD IN ANCIENT AND MODERN REVELATION APPLIED TO THE AMERICAN NEGRO RACE PROBLEM.

### SUBJECT.

#### I. The American Negro Race Problem.

1. Advent of the Negro Race in America.
2. Slavery and the Abolition of It.
3. Political Enfranchisement of the Black Race—Its Wisdom or Unwisdom.
4. Present Status of the Negro Race Problem.

#### II. The Law of the Lord as Affecting the Negro Race Problem.

1. The Progenitor of the Race.
2. The Manner of Its Preservation through the Flood.
3. The Curse Put Upon it by Noah.
4. In what Respects a Forbidden Race.
5. From all the Foregoing Deduce the Law of God in the Question.

### REFERENCES.

History of the United States by Alexander Stephens, pp. 36, 88, 366. Same Author's, "War Between the States. Old Virginia and Her Neighbors (John Fiske), Vol. I, p. 18, 19, Vol. II, pp. 7, 29, 41, 172-222, 228-231, 235-6.

Emancipation Proclamation (Abraham Lincoln), War Between the States. Vol. II. Appendix to Papers and Messages of the Presidents' Vol.

For Present Status of the Question see "The Color Line," Wm. Benjamin Smith, McClure Phillips & Co., N. Y.

Book of Moses—Pearl of Great Price, Chap. v. verses 5-8, 22; Chap. viii: verses -8, 2; Chap. viii: 12-15. Gen. ix: 18-27.

Book of Abraham, Chap. i: 9-11, 21-28. Compare Gen. ix: 18-27; also "The Book of Abraham—A Divine and Ancient Record." (Reynolds), p. 6, 7. Smith's Old Testament History, Chap. iii.

*SPECIAL TEXT:* "Let not man join together what God hath put asunder."—"THE COLOR LINE," chap. i.

## NOTES.

1. **Introduction of African Slavery into America:** "Some time anterior to this period (i. e., 1620 A. D.) the Spaniards and Portuguese had bought from the chiefs on the coast of Africa negro captives, and had carried them to other parts of the world, especially to South America and the West Indies, and had sold them as slaves. This traffic they had continued without intermission, and in the year 1620 a Dutch vessel brought to Jamestown twenty of these unfortunate beings and sold them to the colonists of Virginia. This was the introduction of African slavery in the British American colonies, which has been the source of so much subsequent trouble, as we shall see. By the close of the year 1620 the population of the colony amounted to nearly two thousand. Upon the subject of the introduction of African slavery in Virginia, and afterwards in all the other British colonies, out of which so much trouble and strife subsequently arose, it is quite proper here to state that a majority of the colonists at Jamestown were very much opposed to this introduction in their community of these supposed descendants of Ham as "bondsmen and bondswomen" for life. Their opposition arose, however, perhaps more from considerations looking to the best interests and future welfare of the colony, in its progress in moral and material development, than from any feelings of humanity towards the unfortunate victims of this species of commerce. The African slave trade was at that time not only tolerated by all civilized nations, but actively engaged in for profit by many of the most distinguished Christian monarchs." (Stephens' History of the United States, p. 36.)

2. **The First American Slave Ship:** "In 1636 was built at Marblehead, in Massachusetts, the first American slave-ship; it was called the *Desire*, and was intended for the African slave-trade, in which most of the European nations were then engaged directly or indirectly. The first cargo of African slaves brought into Massachusetts was by the *Desire*, on the 20th of May, 1638. Many of the most prominent men purchased slaves out of this cargo; so that Massachusetts was a few years only behind Virginia in the introduction within the English settlements on this continent of this unfortunate race of slaves." (History of the United States, Stephens, p. 88.)

3. **The Beginning of Abolition:** "On the 12th of February, 1790, a petition, invoking the Federal authorities to adopt measures with a view to the ultimate abolition of African slavery, as it then existed in the respective States, was sent to Congress, headed by Dr. Franklin, who had been a very distinguished, though not a very active leader, owing to his age, in the ranks of the "Nationals," in the Philadelphia convention. There were then in the United States 697,897 negro slaves. They had been introduced into all the States, as we have seen, but most of them

were at this time in the Southern States. This movement was looked upon with alarm everywhere by the true friends of the federal system, as it invoked the exercise of powers not delegated by the States to Congress. After a thorough discussion on the 23rd of March, 1790, in the House of Representatives, the question was quieted for the time by the passage of a resolution "That Congress have no authority to interfere in the emancipation of slaves, or in the treatment of them within any of the States; it remaining with the several States alone to provide any regulations therein, which humanity and true policy may require." (History of the United States, Stephens, p. 367.) The act of emancipation did not come until 1863, in the midst of the Civil war, and then it was regarded merely as a war measure.

**4. The Race Question as Affecting the Southern States:** Perhaps the most convincing book in justification of the South in denying to the negro race social equality with the white race is the one written by William Benjamin Smith, entitled "The Color Line, A Brief in Behalf of the Unborn," from which the following is a quotation:

"Here, then, is laid bare the nerve of the whole matter: Is the south justified in this absolute denial of social equality to the negro, no matter what his virtues or abilities or accomplishments?"

"We affirm, then, that the south is entirely right in thus keeping open at all times, at all hazards, and at all sacrifices an impassible social chasm between black and white. This she must do in behalf of her blood, her essence, of the stock of her Caucasian race. To the writer the correctness of this thesis seems as clear as the sun—so evident as almost to forestall argument; nor can he quite comprehend the frame of mind that can seriously dispute it. But let us look at it closely. Is there any doubt whatever as to the alternative? If we sit with negroes at our tables, if we entertain them as our guests and social equals, if we disregard the color line in all other relations, is it possible to maintain it fixedly in the sexual relation, in the marriage of our sons and daughters, in the propagation of our species? Unquestionably, No! It is certain as the rising of tomorrow's sun, that, once the middle wall of social partition is broken down, the mingling of the tides of life would begin instantly and proceed steadily. Of course, it would be gradual, but none the less sure, none the less irresistible. It would make itself felt at first most strongly in the lower strata of the white population; but it would soon invade the middle and menace insidiously the very uppermost. Many bright mulattoes would ambitiously woo, and not a few would win, well-bred women disappointed in love or goaded by impulse or weary of the stern struggle for existence. As a race, the Southern Caucasian would be irrevocably doomed. For no possible check could be given to this process once established. Remove the barrier between two streams flowing side by side—immediately they begin to mingle their molecules; in vain you attempt to replace it. \* \* \* \* The moment the bar of absolute separation is thrown down in the South, that moment the bloom of her spirit is blighted forever, the promise of her destiny is annulled, the proud fabric of her future slips into dust and ashes. No other conceivable disaster that might befall the South could, for an instant, compare with such miscegenation within her borders. Flood and fire, fever and famine and the sword—even ignorance, indolence, and

carpet-baggery—she may endure and conquer while her blood remains pure; but once taint the well-spring of her life, and all is lost—even honor itself. It is this immediate jewel of her soul that the South watches with such a dragon eye, that she guards with more than vestal vigilance, with a circle of perpetual fire. The blood thereof is the life thereof; he who would defile it would stab her in her heart of hearts, and she springs to repulse him with the fiercest instinct of self-preservation. It may not be that she is distinctly conscious of the immeasurable interests at stake or of the real grounds of her roused antagonism; but the instinct itself is none the less just and true and the natural bulwark of her life.

“At this point we hear some one exclaim, ‘Not so fast! To sit at table, to mingle freely in society with certain persons, does not imply you would marry them.’ Certainly not, in every case. We may recognize socially those whom we personally abhor. This matters not, however; for wherever social commingling is admitted, there the possibility of intermarriage must be also admitted. It becomes a mere question of personal preference, of like and dislike. Now, there is no accounting for tastes. It is ridiculous to suppose that no negroes would prove attractive to any white. The possible would become actual—as certainly as you will throw double-double sixes [in dice], if only you keep on throwing. To be sure, where the number of negroes is almost vanishingly small, as in the north and in Europe, there the chances of such mesalliances are proportionally divided; some may even count them negligible. But in the South, where in many districts the black outnumbers the white, they would be multiplied immensely, and crosses would follow with increasing frequency. \* \* \* But some may deny that the mongrelization of the Southern people would offend the race notion—would corrupt or degrade the Southern stock of humanity. If so, then such a one has yet to learn the largest-writ lessons of history and the most impressive doctrines of biological science. That the negro is markedly inferior to the Caucasian is proved both craniologically and by six thousand years of planet-wide experimentation; and that the commingling of inferior with superior must lower the higher is just as certain as that the half-sum of two and six is only four.”

**A Final Word on Speech Building:** In the notes that have accompanied these special lessons, which we have suggested be treated in extempore speeches, we have gradually developed one single lesson in the matter of constructing a lecture or speech. The plan has been simple, and the illustrations abundant. The lesson in speech structure was based upon the simple principle of the speech having an *Introduction*, a *Discussion*, and a *Conclusion*, accompanied by several illustrations of noted speeches. A word was said with reference to the gathering of material for such an address, and the manner of delivering it in the form of extempore speech. And now at the conclusion of the lesson, I desire to say one more thing, and to say it as emphatically as it is possible for it to be said.

Let every speech, lecture, or discourse by a Seventy be an honest one. Let it be his own, good, bad, or indifferent. A poor speech that is one's own is more to one's credit than a good one stolen, and repeated as his. Plagiarism is defined to be an act “appropriating the ideas,

writings, or inventions of another without due acknowledgment; specifically, the stealing of passages, either word for word or in substance, from the writings of another and publishing them as one's own; literary or artistic theft. \* \* \* A writing, utterance, or invention stolen from another. (Dictionary, Funk & Wagnall's.)

I desire to call the attention of our Seventies to the fact that the ugly words, "stolen," "theft," "stealing," are used as describing this act, and in literary ethics the act is just as despicable as those acts in commercial life that go under similar descriptive titles, "stealing," "theft," "robbery." And indeed, there is more excuse for such acts in commercial life than in literature. Of all despicable characters in the literary world, the plagiarist is regarded as the most contemptible, and yet there have not been wanting among us in the ministry of the Church (due to their ignorance of the ethics of literature, of course) those who have advocated the appropriation of sermons and lectures prepared by others; and have advocated the repetition of these stolen sermons in the preaching of the gospel! I know of nothing that should be so completely repudiated in the Seventies' class work and their subsequent ministry as this course, or anything that smacks of it. It is as bad as wearing stolen clothes. It is asking one to shine not even by borrowed, but by stolen light. It will result in mental laziness. It is a confession of one's own inability to think for himself and work out from the mass of materials that lie before him in the revelations of God, the deductions and conclusions that make for the establishment of faith and righteousness in the lives of others. A few ideas hammered out on the anvil of one's own thought, even though they be crudely and haltingly expressed, if they are one's own, that is a better beginning and more hopeful than the most glowing declamation of the sermon that has been stolen from another, or plagiarised from some book or tract. I beg of you to adhere to this counsel. Of all things have your discourses honest before God and before men.

Of course, I know the excuse that is made to justify plagiarism among some of our young and inexperienced Elders. Some of our young brethren are conscious of their unpreparedness to immediately begin their work when called to the ministry, and they feel the necessity of beginning at once; for they are called upon to speak immediately on arriving in their missions, and they are overwhelmed with the sense of having nothing to say, and either through wrong suggestion of others, or misconception of the proprieties in the premises, they commit to memory the discourse of a companion, or a tract (See Editor's Table of *Era*, September, 1907), or parts of books and deliver such memorized tracts or discourses *as their own*. That is plagiarism, which is always dishonest and not in harmony with the Spirit of truth, which is the Spirit of the gospel. To meet such an emergency of unpreparedness supposed to justify the kind of plagiarism referred to above, I suggest that it would be better for the Elder to confess his inability to set forth the doctrine

or message for the present, but say that he had in his possession a tract or book that did so, and with permission of those who had gathered he would read some passages from it that would set forth some of the doctrines of our faith; and then read so much as might be necessary for the occasion. Or he might say that on a given occasion he had heard his companion set forth a certain doctrine or part of the message they were sent to deliver in a manner that appealed to him, and as his companion had not referred to it, or was not likely to refer to it on this occasion he would take the liberty of doing so; being careful to credit his companion throughout, and especially at points peculiarly striking. By taking this course, he preserves the consciousness of his own honesty, and by diligence will soon work himself out of the necessity of reading or repeating the ideas and language of others.

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**President Joseph F. Smith's Benediction on, and Instructions to the Seventies:**

"I feel like blessing the quorums of the Priesthood, every one of them, from the High Priests to the Deacons. I pray God, my Heavenly Father to remember them in their organizations, to help them, that they may magnify the Priesthood they hold and do the will of the Father; that the Seventies may be minute men, instant in season and out of season, ready and willing to respond to the calls that are made upon them to go and preach the gospel to the world. Gather in from the Elders' quorums those who have proven themselves worthy and who have gained experience, and make Seventies of them, so that the quorum of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the spirit of the gospel in their hearts, to fill up the ranks of the Seventies, that we may have ministers to preach the gospel to the world. They are needed. We cannot now meet the demand." (Conference Reports, October, 1905, p. 95.)



# The Seventy's Course in Theology

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## SECOND YEAR Outline History of the Dispensations of the Gospel

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Compiled and Edited by  
**B. H. ROBERTS**  
Of the First Council of  
the Seventy

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“The things of God are of deep import; and time and experience, and careful and ponderous and solemn thoughts can only find them out.”—  
*Joseph Smith.*

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## SEVENTY'S YEAR BOOK NO. II.

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### INTRODUCTION.

The Seventy's Year Book No. II is a series of forty-four lessons on "The Outline History of the Dispensations of the Gospel." As our Year Book No. I was a rapid survey of the whole body of scriptures recognized by the Church, so the present Year Book is a like rapid, general survey of the principle dispensations of the Gospel given to men upon this earth. As the survey of the scripture books was made for the purpose of forming a general idea of the books as a body of sacred literature, and that some idea might be learned of their essential unity; so this present outline survey of the chief dispensations of the Gospel is intended to give some general views of the Gospel not otherwise obtainable, and to fix in the mind of the student the idea of essential unity in the Gospel in all dispensations: Establishing the idea that there is but one Gospel; and that, the "everlasting gospel;" the same through all ages. That it was the plan devised in heaven before the foundations of the earth were laid, and will endure as a means of salvation so long as there are men to be saved.

**The Treatment of the Theme:** The treatment of the theme is substantially the same as in Year Book No. I. That is to say, an analysis of the subject of the lesson is given, in which the lesson is subdivided under those heads into which the subject naturally falls. For the information, of the student texts and books are cited accompanying usually each subdivision of the subject and these references in every case should be carefully read so far as the books cited can be obtained by the student; and as the books to which citations in the main are made, the four books recognized by the Church as Holy Scripture, each Seventy student should have these. Accompanying each lesson are a series of notes, sometimes detached, but often, in this Year Book, they constitute a brief continuous treatise upon the subject in hand, which should be amplified by wide reading and deep study on the part of the student. In all cases where no citation of authorities is given at the close or in the body of the note, they are written by the compiler and editor or are taken from his works.

In this connection I would say a word in relation to the several lessons which I have called "A Prelude to the History of the Dispensations." It may be thought that these lessons are difficult, and deal with matters not necessary to the main subject. Of course the author of this Year Book holds a different view or the lessons would not be presented. To

him the principles there developed are fundamental and essential to a right understanding of the Dispensations of the Gospel; and should not be omitted because they invite attention to lines of thought somewhat unusual to us in the study of the Gospel. It is the existence of these principles in our Theology that makes "Mormonism" a religion and not a mere sect. They constitute an essential part of the message we have for the world; and the ministry of the Church should master these subjects, though thinking upon them is unusual and the mastery of such themes is slowly acquired. Let it be remembered that "The things of God are of deep import; and time and experience, and careful and ponderous and solemn thought can only find them out."

#### SCRIPTURE READING AND SPECIAL TEXTS:

Scripture Reading Exercises are to continue throughout the year, though Special Texts printed with each lesson are abandoned in this Year Book, as it is hoped that the advantage of collecting or noting special texts of the scripture, and striking passages from other choice literature, while reading, has been sufficiently demonstrated to now become a habit with those who read good books.

#### PREPARATION OF LESSONS.

In no case should it be regarded as a complete preparation of the lesson to merely glance over the analysis and read the notes. The lesson as constructed is merely to be regarded as an outline of the particular theme as the whole Year Book itself is to be looked upon as a mere outline tracing of the History of the Gospel in the successive ages through which it sweeps. The lessons indicate a method of treatment that may be followed; but original research by reading, consulting authorities, and thorough thinking should be employed in the preparation of the student; and the Year Book looked upon and used as merely a help and guide in this investigation.

What is said in the Introduction of Year Book, No. I, in relation to Class Teachers, Manner of Lesson Treatment, Home Reading, the Preparation of Lessons, Opening Exercises and Prayer, should be considered standing instructions to the Seventies through the ensuing year in their class meetings. And it will be well to consider these topics in the Introduction of Year Book No. I before beginning the exercises outlined in this year's work, that the minds of the class may be refreshed in those matters and the exercises and preparation work be made to conform to these instructions.

In addition to what is in the Introduction to Year Book No. I, we suggest that from observation of the class work during the past year, the Seventies have not reached the character of work that may be reasonably expected of them in treating topics of the lessons assigned to them. We have a right to expect that members of our quorums when assigned a

lesson, or any part of it, will become such masters of the subject, at least of that part of it assigned to them, that they will be able to make an intelligent presentation of it, clear cut, with a beginning, a middle, and a conclusion to it; and something that will be an intelligent statement at least of the subject, instead of being through with an important topic by a two or three minute statement of it, of which half is apology or excuse. These topics certainly require a ten or fifteen or twenty minute exposition that shall be worth while. And while we would not be severe in our criticism of the past, or too demanding for the future, certainly it can reasonably be expected that Seventies will make some exertion that will give the results here alluded to. We want, in the first place, **work**; in the second place, **work**; in the third place, **work**; and then **work**; and more **work**; and better **work**. That program will spell success. There is no excellence without labor, and much of it.

#### TEXT BOOKS AND AUTHORITIES.

Relative to the text books. All of the books recommended in the Introduction of last year's course are available and necessary as authorities in this present year's course, and in addition to these works of reference, a good, General History will be of great service. That of P. V. N. Meyers, prepared for Colleges and High Schools, (Ginn & Company, Publishers, Boston) being perhaps the most desirable, price \$1.50.

In the Apostatic division of our treatise, Part V, numerous references are made to Ecclesiastical histories and works of a theological character, some of which would be difficult to obtain, such as "Mosheim's Institutes of Ecclesiastical History;" Neander's "History of the Christian Religion;" Schaff's "History of the Apostolic Church;" "Mosheim's "History of Christianity in the First Three Centuries;" Hefele's "History of Christian Councils;" "Millman's History of Christianity in the First Three Centuries;" Lardner's Works," and the like. But "The Students Ecclesiastical History," written by Dr. Philip Smith, author of the "Old Testament" and "New Testament Histories," frequently quoted in Seventy's Year Book No. I, and in this, published by Harper Brothers in two volumes, (price \$3.00), is within the reach of all; and on the whole is a very fine Compendium of Ecclesiastical History, quite dispassionate in tone, and generally trustworthy, and brings events down to the death of Luther, 1546.

Also there is in print the "Ecclesiastical History" by Eusebius Pamphilus, Bishop of Caesarea, covering the first three Christian centuries. Eusebius is generally styled the "Father of Ecclesiastical History," and those who can obtain this authority are dealing with original sources of information. The work is translated from the Greek, and published and obtainable through any of our book stores. In this connection we urge our members to gradually obtain; but as soon as may be, these reference books, as no workman can get along without tools.

**The Improvement Era:** We call attention also to the Improvement Era, the Organ of the Seventies and of the Young Men's Mutual Improvement Associations, with its special Seventy's department, The Seventy's Council Table. This magazine affords the First Council opportunity to reach every quorum of Seventy once every month throughout the year—Twelve communications each year, of several pages of printed matter, bearing upon Seventies work;—suggestions in class work; dealing with questions of quorum administration; with questions of doctrine, and history, and exposition of the scriptures. How valuable an adjunct it has become in our work! We enjoin it upon our presidents that they see to it that all subjects in the Era of special interest to their several quorums be brought forth to said quorums by the Presidents, and read for the information of the quorum, that all may be benefited by the instruction. From reports made to the General Secretary, Elder J. G. Kimball, we learn that some two thousand Seventies take the Era, so that with each monthly issue of the Era we are in touch with that many individual Seventies. Many more of our members, however, should subscribe for this magazine, and the Presidents should urge members to subscribe for and read it as one of the best means of keeping in touch with the work of the Seventies.

# The Seventy's Course in Theology

SECOND YEAR

## Outline History of the Dispensations of the Gospel

### PART I

#### PRELUDE TO THE DISPENSATIONS

##### LESSON I.

(Scripture Reading Exercise.)

#### INTELLIGENCIES AND SPIRITS.

##### ANALYSIS.

##### I. Intelligencies—Existence and Character of.

##### II. Distinction Between "Intelligences" and "Spirits."

##### REFERENCES.

Pearl of Great Price ch. iii. St. John i: 1-14 Compared with Doc. and Cov. sec. xciii 6-31. See the Prophet Joseph's "King Follett Sermon" Apl. 7, 1844, Mill. Star Vol. xxiii, pp. 245-280 and notes 1, 2, 3, 4, 5, 6, 7.

Book of Ether ch. iii: 13-16, and the foregoing references of the lesson and notes 1, 7. Also Article in the "Improvement Era," April 1907, on the "Immortality of Man."\*

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\* The following appears as a note preceding the article in question, from which article most of the notes in this and in lessons following in Part I are taken: "Elder Roberts submitted the following paper to the First Presidency and a number of the Twelve Apostles, none of whom found anything objectionable in it, or contrary to the revealed word of God, and therefore favor its publication.—Editors."

## NOTES.

1. **Intelligencies-Co-Eternal:** "If two things exist, and there be one above the other, there shall be greater things above them. \* \* \* \* \* If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist, for they are **gnolaum**, or eternal. Book of Abraham ch. 3, 16, 18.)

2. **Intelligencies, Eternal, Self-existent:** "The soul—the mind of man—the immortal spirit—where did it come from? All learned men and doctors of divinity say that God created it in the beginning; but it is not so: the very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it, all ye ends of the world, for God has told me so, if you don't believe me, it will not make the truth without effect. \* \* \* We say that God himself is a self-existent being. Who told you so? It is correct enough, but how did it get into your head? Who told you that man did not exist in like manner, upon the same principles? Man does exist upon the same principles. \* \* \* \* \* The mind or the intelligence which man possesses is co-equal. [co-eternal\*], with God himself. I know my testimony is true."—Joseph Smith, (Mill. Star, Vol. XXIII, p. 262.)

3. **The Nature of Intelligencies:** There is in that complex thing we call man, an intelligent entity, uncreated, self existent, indestructible, He—for that entity is a person; because, as we shall see, he is possessed of powers that go with personality only, hence that entity is "he," not "it,"—he is eternal as God is; co-existent, in fact, with God; of the same kind of substance or essence with deity, though confessedly inferior in degree of intelligence and power to God. One must needs think that the name of this eternal entity—what God calls him—conveys to the mind some idea of his nature. He is called an "intelligence;" and this I believe is descriptive of him. That is, intelligence is the entity's chief characteristic. If this be a true deduction, then the entity must be self-conscious, and "others—conscious," that is, he must have the power to distinguish himself from other things—the "me" from the "not me." He must have the power of deliberation, by which he sets over one thing against another; with power also to form a judgment that this or that is a better thing or state than this or that. Also there goes with this idea of intelligence a power of choosing one thing instead of another, one state rather than another. These powers are inseparably connected with any idea that may be formed of an intelligence. One cannot conceive of intelligence existing without these qualities any more

\*It must be remembered that these sermons of the prophet were reported in long hand, and by several persons (See History of the Church, Vol. IV, p. 556-note); and hence verbal inaccuracies may exist, of which the above is doubtless one. The Prophet could not have meant to have taught that the "intelligence" in man was "co-equal with God", except as to being co-equal in eternity with God, since the Book of Abraham teaches that God is more intelligent than all other intelligencies (ch. iii: 19) and the Prophet himself, as will be seen in subsequent quotations, teaches the same truth. Hence the insertion of word above in brackets.



than he can conceive of an object existing in space without dimensions. The phrase "the light of truth" [Doc. & Cov., Sec. xciii.] is given in one of the revelations as the equivalent for an "intelligence" here discussed; by which is meant to be understood, as I think, that intelligent entities perceive the truth, are conscious of the truth, they know that which is, hence "the light of truth," "intelligence." Let it be observed that I say nothing as to the mode of the existence of these intelligences, beyond the fact of their eternity. But of their form, or the manner of their subsistence nothing, so far as I know, has been revealed, and hence we are without means of knowing anything about the modes of their existence beyond the fact of it, and the essential qualities they possess, which already have been pointed out.

4. **Words Used Interchangeably:** It is often the case that misconceptions arise through a careless use of words, and through using words interchangeably, without regard to shades of differences that attach to them; and this in the scriptures as in other writings. Indeed, this fault is more frequent in the scriptures perhaps than in any other writings, for the reason that, for the most part, they are composed by men who did not aim at scientific exactness in the use of words. They were not equal to such precision in the use of language, in the first place; and in the second, they depended more upon the general tenor of what they wrote for making truth apparent than upon technical precision in a choice of words; ideas, not niceness of expression, was the burden of their souls; thought, not its dress. Hence, in scripture, and I might say especially in modern scripture, a lack of careful or precise choice of words, a large dependence upon the general tenor of what is written to convey the truth, a wide range in using words interchangeably that are not always exact equivalents, are characteristics. Thus the expressions, "Kingdom of God," "Kingdom of Heaven," "the Whole Family in Heaven," "the Church," "the Church of Christ," "the Church of God," are often used interchangeably for the Church of Christ when they are not always equivalents; so, too, are used the terms "Spirit of God," and "Holy Ghost;" "Spirit of Christ," and the "the Holy Ghost;" "Spirit," and "Soul;" "intelligencies," and "spirits;" "spirits," and "angels." I mention this in passing, because I believe many of the differences of opinion and much of the confusion of ideas that exist arise out of our not recognizing, or our not remembering these facts. Hereafter let the student be on his guard in relation to the use of the words "intelligencies," "spirits," "soul," "mind," etc.: and he will find his way out of many a difficulty.

5. **Intelligence Eternal—Not Created:** "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (Doc. & Cov., Sec. xciii, 29.)

"I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it (i. e. the intelligence) had a beginning. The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which

has a beginning may have an end. There never was a time when there were no spirits, for they are co-equal (co-eternal) with our Father in heaven. \* \* \* \* I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it had a beginning it will have an end. \* \* \* \* Intelligence is eternal and exists upon a self-existent principle. It is a spirit\* from age to age and there is no creation about it. \* \* \* \* The first principles of a man are self-existent with God.—Joseph Smith—(Mill. Star, Vol. 23, p. 262.)

#### 6. The Difference Between "Spirits," and Uncreated "Intelligencies:":

In the Book of Mormon we have the revelation which gives the most light upon spirit-existence of Jesus, and, through his spirit-existence, light upon the spirit-existence of all men. The light is given in that complete revelation of the pre-existent, personal spirit of Jesus Christ, made to the brother of Jared, ages before the spirit of Jesus tabernacled in the flesh. The essential part of the passage follows:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ; \* \* \* \* and never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.

What do we learn from all this? First, let it be re-called that according to the express word of God "intelligences" are not created, neither indeed can they be. Now, with the above revelation from the Book of Mormon concerning the spirit-body of Jesus, before us, we are face to face with a something that was begotten, and in that sense a "creation," a spirit, the "first born of many brethren;" the "beginning of the creations of God." The spirit is in human form—for we are told that as Christ's spirit-body looked to Jared's brother, so would the Christ look to men when he came among them in the flesh; the body of flesh conforming to the appearance of the spirit, the earthly to the heavenly. "This body which ye now behold is the body of my spirit"—the house, the tenement of that uncreated intelligence which had been begotten of the Father a spirit, as later that spirit-body with the intelligent, uncreated entity inhabiting it, will be begotten a man. "This body which you now behold is the body of my spirit," or spirit-body. There can be no doubt but what here "spirit," as in the Book of Abraham, is used interchangeably with "intelligence," and refers to the uncreated entity; as if the passage stood; "This is the body inhabited by an intelligence." The intelligent entity inhabiting a spirit-body make up the spiritual personage. It is

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\*Observe in the above quotation from the Prophet, how he sometimes uses the word "spirit" interchangeably with "intelligence," but mark, he twice uses the expression, "intelligence of spirits."

this spirit life we have so often thought about, and sang about. In this state of existence occurred the spirit's "primeval childhood;" here spirits were "nurtured" near the side of the heavenly Father, in his "high and glorious place;" thence spirits were sent to earth to unite spirit-elements with earth-elements—in some way essential to a fulness of glory and happiness (Doc. & Cov. Sec. xciii: 32-35)—and to learn the lessons earth-life had to teach. The half awakened recollections of the human mind may be chiefly engaged with scenes, incidents and impressions of that spirit life; but that does not argue the non-existence of the uncreated intelligences who preceded the begotten spiritual personage as so plainly set forth in the revelations of God.

The difference, then, between "spirits" and "intelligencies," as here used, is this: Spirits are uncreated intelligencies inhabiting spiritual bodies; while "intelligencies," pure and simple, are intelligent entities, but unembodied in either spirit bodies or bodies of flesh and bone. They are uncreated, self-existent entities, possessed of "self-consciousness," and "other-consciousness"—they are conscious of the "me" and the "not me"; they possess powers of discrimination, (without which the term "intelligence" would be a solecism) they discern between the evil and the good; between the "good" and "the better." They possess "will" or "freedom,"—within certain limits at least\*—the power to determine upon a given course of conduct, as against any other course of conduct. This intelligence "can think his own thoughts, act wisely or foolishly, do right or wrong." To accredit an "intelligence" with fewer or less important powers than these, would be to discredit him as an "intelligence" altogether.

**7. Effect of the Doctrine of the Eternal Existence of Intelligencies on Our Terminology:** The conception hereset forth in the doctrine that intelligencies are co-eternal with God, uncreated and uncreatable, self-existent, indestructible, will be to change somewhat the currently accepted notion in regard to pre-existence of intelligencies and spirits, and in a way the number of estates through which they pass. It is customary for us to say, that there are three grand estates of existence through which intelligencies pass in the course of their exaltation to resurrected, immortal, divine beings (See Jacques's Catechism, chap. vi.): first, their pre-existence as spirits, sons and daughters of God, in the spirit world; second, these spirits clothed upon with mortal bodies—earth-life of men and women; third, spirits inhabiting bodies that have been resurrected, immortal beings clothed with imperishable bodies prepared for eternal advancement in the kingdoms of God. But the doctrine of the Prophet and of the scriptures he gave to the world, require us to recognize before the first

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\*We see that this is true as to men as intelligencies. As one remarks: "Within certain temporary material limitations, man is free. He cannot speak if he be dumb, nor see if he be blind; but, mentally and morally, he is always free. He can think his own thoughts, act wisely or foolishly, do right or wrong."—(See Great Questions, p. 21.)

estate as set forth in the above order, the existence of the self-existent intelligencies before they are begotten spirits, sons and daughters of God. So that it could be said that there are four estates in which intelligencies exist instead of three; namely; self-existent, uncreated and unbegotten intelligencies, co-eternal with God; second, intelligencies begotten of God spirits; third, spirits begotten men and women, still sons and daughters of God; fourth, resurrected beings, immortal spirits inhabiting imperishable bodies, still sons and daughters of God, and in the line of eternal progression, up to the attainment of divine attributes and powers. Still, if we have regard to those changes through which intelligences pass, rather than to their status before and after those changes, then we may still say that so far as the matter has been revealed there are three estates or changes through which intelligences pass in the course of their development or evolution into divine beings; and thus preserve the terminology of our sacred literature to which we are accustomed. (See Book of Abraham, ch. iii: 22-26. Also Jaques' Catechism, ch. vi.)

## LESSON II.

(Scripture Reading Exercise.)

## THE RELATIONSHIP OF INTELLIGENCIES.

## ANALYSIS.

## I. Relationship of Jesus to Other Intelligences.

## II. The Relationship of God and Other Intelligences.

## REFERENCES.

St. John's Gospel i: 1-14; in connection with Doc. and Cov. Sec. xciii: 6-22. King Follet's Sermon, Mill. Star, Vol. XXIII: p. 245-280. Also notes, 2, 3, 4.

Pearl of Great Price, Book of Abraham, ch. iii: 19-23 and note 5.

## NOTES.

1. **Men and Jesus of the Same Order of Beings:** The Scriptures teach that Jesus Christ and men are of the same order of beings; that men are of the same race with Jesus, of the same nature and essence; that he is indeed our elder brother. "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. ii: 10, 11.) Hence while very far removed from us in that the Christ is more perfect in righteousness, and more highly developed in intellectual and spiritual powers than we, yet these differences are of degree, not of kind; so that what is revealed concerning Jesus, the Christ, may be of infinite helpfulness in throwing light upon the nature of man and the several estates he has occupied and will occupy hereafter. The co-eternity of Jesus Christ with God, the Father, is quite universally held to be set forth in the preface of John's gospel, which is so familiar that it need not be quoted here. Moreover, to us who accept the new dispensation of the gospel, through the revelations of God to the Prophet Joseph Smith, the doctrine of John's preface comes with increased emphasis by reason of the proclaimed extension of the principle of the co-eternity of God, the Father, and Jesus Christ, to other beings, namely, to men; and by asserting also the fact that the intelligent entity in man, the mind, intelligence, was "not created or made, neither indeed can be." The following is from the revelation:

"John saw and bore record of the fulness of my glory. \* \* \* and he bore record saying, I saw his glory that he was in the beginning before the world was; therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the Light and the Redeemer

of the world, the Spirit of Truth, who came into the world because the world was made by him, and in him was the life of men and the light of men”

Such is the account which Jesus gives of John's testimony; and now Jesus himself:

“And now, verily, I say unto you, I was in the beginning with the Father, and am the first born. \* \* \* \* \* Ye [referring to the brethren who were present when the revelation was given] were also in the beginning with the Father, that which is spirit, even the spirit of truth. \* \* \* \* \* Man [meaning the race] was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit.”

Here we have the co-eternity of Jesus and of all men most emphatically stated: “I was in the beginning with the Father. \* \* \* \* \* Ye were also in the beginning with the Father, that which is spirit;” that is, that part of man that is spirit. “Man,” that is all men, the term is generic—“man was in the beginning with God.” And then mark what follows: “Intelligence”—the part that was with God in the beginning, the entity of man which cognizes truth, that perceives that which is, mind, say,—“intelligence, or the light of truth, was not created or made, neither indeed can be.”

2. **Jesus as the First Born:** Sure it is that God, the Father, is the Father of the spirits of men. “We,” says Paul, “have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?”

According to this, then, there is a “Father of Spirits.” It follows, of course, that “spirits” have a father—they are begotten. It should be remarked that the term, “spirits” in the above passage cannot refer to self-existent, unbegotten intelligences of the revelations, considered in the foregoing note; and certainly this relationship of fatherhood to spirits is not one brought about in connection with generation of human life in this world. Paul makes a very sharp distinction between “Fathers of our flesh” and the “Father of spirits,” in the above. Fatherhood to spirits is manifestly a relationship established independent of man's earth-existence; and, of course, in an existence which preceded earth-life, where the uncreated intelligences are begotten spirits. Hence, the phrase “shall we not be subject to the Father of spirits and live?”

Christ is referred to by the writer of the epistle to the Colossians, as the “first born of every creature;” and the Revelator speaks of him as “the beginning of the creation of God;” and in the revelation already quoted so often (Doc. & Cov. sec. xciii.) Jesus represents himself as being in the “beginning with the Father;” and as “the first born.”

The reference to Jesus as the “first born of every creature”

cannot refer to his birth into earth-life, for he was not the first-born into this world; therefore, his birth here referred to must have reference to the birth of his spirit before his earth life.

The reference to Jesus as the "beginning of the creation of God," cannot refer to his creation or generation in earth-life; for manifestly he was not the beginning of the creations of God in this world; therefore, he must have been the "beginning" of God's creation elsewhere, viz. in the spirit world, where he was begotten a spiritual personage; a son of God.

The reference to Jesus as the "first born"—and hence the justification for our calling him "our Elder Brother"—cannot refer to any relationship that he established in his earth-life, since as to the flesh he is not our "elder brother," any more than he is the "first born" in the flesh; there were many born as to the flesh before he was, and older brothers to us, in the flesh, than he was. The relationship of "elder brother" cannot have reference to that estate where all were self-existent, uncreated and unbegotten, eternal intelligencies; for that estate admits of no such relation as "elder," or "younger;" for as to succession in time, the fact on which "younger" or "elder" depend, the intelligences are equal, that is, —equal as to their eternity. Therefore, since the relationship of "elder brother" was not established by any circumstance in the earth-life of Jesus, and could not be established by any possible fact in that estate where all were self-existing intelligences, it must have been established in the spirit life, where Jesus, with reference to the hosts of intelligences designed to our earth, was the "first born spirit," and by that fact became our "Elder Brother," the "first born of every creature," "the beginning of the creations of God," as pertaining to our order of existence. (See note 10, lesson v.)

3. **Why God is God:** "These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than them all. \* \* \* \* I dwell in the midst of them all; \* \* \* I rule in the heavens above, and the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning." (Word of the Lord to Abraham, Book of Abraham, ch. iii: 19-21.) "I am more intelligent than them all." By this expression I do not understand the scripture to mean that God is more intelligent than any one of the other intelligencies, but more intelligent than all of them combined. His intelligence is greater than that of the mass. It is this fact doubtless which makes this One, "more intelligent than them all," God. He is the All-Wise One! The All-Powerful One! What he tells other intelligencies to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn—the thing which it will in all-

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\*The language here is paraphrased from Carlyle's lecture, "The Hero as King."

ways behoove them with right loyal thankfulness, and nothing doubting, to do.\* There goes with this, too, the thought that this All Wise One, will be the Unselfish One, the All-Loving One, the One who desires that which is highest, and best; not for Himself alone, but for all; and that will be best for Him too. His glory, His power, His joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power, and glory. And because this All Intelligent One is all this, and does all this, the other intelligencies worship Him, submit their judgments and their will to His judgment and His will. He knows, and can do that which is best; and this submission of the mind to the most Intelligent, Wisest—wiser than all—is worship. This the whole meaning of the doctrine and the life of the Christ expressed in—"Father, not my will but Thy will, be done."

5. **The Desire of God for the Advancement of Other Intelligences:** "The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws, to instruct the weaker intelligencies, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in the world of spirits. This is good doctrine. It tastes good. I can taste the principles of eternal life, and so can you. They are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know that you believe them. You say honey is sweet, and so do I. I can also taste the spirit of eternal life. I know it is good; and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and rejoice more and more."—Joseph Smith. (Mill. Star, Vol. XXIII, p. 262.)

6. **Value of the Doctrine of Eternal Existence:** But what is the value of this doctrine of the eternal existence of uncreated intelligences? In what way does it contribute to the better apprehension of that which is, the truth? These considerations, of course, should not be and are not our first concern. Our first consideration should be and has been the truth of the thing. But since that is now settled by what God has revealed about it, we may well, if possible, ascertain what helpfulness there is in the doctrine, for the right apprehension of the general scheme of things. This apprehension, I believe, it affects in a very vital way. As matters now stand, the usually accepted Christian doctrine on the matter of man's origin is that God of his free-will created of nothing the spirits and bodies of men. That they are as he would have them, since in his act of creation he could have had them different if he had



so minded. Then why should he—being infinitely wise and powerful and good, for so the creeds represent him—why should he create by mere act of volition beings such as men are, not only capable of, but prone to, moral evil? Which, in the last analysis of things, in spite of all special pleadings to the contrary, leaves responsibility for moral evil with God? God's creative acts culminating thus, the next pertinent questions are: Then what of the decreed purpose of God to punish moral evil? and what of the much vaunted justice of God in that punishment? Wherein lies the just responsibility of man if he was so created as to love evil and to follow it? It is revolting to reason, as it is shocking to piety to think, that God of his own free will created some men, not only inclined to wickedness, but desperately so inclined; while others, he of his own volition created with dispositions naturally inclined toward goodness. In like manner stands it with man in relation to his inclination to faith, and to disbelief: and yet, under the orthodox belief all are included under one law for judgment! Under the conception of the existence of independent, uncreated, self-existent intelligences, who by the inherent nature of them are of various degrees of intelligence, doubtless differing from each other in many ways, yet alike in their eternity and their freedom; with God standing in the midst of them, "more intelligent than them all," and proposing the betterment of their condition—progress to higher levels of being, and power through change—under this conception of things how stand matters? There is the begetting of these intelligences, spirits; the spirits, men; the men, resurrected personages of infinite possibilities; at each change increased powers for development are added to intelligences, yet ever present through all the processes of betterment is the self-existent entity, the "intelligencies," with the tremendous fact of his consciousness and his moral freedom, and his indestructibility;—he has his choice of moving upward or downward in every estate he occupies; often defeating, for a time, at least, the benevolent purposes of God respecting him, through his own perverseness; he passes through dire experiences, suffers terribly, yet learns by what he suffers, so that his very suffering becomes a means to his improvement; he learns swiftly, or slowly, according to the inherent nature of him, obedience to law; he learns that "that which is governed by law, is also preserved by law, and perfected and sanctified by the same; and that which breaketh law abideth not by law, but seeketh to become a law unto itself and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must remain filthy still." (Doc. & Cov. sec. 88: 34, 35.) This conception of things relieves God of the responsibility for the nature and status of intelligences in all stages of their development; their inherent nature and their volition make them primarily what they are, and this nature they may change, slowly, perhaps, yet change it they may. God has put them in the way of changing it by enlarging their intelligence through

change of environment, through experiences; the only way God effects these self-existent beings is favorably; he creates not their inherent nature; he is not responsible for the use they make of their freedom; nor is he the author of their sufferings when they fall into sin: that arises out of the violations of law to which the "intelligence" subscribed, and must be endured until its lessons are learned.

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\*To the class teachers. When giving this lesson make your appointment for lesson six, which is a discourse. This will give plenty of time for preparation. The class ought to expect much from him or those who receive the assignment. Make it an occasion.

## LESSON III.

(Scripture Reading Exercise.)

## THE PURPOSE OF GOD IN RELATION TO MAN.

## ANALYSIS.

## I. The Purpose of God in the Earth-existence of Man.

## II. The Pre-Creation Council in Heaven.

## 1. Character of Lucifer—his Proposition.

## 2. Character of Messiah—His Proposition.

## REFERENCES.

Job xxxviii: 4-7. Pearl of Great Price, Book of Moses, ch. i: 27-40. II Nephi ii—the whole chapter, especially verses 22-26. Doc. and Cov. Sec. cxiii: 30-35. Notes 1, 2, 3.

Pearl of Great Price, Book of Moses, ch. iv: 1-4. Ibid, Book of Abraham, ch. iii: 22-28. Rev. xii:7-17. II Nephi ii: 17, 18. Ibid, ch. ix 8, 9. Doc. and Cov. Sec. xxix: 36-39. Ibid, lxxvi: 25-29, Jude 6. II Peter ii: 4, and note 4.

## NOTES.

1. **The purpose of God in His Creations:** "And it came to pass that Moses called upon God, saying: Tell me I pray thee why these things [the creations of God upon which Moses had looked] are so, and by what Thou madest them. \* \* \* And the Lord God said unto Moses: For mine own purpose have I made these things. \* \* \* \* And by the Word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only begotten. And the first man of all men have I called Adam, which is many. \* \* \* And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."—(Pearl of Great Price, Book of Moses, ch. i: 30-39.)

2. **The Purpose of Man's Earth-Existence:** "Q. For What purpose are the spirits of men sent to take bodies upon the earth?

"A. That they may be educated, developed, and perfected; that they may enjoy a fulness of knowledge, power, and glory forever, and thus increase the dominion and glory of God. (Jacques' Catechism, ch. 6.)

"We came to this earth that we might have a body and present it

pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none."—Joseph Smith, Richards & Little's Compendium—"Gems", p. 288.

3. **"Man is Spirit:** The elements an eternal, and spirit and element, inseparably connected receive a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples." (Doc. & Cov. sec. xciii, 33-35.)

4. **All Present at the Pre-creation Council:** "The first step in the salvation of man is the laws of eternal and self-existent principles. Spirits are eternal. At the first organization in heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it."—Joseph Smith, Richard and Little's Compendium, "Gems," p. 288.

5. **Council of the Gods:**

In Solemn council sat the Gods;

From Kolob's height supreme,  
Celestial light blazed forth afar  
O'er countless kokaubeam;  
And faintest tinge, the fiery fringe  
Of that resplendent day,  
'Lumined the dark abysmal realm  
Where earth in chaos lay.

Silence self-spelled; the hour was one  
When thought doth most avail;  
Of worlds unborn the destiny  
Hung trembling in the scale.  
Silence o'er all, and there arose,  
Those kings and priests among,  
A Power sublime, than whom appeared  
None nobler 'mid the throng.

A stature mingling strength with grace,  
Of meek though God-like mien,  
The love-revealing countenance  
Lustrous as lightning sheen;  
Whiter his hair than ocean spray.  
Or frost of alpine hill.  
He spake;—attention grew more grave,  
The stillness e'en more still.

"Father!"—the voice like music fell,  
Clear as the murmuring flow  
Of mountain streamlet trickling down  
From heights of virgin snow.  
"Father," it said, "since one must die,  
Thy children to redeem,  
Whilst earth, as yet unformed and void,  
With pulsing life shall teem;

“And thou, great Michael, foremost fall,  
 That mortal man may be,  
 And chosen Saviour yet must send,  
 Lo, here am I—send me!  
 I ask, I seek no recompense,  
 Save that which then were mine;  
 Mine be the willing sacrifice,  
 The endless glory, Thine!

“Give me to lead to this lorn world.  
 When wandered from the fold,  
 Twelve legions of the noble ones  
 That now thy face behold:  
 Tried souls, mid untried spirits found;  
 That captained these may be,  
 And crowned the dispensations all  
 With powers of Diety.

“A love that hath redeemed all worlds,  
 All worlds must still redeem;  
 But mercy cannot justice rob—  
 Or where were Elohim?  
 Freedom—man’s faith, man’s work, God’s grace—  
 Must span the great gulf o’er;  
 Life, death, the guerdon or the doom.  
 Rejoice we or deplore.”

Silence once more. Then sudden rose  
 Aloft a towering form,  
 Proudly erect as towering peak  
 ‘Lumed by the gathering storm;  
 A presence bright and beautiful,  
 With eye of flashing fire,  
 A lip whose haughty curl bespoke  
 A sense of inward ire.

“Give me to go!” thus boldly cried.  
 With scarce concealed disdain;  
 “And hence shall none, from heaven to earth,  
 That shall not rise again.  
 My saving plan exception scorns;  
 Man’s agency unknown;  
 As recompense, I claim the right  
 To sit on yonder throne!”

Ceased Lucifer. The breathless hush  
 Resumed and denser grew.  
 All eyes were turned; the general gaze  
 One common magnet drew.  
 A moment there was solemn pause;  
 Then, like the thunder-burst,  
 Rolled forth from lips omnipotent—  
 From Him both last and first:

“Immanuel! thou my Messenger,  
 Till time’s probation end.

And one shall go thy face before,  
 While twelve thy steps attend.  
 And many more, on that far shore,  
 The pathway shall prepare,  
 That I, the First, the last may come,  
 And earth my glory share.

"Go forth, thou chosen of the Gods,  
 Whose strength shall in thee dwell!  
 Go down betime and rescue earth,  
 Dethroning death and hell.  
 On thee alone man's fate depends,  
 The fate of beings all.  
 Thou shalt not fail, though thou art free—  
 Free, but too great, to fall.

—Whitney's "Elias," Canto III.

\*A careful study of all the scriptural references should be made of all lessons, but particularly of this lesson.

## LESSON IV.

(Scripture Reading Exercise.)

## THE FREE AGENCY OF INTELLIGENCIES.\*

## ANALYSIS.

- I. The Fact of Agency.
- III. Nature of Agency.
- III. Fact of Free Agency Assumed in Practical Life and in Jewish Scripture.
- IV. Effect of the Doctrine of Free Agency Upon the Relationship of God and Other Intelligencies.

## REFERENCES

- Note 1, definition.  
 Doc and Cov. Sec. xciii;  
 30-33. lxxxvi: 46, 47: x:  
 63-66; xxix: 34-37.  
 Book of Moses—(P. G.  
 P.) ch. iii, ; iv:3 ;vi: 56.  
 Book of Mormon II Ne-  
 phi ii: 26-29; x: 23; Alma  
 phi ii: 26-28; x: 23; Alma  
 xiii: 3; Helaman xiv: 31.  
 Alma xxix: 4; also ch  
 xiii; 27.  
 Notes 2 and 3.  
 Notes 4 and 5.  
 Note 3 in Lesson I. Al-  
 so note 6, Lesson II.

## NOTES.

1. **Free Agency:** First as to the word "free." The authorities define it to mean having liberty to follow ones own views, desires, inclinations, or choice. Possessed of self-initiatory power. Hence exempt from the arbitration, dominion or direction of others. By "free agency" is meant the power or capacity of acting freely, that is, without constraint of the law. A rational agent whose actions are determined by his own unstrained will. Wayland in his University sermons says, man was endowed with the gift of free agency. He has the same power to disobey the law of God as to obey it. If a man is not a free agent he is not the authority of his actions, and has, therefore, no responsibility, no moral personality at all. (Standard Dictionary). The term "moral agent," means practically the same thing as "free agent." "A moral agent is a being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense."

2. **Analysis of mind Operations in Free Agency:** I believe the student of the subject of the "free agency of intelligencies" will find the following analysis on the freedom of the will, summarized from Guizot, helpful.

(a) **Power of Deliberation:** The mind is conscious of a power of deliberation; before the intellect passes the different motives of action, interests, passions, opinions, etc. The intellect considers, compares, es-

timates, and finally judges them. This is a preparatory work which precedes the act of will.

(b) **Liberty, Free Agency or Will:** When deliberation has taken place—when man has taken full cognizance of the motives which present themselves to him, he takes a resolution, of which he looks upon himself as the author, which arises because he wishes it, and which would not arise unless he did wish it—here the fact of agency is shown; it resides complete in the resolution which man makes after deliberation; it is the resolution which is the proper act of man, which subsists by him alone; a simple fact independent of all the facts which precede it or surround it.

(c) **Free Will, or Agency Modified:** At the same time that man feels himself free, he recognizes the fact that his freedom is not arbitrary, that it is placed under the dominion of a law which will preside over it and influence it. What that law is will depend upon the education of each individual, upon his surroundings, etc. To act in harmony with that law is what man recognizes as his duty; it will be the task of his liberty. He will soon see, however, that he never fully acquits himself of his task, never acts in full harmony with his moral law. Morally capable of conforming himself to his law, he falls short of doing it. He does not accomplish all that he ought, nor all that he can. This fact is evident, one of which all may give witness; and it often happens that the best men, that is, those who have best conformed their will to reason have often been the most struck with their insufficiency.

(d) **Necessity of Eternal Assistance:** This weakness in man leads him to feel the necessity of an external support to operate as a fulcrum for the human will, a power that may be added to its present power and sustain it at need. Man seeks this fulcrum on all sides; he demands it in the encouragement of friends, in the councils of the wise; but as the visible world, the human society, do not always answer to his desires, the soul goes beyond the visible world, above human relations, to seek this fulcrum of which it has need. Hence the religious sentiment develops itself: man addresses himself to God, and invokes his aid through prayer.

(e) **Man Finds the Help He Seeks:** Such is the nature of man that when he sincerely asks this support he obtains it; that is, seeking it is almost sufficient to secure it. Whosoever feeling his will weak invokes the encouragement of a friend, the influence of wise councils, the support of public opinion, or who addresses himself to God by prayer, soon feels his will fortified in a certain measure and for a certain time.

(f) **Influence of Spiritual World on Liberty:** There are spiritual influences at work on man—the empire of the spiritual world upon liberty. There are certain changes, certain moral events which manifest themselves in man without his being able to refer their origin to an act of his will, or being able to recognize the author. Certain facts occur in the interior of the human soul which it does not refer to itself, which it does not recognize as the work of its own will. There are certain days,



certain moments in which it finds itself in a different moral state from that which it was last conscious of under the operations of its own will. In other words, the moral man does not wholly create himself; he is conscious that causes, that powers external to himself act upon and modify him imperceptibly—this fact has been called the grace of God which helps the will of man, while others see in it the evidences of predestination."

**3. Free Agency More Than a Mere Choice Between Alternatives:** "When most people talk of believing in moral freedom, they mean by freedom a power which exhausts itself in acts of choice between a series of alternative courses; but, important though such choice as a function of freedom is, the root idea of freedom lies deeper still. It consists in the idea, not that a man is, as a personality, the first and the sole cause of his choice between alternative courses, but that he is, in a true, even if in a qualified sense, the first cause of what he does, or feels, or is, whether this involves an act of choice, or consists of an unimpeded impulse. Freedom of choice between alternatives is the consequence of this primary faculty. It is the form in which the faculty is most noticeably manifested; but it is not the primary faculty of personal freedom itself. That this faculty of the self-origination of impulse is really what we mean by freedom, and what we mean by personality also, is shown by the only supposition which is open to us, if we reject this. If a man is not in any degree, be this ever so limited, the first cause or originator of his own actions or impulses, he must be the mere transmitter or quotient of forces external to his conscious self, like a man pushed against another by the pressure of a crowd behind him. In other words, he would have no true self—no true personality at all." (Mallock, see note 4.)

**4. Free Agency in Practical Life—Literature—History:** In his work on the "Reconstruction of Religious Belief," (a work by the way, we recommend to our Seventies) W. H. Mallock devotes a chapter to "Mental Civilization and the Belief in Human Freedom," the tenor of which assumes that in the practical affairs of life, in literature and in history, we proceed upon the assumption that man is a free agent and can determine, within certain limits at least, both his physical and moral conduct; and argues that without this power, the life of man would be meaningless. In the matter of love he decides with Shakespear's Iago that "It is in ourselves that we are thus or thus. Our bodies are the gardens to the which our wills are gardeners." That this is true he holds to be "attested not only by the private experiences of most civilized men, but also by all the great poetry in which the passion of love is dealt with." "Such poetry is," in Shakespeare's words, "a mirror held up to nature; and it is only recognized as great because it reflects faithfully." In the matter of heroism in the face of physical danger, he holds that the same story repeats itself. "A man who for some great end undergoes prolonged peril, and deliberately wills to die for the sake of that end if necessary, is no doubt valued, because such conduct 'originates in the man's conscious self, which he has deliberately chosen, when he might just as well

have chosen its opposite and which is not imposed on him by conditions, whether within his organism or outside it." The virtue which arises from forgiveness of sin exists in consequence of recognition of this force we call agency in man. "Forgiveness," says our author, "is an act which, in the absence of a belief in freedom, (free agency) not only would lose its meaning, but could not take place at all. To forgive an injury, implies that bad as the offence may have been, the man who committed it was better than his own act, and was for this reason not constrained to commit it; and while it is only the assumption of the better potential self in him that makes him a subject to whom moral blame is applicable, it is only for the sake of this self that forgiveness can abstain from blaming. The believer in freedom says to the offending party, 'I forgive you for the offense of not having done your best.' The determinist (one who believes that man has not the power of free will) says: 'I neither forgive nor blame you; for although you have done your worst, your worst was your best also.'" Of the great characters of literature, Mr. Mallock also says: "They interest us as born to freedom, and not naturally slaves, and they pass before us like kings in a Roman triumph. Once let us suppose these characters to be mere puppets of heredity and circumstance, and they and the works that deal with them lose all intelligible content, and we find ourselves confused and wearied with the fury of an idiot's tale." Historical characters are placed in the same category. All praise or blame only has meaning as we regard these historical characters as free moral agents: "All this praising and blaming is based on the assumption that the person praised or blamed is the originator of his own actions, and not a mere transmitter of forces. Man's significance for men in the whole category of human experiences 'resides primarily in what he makes of himself, not in what he has been made by an organism derived from his parents, and the various external stimuli to which it has automatically responded.'" ("The Reconstruction of Religious Belief," W. H. Mallock.)

5. **The Fact of Free Agency Assumed in the Jewish Scripture:** It will be matter of surprise perhaps to the student that in the scriptural references upon the subject of free agency of intelligencies no references are cited in either the Old or the New Testament. The reason is that so far as the writer knows there is no explicit text in either covering the exact point. The "freedom" of man, however, free agency, power to obey or disobey the law of God, is everywhere pre-supposed throughout both the Old and New Testaments. It is a doctrine nowhere in doubt from the first commandment in Genesis to the last in the Book of Revelation. Of what significance is the commandment in Genesis: "Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"—of what significance, I say, is this law to man if he possesses not the power within himself to obey it or disobey it?

Then in the last chapter of the last book of the Bible (as now arranged) it is written: "Blessed are they that do his commandments, that

they may have right to the tree of life, and may enter in through the gates into the city. \* \* \* And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. **And whosoever will, let him take the water of life freely**”—of what significance to man is this scripture if he has not the power of his own volition to keep the commandments of God that he may have right to the tree of life; or to accept the invitation of the Lamb and the Bride to come and ‘take of the water of life freely?’ “Whosoever will, let him take the water of life freely!” What a mockery is here if man cannot ‘will’ to take of the waters of life! Is it thinkable that the “Lamb,” the loving Christ, would issue an invitation to man in a matter so important as partaking of the water of life, if man has no power to accept such invitation? Is the Christ capable of such mockery? One could think it of some malicious demon; but of Messiah, never!

I have said that so far as known to this writer there is no passage either in the Old or New Testament that explicitly teaches the free agency of intelligencies of men; but implicitly free agency is taught in many passages throughout the Jewish scriptures of which the above quoted passages are but examples. In lesson IX of Part II of the First Year Book (p. 53) attention is called to the fact that in the Book of Esther the name of Diety does not occur; and yet it may be said to be the general opinion of all Bible scholars that in no book in the sacred collection is the presence of God more felt than in that same Book of Esther! So it is in respect of this doctrine of free agency and the Jewish scriptures. Though this doctrine is nowhere explicitly designated in terms in the Old or New Testament, yet every where throughout the sacred book its presence is felt, and the fact of it is everywhere assumed.

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\* This is a brief treatise on the spiritual and natural creations, but is too long for insertion in the notes of this lesson. Where available I suggest it be read to the quorums.

## LESSON V.

(Scripture Reading Exercise.)

## PREPARATION OF THE EARTH FOR THE ABODE OF MAN.

## ANALYSIS.

## I. Matter—External Existence and Extension of.

## II. Creation—\*

1. Spiritual.
2. Natural.

## III. The Revelations of Scripture Local.

## REFERENCES.

Note 1, Definition; notes 2, 3, 4, 5, 6. "Materiality"—See Mormon Doctrine of Diety, p. 254 et. seq. Note —1, 2, 3, 4, 5, 6, Genesis chs. i and ii. Key to Theology ch. vi, Ed. 1891.

Book of Moses. (P. G. P.) ch. i: 4, 5, 8, 23-42, also ch. ii and ch. iii: 1-15; and note 7 and 8.

Book of Abraham (P. G. P.) ch. iii: 24-26. Also ch. iv and v.

Doc. and Cov. Sec. xxix: 30-35. "The Gospel" (3rd Edition), pp. 274-284.

Book of Moses ch. i: 27-40. Also ch. ii: 1.

Note—

## NOTES.

1. **Matter:** That of which the sensible universe and all existent bodies are composed; anything which has extension, occupies space, or is perceptible by the senses; body, substance.

Matter is usually divided by philosophical writers into three kinds or classes; solid, liquid, and aeriform. Solid substances are those whose parts firmly cohere and resist impression, as wood or stone. Liquids have free motion among their parts, and easily yield to impression, as water and wine. Aeriform substances are elastic fluids, called vapors and gases, as air and oxygen gas. (Webster's International Dictionary.)

2. **Matter in Itself:** What matter is, in itself and by itself, is quite hopeless of answer and concerns only metaphysicians. The "Ding an sich" \* \* \* is forever outside the province of science. If all men stopped to quarrel over the inner inwardness of things, progress, of course, would cease. Science is naive; she takes things as they come, and rests content with some such practical definition as will serve to

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\* This is to be but a glimpse of a very great subject, which some day may be expanded by the author of this Year Book into a treatise on the "Mormon Doctrine of Creation."

differentiate matter from all other forms of non-matter. This may be done strictly provisionally in this place, by defining matter as that which occupies space and possesses weight. Using these two properties it is readily possible to sift out matter from all the heterogeneous phenomena that present themselves to the senses, and that, in this place, is what we want. Thus, wood, water, copper, oil and air are forms of matter for they evidently possess weight and fill space. But light, heat, electricity and magnetism we cannot consider to fill so many quarts or weigh so many pounds. [Light, heat, electricity—are properties of matter.] They are, therefore, forms of non-matter. In like manner, things such as grace, mercy, justice and truth, while they are existing entities as much as matter, are unquestionably non-matter" [Grace, mercy, etc., are qualities of spirit, which itself is doubtless matter, but of finer quality than that which is recognized by the senses.] ("The New Knowledge," R. K. Duncan, p. 2.)

3. **Indestructibility of Matter:** The gradual accumulation of experiences, has tended slowly to reverse this conviction [i. e. that matter may be annihilated]; until now, the doctrine that matter is indestructible has become a commonplace. All the apparent proofs that something can come out of nothing, a wider knowledge has one by one cancelled. The comet that is suddenly discovered in the heavens and nightly waxes larger, is proved not to be a newly-created body, but a body that was until lately beyond the range of vision. The cloud which in the course of a few minutes forms in the sky, consists not of substance that has just begun to be, but of substance that previously existed in a more diffused and transparent form. And similarly with a crystal or precipitate in relation to the fluid depositing it. Conversely, the seeming annihilations of matter turn out, on close observation, to be only changes of state. It is found that the evaporated water, though it has become invisible, may be brought by condensation to its original shape. The discharged fowling-piece gives evidence that though the gunpowder has disappeared, there have appeared in place of it certain gases, which in assuming a larger volume, have caused the explosion." "First Principles, (Herbert Spencer), p. 177, Appleton Edition, 1896.

4. **Uncreatability of Matter:** "Conceive the space before you to be cleared of all bodies save one. Now imagine the remaining one not to be removed from its place, but to lapse into nothing while standing in that place. You fail. The space which was solid you cannot conceive becoming empty, save by transfer of that which made it solid. \* \* \* However small the bulk to which we conceive a piece of matter reduced, it is impossible to conceive it reduced into nothing. While we can represent to ourselves the parts of the matter as approximated, we cannot represent to ourselves the quantity of matter as made less. To do this would be to imagine some of the constituent parts compressed into nothing; which is no more possible than to imagine compression of the whole into nothing.

Our inability to conceive matter becoming non-existent, is immediately consequent on the nature of thought. Thought consists in the establishment of relations. There can be no relation established, and therefore no thought framed, when one of the related terms is absent from consciousness. Hence it is impossible to think of something becoming nothing, for the same reason that it is impossible to think of nothing becoming something—the reason, namely, that nothing cannot become an object of consciousness. The annihilation of matter is unthinkable for the same reason that the creation of matter is unthinkable.”—First Principles, p. 181.

5. **Conservation of Mass:** “This law, known as the law of the conservation of mass, states that no particle of matter, however small, may be created or destroyed. All the king’s horses and all the king’s men cannot destroy a pin’s head. We may smash that pin’s head, dissolve it in acid, burn it in the electric furnace, employ, in a word, every annihilating agency, and yet that pin’s head persists in being. Again, it is as uncreatable as it is indestructible. In other words, we cannot create something out of nothing. The material must be furnished for every existent article. The sum of matter in the universe is ‘X’ pounds,—and, while it may be carried through a myriad forms, when all is said and done, it is just ‘X’ pounds.” (The New Knowledge, R. K. Duncan, p. 3, 1905.)

6. **Extension of Matter Through Infinite Space:** “Through all eternity the infinite universe has been, and is, subject to the law of substance. \* \* \* The extent of the universe is infinite and unbounded; it is empty in no part, but everywhere filled with substance. The duration of the world (i. e. universe) is equally infinite and unbounded; it has no beginning and no end: it is eternity. Substance is everywhere and always in uninterrupted movement and transformation: nowhere is there perfect repose and rigidity; yet the infinite quantity of matter and of eternally changing force remains constant.” (The Riddle of the Universe, Ernst Haeckel, p. 242.,

Compare the foregoing note with the Book of Moses (P. G. P., chap. i; also chap. vii: 30, 31; also Book of Abraham chap. iii: 1-19.

7. **The Prophet Joseph Smith’s Views of Creation:** “There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter. (Doc. & Cov. Sec. cxxxi.) \* \* \* You ask the learned doctors why they say the world was made out of nothing, and they will answer, “Don’t the Bible say He created the world?” And they infer from that word ‘create’ that it must be made out of nothing. Now the word create came from the word *baurau*, which does not mean to create out of nothing; it means to organize, the same as man would organize material and build a ship. Hence we infer that God had materials to organize the world out of—

chaos—chaotic matter, which is element and in which dwells all the glory. Elements had an existence from the time He [God] had. The pure principles of elements can never be destroyed, they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end." (Mill. Star, vol. 23, p. 248.)

"The world and earth are not synonymous terms. The world is the human family. The earth was organized or formed out of other planets which were broken up and remodeled and made into the one on which we live. The elements are eternal. \* \* \* In the translation 'without form and void' [Gen. i: 2] it should read, 'empty and desolate.' The word 'created' should be 'formed,' or 'organized.'" (Richards & Little's "Compendium," p. 287—"Gems,")

"Professor Luther T. Townsend of Boston University in a new book entitled Adam and Eve, in which he discusses the question as to whether the first chapters of Genesis are history or myth, dealing with the second verse of the first chapter of Genesis—"And the earth was without form, and void; and darkness was upon the face of the deep—" he claims that the literal rendering of it is this: 'And the earth had become (past perfect tense) 'tohu' a wreck and 'lohu' without inhabitant. This desolate and tenantless condition agrees perfectly with what science reports of the general epoch; and there can be little doubt on scientific grounds," continues Prof. Townsend, "that during the break up of the ice age a darkness denser than that of the densest London fogs was upon the face of the floods." (Press Comment, Prof. Townsend's book.)

This sustains the position of the Prophet Joseph stated above.

**8. New Theory of Earth Structure:**—"In recent years theories of mountain formation have changed like everything else scientific. \* \* \* The new theories hark back to the original formation of the earth. The conception of a hot drop of a world swinging in space, gradually cooling and forming a shell as smooth as a billiard ball, has been partly abandoned. The nebular hypothesis has been modified, the so-called meteoritic hypothesis has been found inadequate; and the more plausible planetesimal theory of Professors Chamberlin and Salisbury has been put forth.

"The latest theory argues the formation of the world by gradual accretions from planetary bodies. It assumes the origin of our solar system in a common spiral nebula—the nebula being in a thin solid or liquid state, as suggested by the spectrum analysis of it. The knots or portions of the nebula showing the most concentration, are the nuclei of future planets, and the thinner haze the portions from which the knots are formed. All these knots move about the central mass (the sun) in elliptical orbits of considerable eccentricity. The planetessimals are gathered in, and through accretions from such a world as ours, by the crossing of the elliptical orbits in the course of their inevitable shiftings."

("The High Alps," by John C. Van Dyke, Scribner's Magazine, June, 1908.)

9. **Worlds Organized on Pre-Arranged Plan:** "The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and involuntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life." (Joseph Smith, Conference at Nauvoo, Oct. 8, 1843, Millennial Star, vol. XXII, p. 231.)

10. **Our Revelations Local:** That is, our revelations in the Scriptures—all four books— pertain to our earth, and its heavens; to those intelligencies, spirits, men, angels, arch-angels, God, and Gods, pertaining to that order of existences to which we belong. I call attention to the fact for the reason that I believe the principle indicated is very important, not only in the discussion in hand, but it has an important bearing upon the whole phraseology and meaning of our scriptures. When God's word says, for instance, "In the beginning God created the heaven and the earth," etc.; and "thus the heavens and the earth were finished and all the hosts of them," he has reference not to any absolute "beginning" or absolute "finishing," but only the "beginning" and "finishing" as pertaining to our earth and the order of creation with which it is connected; and the "hosts" that pertain to our order of existence, not absolutely to all existences. The revelations we have received of God, let it be said again, are local, they relate to us and our order of existence; they may not at all, except in the most casual and general way, refer to that order of worlds connected with and governed by the Pleiades, or of Orion, much less to the further removed constellations and their systems of worlds.

We learn from the Pearl of Great Price that when the Lord gave those revelations to Moses by which the prophet was enabled to write the creation story of our earth, the local character of those revelations was expressly stated: "Worlds without number," said the Lord to Moses, have I created—but only an account of this earth and the inhabitants thereof give I unto you—Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. \* \* \* In the beginning I created the heavens and the earth on which thou standest." The subject is too important for treatment in a mere note, but in passing I desired to call attention to the important bearing it has upon the subject in hand, as also upon our whole system of thought and exposition of the scriptures.



## LESSON VI.

(Scripture Reading Exercise.)

## (A Discourse)

## EXTENT AND GRANDEUR OF THE UNIVERSE.\*

## NOTES.

1. **Suggestion on the Lesson Treatment:** No analysis is given to this lesson. It is designed to give those to whom the subject is assigned—and one, two, or even more may be assigned to the subject—an opportunity to make their own sub-divisions and work out their own treatment in their own way. It should be said in passing, however, that it is to be hoped that the treatment will have some relationship to previous lessons in part I of the present Year Book. It could receive such a treatment, for instance, as would lead to the justification of the doctrine set forth in lesson V on the fact of our scripture revelations being local; that is, revelations that pertain to our earth and its heavens as set forth in the Book of Moses, chapters i and ii. Also it could be made to contribute to the reasonableness of the existence of Great and Presiding intelligencies in various parts of the universe, of their controlling and directing their worlds and world-systems in harmony with the great and eternal laws by which the universe is evidently governed. This much to suggest merely that there is a relationship between this subject and the lessons that have preceded it.

2. **Sources of Information:** Almost any school text book on astronomy will give information on the extent and grandeur of the universe. Especially would I recommend Newcomb's "Popular Astronomy," Harper & Brothers, Publishers, New York; Gillet & Rolf's Astronomy; and "Other Worlds than Ours," by Richard A. Proctor, in which the plurality of worlds studied under the light of recent scientific researches, could be consulted to advantage. "A history of the Warfare of Science with Theology in Christendom," by Andrew D. White, vol. I, chap. 3, could be con-

\* In lieu of the usual detached notes, in lesson viii and ix, I present an unbroken discussion of the Fall of Adam and the Purpose of Man's Earth Life, which I think will be more satisfactory than any collection of detached notes that I could present to the students upon this very important subject. The students will be under the necessity of selecting from the discussion such ideas and data as will apply to the part of the subject assigned to him.

Suggestion to the class teacher: Make your assignment today for Lesson XIII, a discussion and see note on Lesson six.

sulted to advantage; not so much with reference to a description of the extent or grandeur of the universe, as for the light he throws upon the struggle that took place in the development of the ideas which led to the modern conception of the structure of the universe and the laws that governed therein. For a description of the extent and grandeur of the universe, as also for an account of the resistance to scientific ideas in relation thereto, Draper's "Intellectual Development of Europe," Volume II, chapter viii, could be consulted, and the same authors "Conflict Between Religion and Science." Some valuable quotations on the same subject are to be found in "New Witness For God," Chapters xxviii, xxix.

3. **Suggestions Upon the Structure of Discourses and Lectures:** In the Seventy's Year Book No. 1, there were six lessons in which suggestions were made on the matter of the formation of lectures, or discourses. The six lessons, however, were really but one. The suggestions then given went no further than to admonish the student to give definite form to his discourse, urging that there should be

1. An Introduction.
2. A Discussion.
3. A Conclusion.

We again call attention to the necessity of adhering to this definite plan, if the discourse is to be instructive or intellectually entertaining.

4. **Clearness:** The most important concern of a speaker is to make himself understood. If he fails in this he fails in everything. This is true of every speaker. It is doubly true of one who has a message from God to deliver to the world. Clearness then in the expression of ideas is the first quality to be considered. The first essential to clearness in the expression of his ideas is for the speaker himself to have definite knowledge of his subject. Clearness of expression must be preceded by definite knowledge and clear thinking. The chief cause of obscurity in expression is a lack of systematic, clear-cut thinking. Men speak as they train themselves to think. If men will only train themselves to do systematic thinking, speech, or expression of thought, will largely take care of itself. Men generally may not be conscious of it, but it is true nevertheless that the mind is constantly thinking. It seems to be an essential of its nature to do so. One cannot stop thinking even if he would, so long as he is awake and conscious. What we call the mind will think about something, but we usually allow it to drift aimlessly in its thought. It is carried away hither and thither by every passing object, noise, or word that suggests an idea; or else we allow it to be driven to and fro in the realm of our imagination by every passing fancy. No effort is made to control it. We think of everything in general and nothing in particular. What is needed in our intellectual development is mind-control. Obedience of the mental faculties to the will. The mind should be compelled to work out lines of thought upon any subject that is given to it to reflect upon, until it has arranged in orderly fashion all the present knowledge and ideas possessed on the given subject. And

thinking, be it remembered, is but arranging knowledge in orderly fashion in relation to our ideas, with the view of arriving at definite conclusions. Elsewhere in illustration of these views, I have said: 'Ere now I have been a visitor in families where parents have undertaken to put the children of the households on their good behaviour. I have seen the father and mother undertake instantaneously to make the children polite to each other, considerate to parents, gentle in word and deed; and I have seen the children look up in astonishment and then go on in the same boisterous and quarrelsome way to which they were accustomed. The father and mother on this dress parade occasion could not make their children understand what had not previously been made a habit to them. The children could not understand for the simple reason that perhaps never before, or only once or twice before, with long intervals between, were they corrected in their manners. Parents in order to have their children appear well must give them daily training until politeness and good behaviour become habitual to them. And only in this way can they become ladies and gentlemen—gentle in speech towards father and mother, gentle in conduct towards brother and sister, respectful to strangers and well behaved in all the relations of child life. In order to produce this the training must be continuous. Not harsh or rough but exacting, nevertheless. So it is with the powers of the mind. A man who has never trained his mental powers in logical methods of thought cannot hope to stand before an audience and succeed as a public teacher. To bring together beautiful and logical thoughts that will be instructive to those who listen and satisfactory to himself—this power can only be acquired by thorough and constant mental discipline. It is only to be acquired by earnest effort, by hard work. But remember, to be a Severy means just that—work, mental activity, leading to intellectual development, and to the attainment of spiritual power.

**5. The Cultivation of Thought-Power:** Thought upon a subject in any broad sense embraces substantial knowledge of all the facts, and all the reasoning that may be based upon the facts. Education in the proper sense is the cultivation of the power of thought, with the added power of expressing those thoughts in some forceful manner. "How then," asks Mr. Pittinger, whom we so frequently quoted in lessons of this class in Year Book No.1, "How, then, shall thought-power be increased? There is no royal road. Every one of the faculties by which knowledge is accumulated and arranged or digested into new forms grows stronger by being employed upon its own appropriate objects." Mental activity is the means by which the material of knowledge is gathered, and all faculties strengthened for future gathering. Each fact gained adds to the treasury of thought. A broad and liberal education is of exceeding advantage. This may or may not be of the schools. Indeed, they too often substitute a knowledge of words for a knowledge of things. That fault is very serious \* \* \* \* \* for the only way by which even language can be effectively taught, is by giving terms to objects,

the nature of which has been previously learned. But many persons need to speak who cannot obtain an education in the usual sense of the word—that is, college or seminary training. Must they keep their lips forever closed on that account? By no means. A thousand examples, some of them the most eminent speakers the world has produced, encourage them to hope. Let such persons learn all they can. Wide, well-selected, and systematic reading will do wonders in supplying the necessary thought-material. Every book of history, biography, travels, popular science, which is carefully read, and its contents fixed in the mind, will be available for the purposes of public speech. Here a word of advice may be offered, which, if heeded, will be worth many months of technical education at the best colleges in the land; it is this: Have always at hand some work that in its own sphere possesses real and permanent merit, and read it daily until completed. If notes are made of its contents, and the book itself kept on hand for reference, so much the better. If some friend can be found who will hear you relate in your own words what you have read, this also will be of great value. Many persons, especially in our own country, [America] spend time enough in reading the minute details of the daily papers to make them thoroughly acquainted in ten years with forty volumes of the most useful books in the world. Think of it! This number may include nearly all the literary masterpieces. Which mode of spending the time will produce the best results? One newspaper read daily would amount to more than three hundred in a year, and allowing each paper to be equal to ten ordinary book pages, the result would be three thousand pages annually, or six volumes of five hundred pages each. In ten years this would reach sixty volumes! This number, comprising the world's best books in history, poetry, science, and general literature, might be read slowly, with meditation and diligent note-taking by the most busy man who was willing to employ his leisure in that way. \* \* \* \* \* Neither will the speaker have to wait until any definite quantity of reading has been accomplished before it becomes serviceable to him. All that he learns will be immediately available, and, with proper effort, the facility of speech and the material for speaking will keep pace with each other."

## PART II.

# Antidiluvian Dispensations.

### LESSON VII.

(Scripture Reading Exercise.)

#### THE ADAMIC DISPENSATION—I.

##### ANALYSIS.

##### I. Dispensation—Definition of.

##### II. Advent of Adam upon the Earth.

##### III. The Commandments Given.

1. Be Fruitful.
2. Partake not Forbidden Fruit.

##### REFERENCES.

###### Note 1.

Gen. ii: 26, 27, c. f. ch.ii: 4-9. Book of Moses ch. ii: 26,27, cf. ch. iii:4-8. Book of Abraham ch. iv: 26-31; also v:7-9 and 14-18. Key to Theology ch. vi, Mormon Doctrine of Diety ch. vii.

###### Note 2.

Gen. i:28; Book of Moses ch. ii: 28. Book of Abraham iv: 28. Note 3.

Gen. ii: 15-17. Book of Moses ch. iii: 15-17; ch. v: 8, 9, 11-13. Mormon Doctrine of Diety ch. vii.

###### Note 4.

##### NOTES.

1. **Dispensation:** A dispensation, without reference to any specific application or limitations of the term, is the act of dealing out or distributing, such as the dispensation of justice by courts, the dispensation of blessings or afflictions by the hand of Providence. Theologically a dispensation is defined as one of the several systems of bodies of law in which at different periods God has revealed His mind and will to man, such as the Patriarchal Dispensation, the Mosaic Dispensation, or the Christian Dispensation. The word is also sometimes applied to the periods of time during which the said laws obtain. That is, the period from Adam to Noah is usually called the Patriarchal Dispensation. From Noah to the calling of Abraham, the Noachian Dispensation; and from Abraham to the calling of Moses, the Abrahamic Dispensation. But the word dispensation as connected with the Gospel of Jesus Christ means the opening of the heavens to men; the giving out or dispensing to them the word of God; the revealing to men in whole or in part the principles and

ordinances of the Gospel; the conferring of divine authority upon certain chosen ones, by which they are empowered to act in the name, that is, in the authority of God, and for Him. That is a dispensation as relating to the Gospel.

2. **The Advent of Adam on Earth:** The earth, "warmed and dried by the cheering rays of the now resplendent sun, is prepared for the first seeds of vegetation. A royal planter now descends from yonder world of older date, and bearing in his hand the choice seeds of the older Paradise, he plants them in the virgin soil of our new born earth. They grow and flourish there, and, bearing seed, replant themselves, and thus clothed the naked earth with scenes of beauty and the air with fragrant incense. Ripening fruits and herbs at length abound. When lo! from yonder world is transferred every species of animal life. Male and female, they come, with blessings on their heads, and a voice is heard again, "Be fruitful and multiply." Earth, its mineral, vegetable and animal wealth, its Paradise prepared, down comes from yonder world on high a son of God, with his beloved spouse. And thus a colony from heaven \* \* \* \* \* is transplanted on our soil. The blessings of their Father are upon them, and the first great law of heaven and earth is again repeated, 'Be fruitful and multiply.'" Hence, the nations which have swarmed our earth. In after years, when Paradise was lost by sin; when man was driven from the face of his heavenly Father, to toil, and droop, and die; when heaven was veiled from view, and, with few exceptions, man was no longer counted worthy to retain the knowledge of his heavenly origin; then darkness veiled the past and future from the heathen mind; man neither knew himself, from whence he came, nor whither he was bound. At length a Moses came, who knew his God, and would fain have led mankind to know Him too, and see Him face to face. But they could not receive His heavenly laws or bide His presence. Thus the holy man was forced again to veil the past in mystery, and in the beginning of his history assign to man an earthly origin. Man, moulded from the earth as a brick! Woman, manufactured from a rib! Thus, parents still would fain conceal from budding manhood the mysteries of procreation, or the sources of life's everflowing river, by relating some childish tale of new-born life, engendered in the hollow trunk of some old tree, or springing with spontaneous growth like mushrooms from out the heaps of rubbish. O man! when wilt thou cease to be a child in knowledge?"—Parley P. Pratt's "Key to the Science of Theology" chap. VI.)

3. "**Be Fruitful**": It has already been shown (Lesson II) that the purpose of God in the earth-life of man was to bring to him an increase of joy, by enlargement of capacity to enjoy, by adding upon him new powers of self expression; by adding an earth-body to a heavenly-born spirit; "for man is spirit:" but "spirit" in order to receive "a fulness of joy" must be inseparably connected with element (Doc. & Cov. Sec. xciii. 32-35, also note 2 Lesson II); hence the earth-life of Intelligences; hence

the advent of Adam and his wife Eve upon our earth; hence the commandment "Be Fruitful;" hence the importance of man obtaining his body (Lesson II note 2); hence the resurrection from the dead, which brings to pass the eternal union of spirit and body (element), to be sanctified as a "soul;" for "the spirit and the body is the soul [the whole] of man." (Doc. & Cov. Sec. xxxviii: 15). These principles enlarge the view of the importance of the earth-life of man, and give the idea of sanctity to the commandment, "Be Fruitful." Undoubtedly the most important thing in life is life itself, since there flows from life all other things,—experiences, joys, sorrows, sympathies, achievements, righteousness, honor, power—it is the root, the base of all. To protect and preserve life, whence spring all things else, God has issued his decree, "Thou shalt not kill"—the Everlasting's cannon, fixed alike against self-slaughter and the killing of others; and on the crime of murder is placed the heaviest of all penalties—"whoso sheddeth man's blood, by man shall his blood be shed;" (Gen. ix; 6); "No murderer hath eternal abiding in him" (I John iii; 15.)

And on the other hand, for the promotion of life, what encouragement has God not given? First, this commandment, "Be fruitful and multiply and replenish [refill] the earth;" second, in making sex desire and love of offspring the strongest of passions, refining both, however, by the sentiment of love, and confining by his law the exercise of these life-functions to the limits of wedlock relations. "Lo, children are no heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Psalms 127: 3-5). And when the Lord would give his highest blessing to Abraham, his friend, for his supreme act of obedience, he could but say: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Genesis, xxii, 17-18.) And to Jacob the Lord also said: "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people."—(Gen. xlviii, 4.)

In nature, too, this law of life is written, until our philosophers who treat on life in its various forms, declare that the very "object of nature is function"—i. e. life. (Lester F. Ward, *Outlines of Sociology*, 1904, ch. V.) So superabundant is the fertility of all forms of life, animal and vegetable, that if it were not limited by destructive forces of life, the earth would soon be overwhelmed. "Every being," says Mr. Darwin, "which during its natural lifetime produces several eggs or seeds, must suffer destruction during some period of its life, and during some season or occasional year, otherwise, on the principle of geometrical increase, its numbers would quickly become so inordinately great that no country could

support the product. \* \* \* \* There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years, there would literally not be standing-room for his progeny. \* \* \* \* In a state of nature almost every full-grown plant annually produces seed, and amongst animals there are very few which do not annually pair. Hence we may confidently assert, that all plants and animals are tending to increase at a geometrical ratio,—that all would rapidly stock every station in which they could any how exist—and that this geometrical tendency to increase must be checked by destruction at some period of life.”—(The Origin of Species,” p. 50, 51, 52.)

What is the significance of this rich endowment with the power of reproduction in all forms of life, animal and vegetable, until it assumes the appearance of actual redundancy? Is it not nature’s testimony to the fact of the desirability of life? And hence she has equipped the various species with power to perpetuate life, notwithstanding the destructive forces with which life in its great variety of forms has to contend. Is life—especially human life—worth living? Undoubtedly, since nature has so abundantly provided the means for its perpetuation, and God has given the commandment, “Be fruitful and replenish the earth.”

4. **The Symbols of Life and Death:** “The Tree of Life.—so called from its symbolic character as a sign and seal of immortal life. Its prominent position in the midst of the garden where it must have been an object of daily observation and interest, was admirably fitted to keep them [Adam and Eve] habitually in mind of God and futurity.”

“Tree of the Knowledge of Good and Evil.—so called because it was a test of obedience by which our first parents were to be tried, whether they would be good or bad, obey God or break his commandments.”

“Thou Shalt not Eat of it. \* \* \* Thou Shalt Surely Die.—no reason assigned for the prohibition, but death was to be the punishment of disobedience. A positive command like this was not only the simplest and easiest, but the only trial to which their fidelity could be exposed.” (Commentary Critical and Explanatory of the Old and New Testament, Jamieson-Fossett-Brown.)

In the above symbols, together with the commandment and penalty to follow disobedience, we have assembled the great mysteries of this world—Life, Death, Good, Evil, the fact of man’s Agency—power to order his own course, to obey or disobey; continued life for obedience, which is but conformation to the law of life; and death for disobedience, or departure from the conditions on which life is predicated. The Tree of Life was the symbol of eternal life, for later when man had partaken of the fruit of the Tree of Death—the Tree of the Knowledge of Good and Evil—God is represented as saying, in effect, since the man has become as one of us to know good and evil, lest he put forth his hand now and partake also of the tree of life and eat and live forever, let us send him



forth from the garden and guard the tree of life by cherubims with flaming sword. And so it was ordered.—(Genesis iii: 22-25) See also Alma ch. xii: 22-27; also Alma ch. xii, 1-10.

Death was symbolized in the Tree of the Knowledge of Good and Evil—in the day thou eatest of it, thou shalt surely die—hence the Tree of Death. Death we learn from other scriptures than Genesis, is both temporal and spiritual. What is here called temporal death is physical death, separation of spirit and body, the dust returning to the earth whence it came; but the spirit, being as we have seen a thing immortal, survives in conscious life and goes to the world of spirits. “Dust thou art, and to dust thou shalt return,” was not written of the spirit of man. The spiritual death is the breaking of the union of the soul with God, separation, alienation from God. (See Alma, chapters 12, 13, 42.) Man’s disobedience to God would break this union of the soul with God, and hence spiritual death. But while partaking of the fruit of the Tree of Knowledge would bring death, both spiritual and temporal, yet it would bring also the knowledge that would make men as Gods, to know good and evil; and to this end, doubtless, was planned the whole scheme of man’s earth-life. This to be developed in lessons that follow.

## LESSON VIII.

(Scripture Reading Exercise.)

## THE ADAMIC DISPENSATION—II.

## ANALYSIS.

## I. The Fall—

## 1. The Temptation and Fall of Adam.

## II. Sectarian View of the Fall of Adam.

## III. Book of Mormon View of the Fall.

## REFERENCES.

Genesis ch. iii. Book of Moses (P. G. P.) ch. iv. II Nephi ii: 14-20. Alma xii: 22-27. Also Alma xlii: 1-11.

II Nephi; ii Alma xiii and xlii: and the treatise which takes the place of notes.

## NOTES.\*

## The Fall of Adam—The Purpose of Man's Earth-Life.

In the second book of Nephi occurs the following direct, explicit statement: "Adam fell that man might be, and men are that they might have joy."

This assertion concerns two of the mightiest problems of theology:

1st, The reason for Adam's fall;

2nd, The purpose of man's earth-existence.

*Silence of the Creeds.*

No where in the creeds of men—the creeds of men! those great crystallizations of Christian truths as men have conceived those truths to be; those embodied deductions of the teachings of Holy Scripture—no where in them, I repeat, are these two great theological questions disposed of on scriptural authority.

*Presbyterian View.*

The Westminster Confession of Faith, which embodies the accepted doctrine of one of the largest bodies of Protestant Christendom, ascribes the purpose of all the creative acts of God to be "The manifestation of the glory of his eternal power, wisdom and goodness."† And in an authoritative explanation of this part of the creed it is said, "The design of God in creation was the manifestation of his own glory." And again, "Our confession very explicitly takes the position that the chief end of God in his eternal purposes and in their temporal execution in creation

\* In Lessons VIII and IX, in place of detached notes a brief treatise is given upon The Fall of Adam; and the Purpose of Man's Creation; recounting the various views entertained upon that subject by the great divisions of Christendom, as also the views set forth in the revelations of God. This treatment is rendered necessary by the nature of the subject.

† Westminster Confession, chap. iv—Of Creation—Section 1.

‡ Commentary on the Confession; (Hodge) chapter iv.

and providence is the manifestation of his own glory. \* \* \* \* \*

The scriptures explicitly assert that this is the chief end of God in creation. \* \* \* \* The manifestation of his own glory is intrinsically the highest and worthiest end that God could propose to Himself.”\*

The only business I have here with this declaration of the purpose of God in creation—including the creation of man, of course—is simply to call attention to the fact that it no where has the direct warrant of scripture.

*Episcopalian View.*

The great Protestant body of Christians known as the “Episcopal Church” whose chief doctrines are embodied in “The Book of Common Prayer,” is silent upon the two subjects in question, viz. “why” Adam fell; the “object” of man’s existence. Their “Articles of Faith,” it is true, speak of the “fall” of Adam, and its effect upon the human race, but nowhere do they attempt to say “why” it was that Adam fell; or give a “reason” for man’s existence. Their creeds proclaim their faith in God, “the Maker and Preserver of all things, both visible and invisible;” but no where declare the purpose of that creation, and consequently have no word as to the “object” of man’s existence.

*Roman Catholic View.*

The exposition of the Catholic creed on the same point, as set forth in the Douay Catechism is as follows:

“Ques. What signify the words creation of heaven and earth?

“Ans. They signify that God made heaven and earth and all creatures in them of nothing, by his word only.

“Ques. What moved God to make them?

“Ans. His own goodness, so that he may communicate himself to angels and to man for whom he made all other creatures.”

Speaking of the creation of the angels, the same work continues:

“Ques. For what end did God create them? [the angels].

“Ans. To be partakers of his glory and to be our guardians.”

Referring again to man’s creation the following occurs:

“Ques. Do we owe much to God for creation?

“Ans. Very much, because he made us in such a perfect state, creating us for himself, and all things else for us.”\*

From all which it may be summarized that the purposes of God in the creation of man and angels, according to Catholic theology, is—

First, that God might communicate himself to them;

Second, that they might be partakers of his glory.

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\*In proof of this last declaration the expounder cites Col. i: 16; Prov. xvi 4; Rev. iv 11; Rom. xi. 36. See Commentary on the Confession of Faith with questions for theological students and Bible classes by the Rev. A. A. Hodge D. D. chapter iv. The reading of the passages quoted will convince any one that the statement of the creed is but poorly or not at all sustained by them.

†Douay Catechism chapter iii.

Third, that he created them for himself, and all things else for them.

While this may be in part the truth, and so far excellent, it has no higher warrant of authority than human deduction, based on conjecture, not scripture; and it certainly falls far short of giving to man that "pride of place" in existence to which his higher nature and his dignity as a son of God entitles him.

*Mormon View.*

"Adam fell that man might be."

I think it cannot be doubted when the whole story of man's fall is taken into account, that in some way—however hidden it may be under allegory—his fall was closely associated with the propagation of the race. Before the fall we are told that Adam and Eve "were both naked, the man and his wife, and were not ashamed."\* But after the fall "The eyes of them both were opened and they knew that they were naked, and they sewed fig leaves together and made themselves aprons,"† and also hid from the presence of the Lord.

In an incidental way Paul gives us to understand that Adam in the matter of the first transgression was not deceived, but that the woman was.‡ It therefore follows that Adam must have sinned knowingly, and perhaps deliberately; making choice of obedience between two laws pressing upon him. With his spouse, Eve, he had received a commandment from God to be fruitful, to perpetuate his race in the earth. He had also been told not to partake of a certain fruit of the Garden of Eden; but according to the story of Genesis, as also according to the assertion of Paul, Eve, who with Adam received the commandment to multiply in the earth, was deceived, and by the persuasion of Lucifer induced to partake of the forbidden fruit. She, therefore, was in transgression, and subject to the penalty of that law which from the scriptures we learn included banishment from Eden, banishment from the presence of God, and also the death of the body. This meant, if Eve were permitted to stand alone in her transgression, that she must be alone also in suffering the penalty. In that event she would have been separated from Adam, which necessarily would have prevented obedience to the commandment given to them conjointly to multiply in the earth. In the presence of this situation it is therefore to be believed that Adam not deceived either by the cunning of Lucifer or the blandishments of the woman, deliberately, and

\*Gen. ii: 25.

†Ibid iii: 7. also Lehi: "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created, must have remained in the same state [in] which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things." (II Nephi ii: 22-24. See also Book of Moses chap. v. 11.)

‡Tim. ii: 14.

with full knowledge of his act and its consequences, and in order to carry out the purpose of God, in the creation of man, shared alike the woman's transgression and its effects, and this in order that the first great commandment he had received from God, viz.—"Be fruitful and multiply and replenish the earth and subdue it"—might not fail of fulfillment. Thus 'Adam fell that man might be.'

The effect of this doctrine upon the ideas of men concerning the great Patriarch of our race will be revolutionary. It seems to be the fashion of those who assume to teach the Christian religion to denounce Adam in unmeasured terms: as if the fall of man had surprised, if indeed it did not altogether thwart, the original plan of God, respecting the existence of man in the earth. The creeds of the churches generally fail to consider the 'fall' as part of God's purpose regarding this world; and, in its way, as essential to the accomplishment of that purpose as the "redemption" through Jesus Christ. Certainly there would have been no occasion for the "redemption" had there been no "fall;" and hence no occasion for the display of all that wealth of grace and mercy and justice and love—all that richness of experience involved in the gospel of Jesus Christ, had there been no "fall." It cannot be but that it was part of God's purpose to display these qualities in their true relation, for the benefit and blessing and experience and enlargement of man; and since there would have been no occasion for displaying them but for the "fall," it logically follows that the 'fall,' no less than the "redemption," must have been part of God's original plan respecting the earth-probation of man. The "fall," undoubtedly was a fact as much present to the foreknowledge of God as was the "redemption;" and the act which encompassed it must be regarded as more praise-worthy than blame-worthy, since it was essential to the accomplishment of the divine purpose. Yet, as I say, those who assume to teach Christianity roundly denounce Adam for his transgression. "The Catholic Church teaches," says Joseph Faa' Di Bruno, D. D., "that Adam by his sin has not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human race, but also sin, which is the death of the soul."\*

And again:

"Unhappily, Adam by his sin of disobedience, which was also a sin of pride, disbelief, and ambition, forfeited, or, more properly speaking, rejected that original justice; and we, as members of the human family, of which he was the head, are also implicated in that guilt of self-spoliation, or rejection and deprivation of those supernatural gifts; not indeed on account of our having willed it with our personal will, but by having willed it with the will of our first parent, to whom we are linked by nature as members to their head."†

\* Catholic Belief, p. 6.

† Catholic Belief, p. 330.

Still again, and this from the Catholic Catechism:

"Q. How did we lose original justice?

"A. By Adam's disobedience to God in eating the forbidden fruit.

"Q. How do you prove that?

"A. Out of Rom. v: 12. 'By one man sin entered into the world, and by sin death; and so unto all men death did pass, in whom all have sinned.'

"Q. Had man ever died if he had never sinned?

"A. He would not, but would live in a state of justice and at length would be translated alive to the fellowship of the angels."\*

From a Protestant source I quote the following:

"In the fall of man we may observe, 1. The greatest infidelity. 2. Prodigious pride. 3. Horrid ingratitude. 4. Visible contempt of God's majesty and justice. 5. Unaccountable folly. 6. A cruelty to himself and to all his posterity. Infidels, however, have treated the account of the fall and its effects, with contempt, and considered the whole as absurd; but their objections to the manner have been ably answered by a variety of authors; and as to the effects, one would hardly think any body could deny. For, that man is a fallen creature, is evident, if we consider his misery, as an inhabitant of the natural world; the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanness, helplessness, ignorance, and nakedness, the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities of life, and the pangs of death."†

In its article on man the dictionary just quoted also says:

"God, it is said, made man upright, (Eccl. vii: 29), without any imperfection, corruption, or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affection. This constituted his original righteousness, which was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness, he was necessarily in a state of happiness. He was a very glorious creature, the favorite of heaven, the lord of the world, possessing perfect tranquility in his own breast, and immortal. Yet he was not without law: for the law of nature, which was impressed on his heart, God superadded a positive law, not to eat of the forbidden fruit (Gen. ii: 17) under the penalty of death natural, spiritual, and eternal. Had he obeyed this law, he might have had reason to expect that he would not only have had the continuance of the natural and spiritual life, but have been transported to the upper paradise. Man's righteousness, however, though universal, was not immutable, as the event has proved. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a short time. The tior, or rejection and deprivation of those supernatural gifts; not indeed positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good; his nature was corrupted; his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and for ever incapable to restore themselves to the favor of God, to obey his commands perfectly, and to satisfy his justice."‡

\* Douay Catechism, p. 13.

† Buck's Theological Dictionary, p. 335.

‡ Buck's Theological Dictionary, p. 182.

Another Protestant authority says:

"The tree of knowledge of good and evil revealed to those who ate its fruit secrets of which they had better have remained ignorant; for the purity of man's happiness consisted in doing and loving good without even knowing evil."\*

From these several passages as also indeed from the whole tenor of Christian writings upon this subject, the fall of Adam is quite generally deplored and upon him is laid a very heavy burden of responsibility. It was he, they complain, who.

"Brought death into the world, and all our woe."

One great division of Christendom in its creed, it is true, in dealing with the fall, concedes that "God was pleased according to his wise and holy counsel, to permit [the fall] having purposed to order it to his own glory.†

And in an authoritative explanation of this section they say, "That this sin [the fall] was permissively embraced in the sovereign purpose of God." And still further in explanation: "Its purpose being God's general plan, and one eminently wise and righteous, to introduce all the new created subjects of moral government into a state of probation for a time in which he makes their permanent character and destiny depend upon their own action." Still, this sin described as being permissively embraced in the sovereign purpose of the Deity, God designed "to order it to his own glory;" but it no where appears according to this confession of faith that the results of the fall are to be of any benefit to man. The only thing consulted in the theory of this creed seems to be the manifestation of the glory of God—a thing which represents God as a most selfish being—but just how the glory of God can be manifested by the "fall" which, according to this creed, results in the eternal damnation of the overwhelming majority of his "creatures," is not quite apparent.

Those who made this Westminster Confession, as also the large following which accept it, concede that their theory involves them at least in two difficulties which they confess it is impossible for them to meet. These are, respectively:

First, "How could sinful desires or volitions originate in the soul of moral agents created holy like Adam and Eve;" and, second, "how can sin be permissively embraced in the eternal purpose of God and not involve him as responsible for the sin?" "If it be asked," say they "why God, who abhors sin, and who benevolently desires the excellence and happiness of his creatures, should sovereignly determine to permit such a fountain of pollution, degradation, and misery to be opened, we can only say, with profound reverence, 'Even so, Father, for so it seemed good in thy sight.'"‡

These difficulties, however, are the creed's and those who accept it, not ours, and do not further concern our discussion at this point.

\* Old Testament History William Smith, L. L.D., chap. ii.

† Westminster Confession chapter vi, section 1.

‡ Commentary on the Confession of Faith, A. D. Hodge, pp. 105-108.

Infidels—under which general term (and I do not use it offensively) I mean all those who do not accept the Christian creeds, nor believe the Bible to be a revelation—infidels, I say, quite generally deride the fall of man as represented both in the creeds of Christendom and in the Bible. They regard the tremendous consequences attendant upon eating the forbidden fruit as altogether out of proportion with the act itself, and universally hold that a moral economy which would either design or permit such a calamity as the fall is generally supposed to be, as altogether unworthy of an all-merciful and just Deity. Thomas Paine referring to it says:

“Putting aside everything that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power than this story is.”

In their contentions against the story of Genesis, no less than in their war upon “the fall” and “original sin” in the men-made creeds of Christendom, infidels have denounced God in most blasphemous terms as the author of all the evil in this world by permitting, through not preventing, the fall; and they have as soundly ridiculed and abused Adam for the part he took in the affair. He has been held up by them as weak and cowardly, because he referred his partaking of the forbidden fruit to the fact that the woman gave to him and he did eat; a circumstance into which they read an effort on the part of the man to escape censure, perhaps punishment, and to cast the blame for his transgression upon the woman. These scoffers proclaim their preference for the variations of this story of a “fall of man” as found in the mythologies of various peoples, say those of Greece or India.\* But all this aside. The truth is that nothing could be more courageous, sympathetic, or nobly honorable than the course of this world’s great Patriarch in his relations to his wife Eve and the “fall.” The woman by deception is led into transgression, and stands under the penalty of a broken law. Banishment from the presence of God, banishment from the presence of her husband—death, await her. Thereupon the man, not deceived, but knowingly (as we are assured by Paul), also transgresses. Why? In one aspect of the case in order that he might share the woman’s banishment from the comfortable presence of God, and with her die—than which no higher proof of love could be given—no nobler act of chivalry performed. But primarily he transgressed that “Man might be.” He transgressed a less important law that he might comply with one more important, if one may so speak of any of God’s laws. The facts are, as we have already seen, that the conditions which confronted Adam in his earth-life were afore time known to him; that of his own volition he accepted them, and came to earth to meet them.

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\* See Ingersoll’s Lectures, “Liberty of Man, Woman and Child,” where the great orator, contrasts the story of the Fall given in the Bible with that of Brahma in the Hindoo mythology, and extravagantly praises the latter to the disparagement of the former.



## LESSON IX.

(Scripture Reading Exercise.)

## THE ADAMIC DISPENSATION—III.

## ANALYSIS.

- I. The Purpose of Man's Earth Life.
- II. Epicurean Doctrine.
- III. Book of Mormon Doctrine—Men Are That They Might Have Joy.

## REFERENCES.

Book of Mormon—Nephi ii; Alma xiii and xlii, and the notes of this lesson.

## NOTES.

**The Purpose of Man's Earth-Life.**—"Men are that they might have joy."

That is to say, the purpose of man's earth-life is in some way to be made to contribute to his joy, which is but another way of saying that man's earth-life is to eventuate in his advantage.

"Men are that they might have joy!" What is meant by that? Have we here the reappearance of the old Epicurean doctrine, "pleasure is the supreme good, and chief end of life?" No, verily! Nor any form of ancient or modern Hedonism\* whatsoever. For mark, in the first place, the different words "joy" and "pleasure." They are not synonymous. The first does not necessarily arise from the second. Joy may arise from quite other sources than "pleasure," even from pain, when the endurance of pain is to eventuate in the achievement of some good: such as the travail of a mother in bringing forth her offspring; the weariness and pain and danger of toil by a father, to secure comforts for loved ones. Moreover, whatever apologists may say, it is very clear that the "pleasure" of the Epicurean philosophy, hailed as "the supreme good and chief end of life," was to arise from agreeable sensations, or what ever gratified the senses, and hence was, in the last analysis of it—in its roots and branches—in its theory and in its practice—"sensualism." It was to result in physical ease and comfort, and mental inactivity—other than a conscious, self-complacence—being regarded as "the supreme good and chief end of life." I judge this to be the net result of this philosophy since these are

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\* **Hedonism:** The doctrine of certain Greek philosophers; in ethics, gross self-interest. Hedonism is the form of eudemonism that regards pleasure (including avoidance of pain) as the only conceivable object in life, and teaches that as between the lower pleasures of sense and the higher enjoyments of reason or satisfactory satisfied-respect, there is no difference except in the degree, duration and hedonic value of the experience, there being, in strictness, no such thing as ethical or moral value." Standard Dictionary.

the very conditions in which Epicureans describe even the gods to exist;\* and surely men could not hope for more "pleasure," or greater happiness than that possessed by their gods. Cicero even charges that the sensualism of Epicurus was so gross that he represents him as blaming his brother, Timocrates, 'because he would not allow that everything which had any reference to a happy life was to be measured by the belly; nor has he,' continues Cicero, "said this once only, but often."

This is not the "joy," it is needless to say, contemplated in the Book of Mormon. Nor is the "joy" there contemplated the "joy" of mere innocence—mere innocence, which, say what you will of it, is but a negative sort of virtue. A virtue that is colorless, never quite sure of itself, always more or less uncertain, because untried. Such a virtue—if mere absence of vice may be called virtue—would be unproductive of that "joy" 'the attainment of which is set forth in the Book of Mormon as the purpose of man's existence; for in the context it is written, "They [Adam and Eve] would have remained in a state of 'innocence,' having no joy, for they know no misery; doing no good, for they knew no sin.† From which it appears that the "joy" contemplated in our Book of Mormon passage is to arise from something more than mere innocence, which is, impliedly, unproductive of "joy." The "joy" contemplated in the Book of Mormon passage is to arise out of man's rough and thorough knowledge of evil, of sin; through knowing misery, sorrow, pain and suffering; through seeing good and evil locked in awful conflict; through a consciousness of having chosen in that conflict the better part, the good; and not only in having chosen it, but in having wedded it by eternal compact; made it his by right of conquest over evil. It is "joy" that will arise from a consciousness of having "fought the good fight," of having "kept the faith." It will arise from a consciousness of moral, spiritual and physical strength. Of strength gained in conflict. The strength that comes from experience; from having sounded the depths of the soul; from experiencing all the emotions of which mind is susceptible; from testing all the qualities and strength of the intellect. A "joy" that will come to man from a contemplation of the universe, and a consciousness that he is an heir to all that is—a joint heir with Jesus

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\* In Cicero's description of the Epicurean conception of the gods he says: "That which is truly happy cannot be burdened with any labor itself, nor can it impose any labor on another, nor can it be influenced by resentment or favor, because things which are liable to such failings must be weak and frail. \* \* Their life [i. e. of the gods] is most happy and the most abounding with all kinds of blessings which can be conceived. They do nothing. They are embarrassed with no business; nor do they perform any work. They rejoice in the possession of their own wisdom and virtue. They are satisfied that they shall ever enjoy the fulness of eternal pleasure. \* \* \* Nothing can be happy that is not at ease. (Tusculan Disputations, The Nature of the Gods).

† II Nephi II: 23.

Christ and God; from knowing that he is an essential part of all that is. It is a joy that will be born of the consciousness of existence itself—that will revel in existence—in thoughts of and realization of existence's limitless possibilities. A "joy" born of the consciousness of the power of eternal increase. A "joy" arising from association with the Intelligences of innumerable heavens—the Gods of all eternities. A "joy" born of a consciousness of being, of intelligence, of faith, knowledge, light, truth, mercy, justice, love, glory, dominion, wisdom, power; all feelings, affections, emotions, passions; all heights and all depths. "Men are that they might have joy;" and that "joy" is based upon and contemplates all that is here set down.

Here, then, stands the truth so far as it may be gathered from God's word and the nature of things: There is in man an eternal, uncreated, self existing entity, call it "intelligence," "mind," "spirit," "soul"—what you will, so long as you recognize it, and regard its nature as eternal. There came a time when in the progress of things, (which is only another way of saying in the "nature of things") an earth-career, or earth existence, because of the things it has to teach, was necessary to the enlargement, to the advancement of these "intelligences," these "spirits," "souls." Hence an earth is prepared; and one sufficiently advanced and able, by the nature of him to bring to pass the events, is chosen, through whom all earth-existence, with all its train of events—its mingled miseries and comforts, its sorrows and joys, its pains and pleasures, its good, and its evil—may be brought to pass. He comes to earth with his appointed spouse. He comes primarily to bring to pass man's earth-life. He comes to the earth with the solemn injunction upon him. "Be fruitful and multiply, and replenish the earth, and subdue it." But he comes with the knowledge that this earth-existence of eternal "Intelligences" is to be lived under circumstances that will contribute to their enlargement, to their advancement. They are to experience joy and sorrow, pain and pleasure; witness the effect of good and evil, and exercise their agency in the choice of good or of evil. To accomplish this end, the local, or earth harmony of things must be broken. Evil to be seen, and experienced, must enter the world, which can only come to pass through the violation of law. The law is given:—"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest of it thou shalt surely die." The woman, forgetful of the purpose of the earth mission of herself and spouse is led by flattery and deceit into a violation of that law, and becomes subject to its penalty. But the man, not deceived, but discerning clearly the path of duty, and in order that earth-existence may be provided for the great host of "spirits" to come to earth under the conditions prescribed—he also transgresses the law.

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\* I John iii 4.

\* Doc. & Cov. Sec. lxxxviii.

not only that men might be, but that they might have that being under the very circumstances deemed essential to the enlargement, to the progress of eternal Intelligences. Adam did not sin because deceived by another. He did not sin maliciously, or with evil intent; or to gratify an inclination to rebellion against God, or to thwart the Divine purposes, or to manifest his own pride. Had his act of sin involved the taking of life rather than eating a forbidden fruit, it would be regarded as a "sacrifice" rather than a "murder." This to show the nature of Adam's transgression. It was a transgression of the law—"for sin is the transgression of the law"\*—that conditions deemed necessary to the progress of eternal Intelligences might obtain. Adam sinned that men might be, and not only "be," but have that existence under conditions essential to progress. But Adam did sin. He did break the law; and violation of law involves the violator in its penalties, as surely as effect follows cause. Upon this principle depends the dignity and majesty of law. Take this fact away from moral government and your moral laws become mere nullities. Therefore, notwithstanding Adam fell that men might be, and in his transgression there was at bottom a really exalted motive—a motive that contemplated nothing less than bringing to pass the highly necessary purposes of God with respect to man's existence in the earth—yet his transgression of law was followed by certain moral effects in the nature of men and in the world. The harmony of things was broken; discord ruled; changed relations between God and men took place; darkness, sin and death stalked through the world, and conditions were brought to pass in the midst of which the eternal Intelligences might gain those experiences that such conditions had to teach.

Now as to the second part of the great truth—"men are that they might have joy"—viewed also in the light of the "Intelligence" or "spirit" in man being an eternal, uncreated, self-existing entity. Remembering what I have already said in these pages as to the nature of this "joy" which it is the purpose of earth existence to secure, remembering from what it is to arise—from the highest possible development—the highest conceivable enlargement of physical, intellectual, moral and spiritual power—what other conceivable purpose for existence in earth-life could there be for eternal Intelligences than this attainment of "joy" springing from progress? Man's existence for the manifestation alone of God's glory, as taught by the creeds of men, is not equal to it. That view represents man as but a thing created, and God as selfish and vain of glory. True, the Book of Mormon idea of the purpose of man's existence, is accompanied by a manifestation of God's glory; for with the progress of Intelligences there must be an ever widening manifestation of the glory of God. It is written that "the glory of God is Intelligence;" and it must follow, as clearly as the day follows night, that with the enlargement, with the progress of Intelligences, there must ever be a constantly increasing splendor in the manifestation of the glory of God.

But in the Book of Mormon doctrine, the manifestation of that glory is incidental. The primary purpose is not in that manifestation but the "joy" arising from the progress of Intelligences. And yet that fact adds to the glory of God, since it represents the Lord as seeking the enlargement and "joy" of kindred Intelligences, rather than the mere selfish manifestation of his own, personal glory. "This is the mere selfish manifestation of his own, personal glory. This is my work and my glory," says the Lord, in another "Mormon" scripture, "to bring to pass the immortality and eternal life of man;"\* and therein is God's "joy." A "joy" that grows from the progress of others; from bringing to pass the immortality and eternal life of "man." Not the immortality of the "spirit" of man, mark you, for that immortality is already existent; but to bring to pass the immortality of the spirit and body in their united condition, and which together constitutes "man," "the soul"—the whole man; for "the spirit and the body is the soul of man;" and the resurrection of the dead is the redemption of the soul"—the whole man. And the purpose for which man is, is that he might have "joy;" that "joy" which, in the last analysis of things, should be even as God's "joy," and God's glory, namely, the bringing to pass the progress, enlargement and "joy" of others.

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\* Pearl of Great Price i: 39.

## LESSON X.\*

(Scripture Reading Exercise.)

## THE ADAMIC DISPENSATION—IV.

## ANALYSIS.

- I. The Problem of Evil.  
 II. The Law of Opposite Existence.

## REFERENCES.

II Nephi ii: 5-30. See  
 Treatis which takes the  
 place of notes

## NOTES.

1. **The Problem of the Existence of Moral Evil:** The existence of evil in the world has ever been a vexed problem for both theologians and philosophers, and has led to the wildest speculations imaginable. It will be sufficient here, however, if I note the recognition by high authority of the difficulties involved in the problem. Of those who have felt and expressed these difficulties, I know of no one who has done so in better terms than Henry L. Mansel in his celebrated Lectures on "The Limits of Religious Thought" (1858), in the course of which he says:

"The real riddle of existence—the problem which confounds all philosophy, aye, and all religion too, so far as religion is a thing of man's reason, is the fact that evil exists at all; not that it exists for a longer or a short duration. Is not God infinitely wise and holy and powerful now? and does not sin exist along with that infinite holiness and wisdom and power? Is God to become more holy, more wise, more powerful hereafter; and must evil be annihilated to make room for his perfections to expand? Does the Infinity of his eternal nature ebb and flow with every increase or diminution in the sum of human guilt and misery? Against the immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface."

This truly great writer then proceeds by plain implication to make it clear that religion no more than philosophy has solved the problem of the existence of evil:

"But this mystery, [i. e. the existence of evil], vast and inscrutable as it is, is but one aspect of a more general problem; it is but the moral form of the ever-recurring secret of the Infinite. How the Infinite and the Finite, in any form of antagonism or other relation, can exist together; how infinite power can co-exist with finite activity; how infinite wisdom can co-exist with finite contingency; how infinite goodness can co-exist with finite evil; how the Infinite can exist in any manner with-

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\*As in the case of lesson viii and ix it is thought that the brief treatis which is here given on "The Problem of Moral Evil" will be more serviceable than detached notes, and hence it is given in their stead. It might be well also to assign the subject of the lesson to one of the more experienced of the elders for a discourse, giving ample time for preparation.

out exhausting the universe of reality;—this is the riddle which Infinite Wisdom alone can solve, the problem whose very conception belongs only to that Universal Knowledge which fills and embraces the Universe of Being.”

In the presence of these reflections it cannot be doubted, then, that the existence of moral evil is one of the world’s serious difficulties; and any solution which may be given of it that is really helpful, will be a valuable contribution to the world’s enlightenment, a real revelation “a ray of light from the inner facts of things.”

In the Book of Mormon there is such ray of light, a word that is helpful.

The statement of the doctrine in question occurs in a discourse of Lehi’s on the subject of the Atonement. The aged prophet represents happiness or misery as growing out of the acceptance or rejection of the Atonement of the Christ, and adds that the misery consequent upon its rejection is in opposition to the happiness which is affixed to its acceptance: “For it must needs be,” he continues, “that there is an opposition in all things. If [it were] not so \* \* \* righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad. Wherefore [that is, if this fact of opposites did not exist], all things must needs be a compound in one; wherefore, if it [the sum of things] should be one body, it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing [i. e. the absence of opposite existences which Lehi is supposing] must needs destroy the wisdom of God, and his eternal purposes; and also the power, and the mercy, and the justice of God.”

The inspired man, however, even goes beyond this, and makes existences themselves depend upon this law of opposites:

“And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if there is no God, we are not, neither the earth; for there could have been no creation of things; neither to act nor to be acted upon, wherefore, all things must have vanished away.”

This may be regarded as a very bold setting forth of the doctrine of antinomies, and yet I think the logic of it, and the inevitableness of the conclusion unassailable. “The world presents us with a picture of unity and distinction,” says S. Baring-Gould, in his excellent work “Origin and Development of Religious Beliefs” “Unity without uniformity, and distinction without antagonism. \* \* \* \* Everywhere, around us and within us, we see that radical antimony. The whole astronomic order resolves itself into attraction and repulsion—a centripetal and a centrifugal force:

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\* II Nephi ii.

the chemical order into the antimony of positive and negative electricity, decomposing substances and recomposing them. The whole visible universe presents the antimony of light and darkness, movement and repose, force and matter, heat and cold, the one and the multiple. The order of life is resumed in the antimony of the individual and the species, the particular and the general; the order of our sentiments in that of happiness and sorrow, pleasure and pain; that of our conceptions in the antimony of the ideal and the real; that of our will in the conditions of activity and passivity.\* The American Philosopher, Emerson, also has something like this. He says: Polarity, or action and reaction, we meet in every part of nature; in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the systole and diastole of the heart; in the undulations of fluids and of sound; in the centrifugal and centripetal gravity; in electricity, galvanism and chemical affinity. Superinduce magnetism at one end of the needle, the opposite magnetism takes place at the other end. If the south attracts, the north repels. To empty here, you must condense there. An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole; as, spirit, matter; man, woman; subjective, objective; in, out; upper, under; motion, rest; yea, nay. \* \* \* \* \* Every sweet hath its sour, every evil its good." (Emerson's "Compensation.")

In view of the utterances of the Book of Mormon already quoted I am justified in saying that evil as well as good is among the eternal things. Its existence did not begin with its appearance on our earth. Evil existed even in heaven; for Lucifer and many other spirits sinned there; rebelled against heaven's matchless King, waged war, and were thrust out into the earth for their transgression.

Evil is not a created quality. It has always existed as the background of good. It is as eternal as goodness; it is as eternal as law; it is as eternal as the agency of intelligences. Sin, which is evil active, is transgression of law; and so long as the agency of intelligences and law have existed, the possibility of the transgression of law has existed; and as the agency of intelligences and law have eternally existed, so, too, evil has existed, eternally, either potentially or active, and will always so exist.

Evil may not be referred to God for its origin. He is not its creator;† it is one of those independent existences that is uncreate, and stands in the category of qualities of eternal things. While not pre-

\*"Origin and Development of Religious Belief" Vol. II pp. 22, 23.

†Lest some text-proofer should extort, upon the me and cite the words of Isaiah—"I make peace and create evil"—the only text of scripture ascribing the creation of evil to God—I will anticipate so far as to say that it is quite generally agreed that no reference is made in the words of Isaiah to "moral evil;" but to such evils as may come as judgments upon people for their correction, such as famine or tempest



pared to accept the doctrine of some philosophers that "good and evil are two sides of one thing." I am prepared to believe that evil is a necessary antithesis to good, and essential to the realization of the harmony of the universe. "The good cannot exist without the antithesis of the evil—the foil on which it produces itself and becomes known." As remarked by Orlando J. Smith, "Evil exists in the balance of natural forces. \* \* \* \* \* It is also the background of good, the incentive to good, and the trial of good, without which good could not be. As the virtue of courage could not exist without the evil of danger, and as the virtue of sympathy could not exist without the evil of suffering, so no other virtue could exist without its corresponding evil. In a world without evil—if such a world be really conceivable, all men would have perfect health, perfect intelligence, and perfect morals. No one could gain or impart information, each one's cup of knowledge being full. The temperature would stand forever at seventy degrees, both heat and cold being evil. There could be no progress, since progress is the overcoming of evil. A world without evil would be as toil without exertion, as light without darkness, as a battle with no antagonist. It would be a world without meaning." Or, as Lehi puts it, in still stronger terms—after describing what conditions would be without the existence of opposites—"Wherefore, all things must needs be a compound in one; wherefore, if it [i. e. the sum of things] should be one body, [i. e. of one character—so called good without evil] it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. Wherefore, it [the sum of things] must needs have been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. Wherefore, this thing [the absence of opposites] must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God."\*

As there can be no good without the antimony of evil, so there can be no evil without its antimony, or antithesis—good. The existence of one implies the existence of the other; and, conversely, the

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or war: such an "evil" as would stand in natural antithesis to "peace," which word precedes, "I create evil," in the text—"I make peace and create"—the opposite to peace, "The evil of afflictions and punishments, but not the evil of sin" (Catholic Comment on Isaiah 45: 7). Meantime we have the clearest scriptural evidence that moral evil is not a product of God's: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." That is to say, God has nothing to do with the creation of moral evil; "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (James i: 13-15).

\* Nephi ii: 13.

non-existence of the latter would imply the non-existence of the former. It is from this basis that Lehi reached the conclusion that either his doctrine of antinomies, or the existence of opposites, is true, or else there are no existences. That is to say—to use his own words—“If ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God, and if there is no God, we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon: wherefore, all things must have vanished away.”\*

But as things have not vanished away, as there are real existences, the whole series of things for which he contends are verities. For there is a God,” he declares, “and he hath created all things, both the heavens and the earth, and all things that in them is; both things to act, and things to be acted upon.”

After arriving at this conclusion, Lehi, proceeding from the general to the particular, deals with the introduction of this universal antimony into our world as follows:

“To bring about his [God’s] eternal purposes in the end of man, after he had created our first parents, \* \* \* \* it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; “Wherefore, the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should be that he was enticed by the one or the other.† And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil, having sought that which was evil before God. And because he had fallen from heaven, and had become miserable for ever he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies; wherefore he said, Partake of the forbidden fruit,

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\* Nephi ii: 13.

† On such a proposition Dr. Jacob Cooper, of Rutgers College, at the head of an article on “Theodicy,” the justification of the divine providence by the attempt to reconcile the existence of evil with the goodness and sovereignty of God), says (August, 1903), “There must be an alternative to any line of conduct, in order to give it a moral quality. We have to deal with, not an imaginary, but a real world; not with a state of things wholly different from those by which character is developed. If there are to be such qualities as righteousness, virtue, merit, as the result of good action, there must be a condition by which these things are possible. And this can only be where there is an alternative which may be embraced by a free choice. If the work of man on earth is to build up character, if his experience is disciplinary, by which he constantly becomes better fitted for greater good and a wider sphere of action, then he must have the responsibility of choosing for himself a course different from one which appeals to the lower qualities in his nature.”

and ye shall not die, but ye shall be as God, knowing good and evil. And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents. And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state in which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things.

## LESSON XI.

(Scripture Reading Exercise.)

## THE ADAMIC DISPENSATION—V.

## ANALYSIS.

- I. The Family of Adam.
  1. Descendants of Cain.
  2. Descendants of Seth.
- II. The Commandment to offer Sacrifice.
- III. Explanation of the Sacrifice.
- IV. A Gospel Dispensation Given to Adam.

## REFERENCES.

- Gen. iv: 1, 2. Book of Moses ch. v: 1-3. Josephus Antiquities Bk. I, Sec. ii and iii. Book of Moses ch. vi: 1-16 Notes 1, 2, 3, 4. Book of Moses, ch. v: 4, 5. Gen. iv: 4-6. Book of Moses, ch. v: 6-8. Book of Moses, ch. vi: 48-69. Note 5.

## NOTES.

1. **The Descendants of Adam:** The account of the family of Adam in the Book of Genesis is painfully brief and gives no idea of the number of sons and daughters born to him. During the first one hundred and thirty years it gives an account of but three sons; Cain, Abel, and Seth. "And the days of Adam after he had begotten Seth were eight hundred years, and he beget sons and daughters." (Gen. 5:3). Before the account of the birth of Cain is given, however, the sacred historian says: "And Adam called his wife's name Eve; because she was the mother of all living." (Gen. 3:20). In the Book of Moses (P. G. P.) there is an account of sons and daughters being born to the pair sometime before the birth of Cain, and even an account of their beginning to divide two and two and to till the land and to tend flocks; "and they also begot sons and daughters," all this previous to the birth of Cain. (Book of Moses, ch. 5: 2, 3). Even in the Genesis' account of Cain's birth there seems to be something of an inference that sons and daughters had been born to Adam and Eve preceding Cain's birth, because some special hope seems to attach to the birth of Cain, Eve saying, when she bore him, "I have gotten a man from the Lord;" and the Book of Moses adds this conclusion to her words, "Wherefore he may not reject his (the Lord's) words." But alas! how that mother's hopes were to be blighted, for the record just quoted says, "But behold, Cain hearkened not." (Book of Moses, ch. 5: 16). And the final result of his rejection of God's counsels are perhaps the saddest of all history.

2. **The Wickedness of Cain:** The Book of Moses represents the descendants of Adam as being early influenced by the flattery and evil persuasions of Lucifer who had been cast out of heaven to the earth. (Book of Moses, ch. 5: 13.) Cain seemed especially subject to his influence and "loved Satan" more than God. (Ibid 28). A league and

covenant was made in fact between the pair, and Satan even abdicated his place of bad eminence as chief rebel against God in favor of Cain. "And Satan swear unto Cain that he would do according to his commands. And all these things were done in secret, and Cain said truly, I am Mahan the master of this great secret, that I may murder and get gain, wherefore Cain was called Master Mahan and he gloried in his wickedness." (Book of Moses, ch. 5: 30, 31.) This throws some light upon an obscure passage in Genesis (IV: 7), "If thou doest well," the Lord is represented as saying to Cain on the latter's displeasure at his offering to the Lord not being accepted, 'shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his [Lucifer's] desire, and thou shalt rule over him." The question is whose desire shall be unto Cain? And who shall Cain rule over? The commentators usually assume that it is Abel who is to have the desires unto Cain, and over whom Cain is to rule, a most absurd conclusion, unless we can believe that God designed to place righteous Abel under the dominion of the evil minded Cain which is unthinkable. The truth of the matter is, that the record in Genesis is evidently imperfect, and should be as we find it in the Book of Moses, which represents that Satan's desires shall be towards Cain; He shall rejoice in Cain because the latter is a wicked man; and to win him completely to his kingdom Satan is even willing to abdicate his throne and consent for Cain to rule over him. All of which indicates the desperate wicked disposition of Cain before he reached the climax of his crimes in the murder of his brother, Abel.

3. **Josephus on the Wickedness of Cain and His Descendants:** "And when Cain had travelled over many countries, (after God's sentence upon him) he, with his wife, built a city named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure everything that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasure and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights; and whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. \* \* \* \* \* Even while Adam was alive, it came to pass, that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain." (Josephus' "Antiquities" Book I chap. II).

4. **Seth and His Descendants:** Adam was more fortunate in his son Seth and his posterity. It is written that "God revealed himself unto Seth and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel. And to him also was born a son and he called his name Enos, and then began these men to call upon the name of the Lord, and the Lord blessed them. And a book of remembrance was kept, in which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; and by them their children were taught to read and write, having a language which was pure and undefiled." (Book of Moses, ch. V. 3-6.)

Of the righteousness of Seth's posterity, Josephus himself says: "Now this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice toward men; but for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy."

But notwithstanding the wickedness even among the descendants of Seth, (Book of Moses, ch. VI: 15) still there was a line of righteous men preserved through whom the holy priesthood continued in the earth and among them were preachers of righteousness. (Book of Moses, ch. VI: 7).

5. **The offering of Sacrifices Commanded:** No explanation is given in Genesis as to the reason why sacrifice was to be offered. There is simply a statement of fact that Cain brought of the fruit of the ground an offering unto the Lord, but that Abel brought of the firstlings of his flock and that the Lord had respect unto Abel's offering, but not unto Cain's. It must be evident that this effort at honoring God was taught by their father, but why they were so taught is not stated. In the Book of Moses (P. G. P.), however, the matter is made very clear. "And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord." (Book of Moses, ch. V: 4, 5). There appears as yet, however, no explanation for this offering of sacrifices. With the fall of Adam there seems to have come a forgetfulness of the plan of salvation devised in the counsels of the Eloheim before Adam's earth-life began. And it needed the aforesaid commandment to Adam to bring to pass the introduction of those symbols which were intended to figure forth the Atonement of the Christ. And though Adam, in his fallen state, had apparently lost his recollection of these things

ordained before the foundations of the world, yet he was obedient to the commands of the Lord. "And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou dost in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." (Book of Moses, ch. VI, 6-9).

6. **The Gospel Fully Revealed to Adam:** It would seem also that Adam about this time received even more full explanations respecting his redemption than is given in the passage of the Book of Moses, quoted in the foregoing note; for in the passage attributed to Enoch sometime after the event above quoted, it is said: "And he [God] called upon \* \* \* Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh. And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment. Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is His name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time. Therefore, I give unto you a commandment, to teach these things freely unto your children, saying: That by reason of transgression

cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. \* \* \* \* And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a Son of God; and thus may all become my sons. Amen." (Book of Moses, chs. VI: 51-59, 64-68).

Thus a dispensation of the Gospel was committed unto Adam, and the means of his redemption was clearly made known unto him. He was not left to perish in ignorance of God's purposes in respect of his earth life, and whatever intellectual or spiritual darkness, had come over him as a consequence of his fall and his banishment from Eden it was now dispelled by this dispensation of the gospel given unto him, granting to him a knowledge of that eternal life "which God that cannot lie, promised before the world began." (Titus, i; 2.)



## LESSON XII.

(Scripture Reading Exercise.)

## THE ADAMIC DISPENSATION—VI.

## ANALYSIS.

- I. The Rejoicing of Adam and Eve on Receiving a Dispensation of the Gospel.
- II. The Place of Adam in the Divine Economy of the Gospel Dispensation.

## REFERENCES.

Book of Moses, ch. v: 101  
12. Note 1.

Millennial Star, Vol. XVII, pp. 310-311. Also Vol. XVIII, pp. 164-5,\*  
Mormon Doctrine of Diety, pp. 243-251. Doc. and Cov. Sec. cvii: 53-56.  
Notes 2, 3, 4.

## NOTES.

1. **Joy in the Gospel:** The rejoicing of Adam and Eve on receiving a dispensation of the Gospel, which rejoicing went to the extent of condoning the fact of their fall, (See Book of Moses, V: 10, 12) could arise from no other circumstance than that their former knowledge of what was to be accomplished by the earth-life of man had been restored to them. Which knowledge possessed by the pre-existent spirits of man before the foundations of the earth were laid, caused "The Morning Stars to sing together, and all the sons of God to shout for joy." (Job 38: 7). Doubtless the contemplation of that "eternal life which God, that cannot lie, promised before the world began" (Titus I: 2) was sufficient cause for their joy; and it brings home to us the truth, that notwithstanding the presence of evil and sorrow in this world, there has been no blundering in the creation of the earth and the placing of men upon it under circumstances in the midst of which they are called upon to work out their salvation. The purposes of God have not been surprised, nor have they ran awry. On the contrary they are moving forward in majestic procession to the attainment of their end. God is in his world, reconciling it unto himself. Man is here in this world in one of the departments of God's great university to learn of good and evil; of joy and sorrow; to take upon his spirit a clothing of flesh and bone,—elements through which, and only through which, (See Doc. & Cov. Sec. xciii; 33, 34) he may have a larger, nobler and higher life than was possible for him when existing only in spirit form. And the coming in contact with evil and engaging in the struggle with it, brief or more or less prolonged, is but an incident, a means of education, and over evil he will ultimately triumph, and conform his life to the law of God—

the law of righteousness. And so, too, will the race, those who succumb permanently to evil will be so few in comparison with those who will triumph, that the calamity of their misfortunes should not weigh against the larger good that shall come to the race, or check the rejoicings of the first pair upon gaining the full vision of God's meaning when he ordained man's earth-existence.

**2. The Priesthood of Adam:** The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, (Genesis i, 20, 26, 28). He had dominion given him over every living creature. He is Michael, the Arch-Angel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the Father of all living in his day, and to him was given the dominion. These men held keys first on Earth, and then in Heaven. The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from Heaven, it is by Adam's authority. Daniel vii, speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the Universe, but retains his standing as head of the human family. \* \* \* \* \* The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The Keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him. \* \* \* \* \* How have we come at the Priesthood in the last days? It came down, down in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels—to God the Judge of all—the spirits of just men made perfect; to Jesus the Mediator of the new covenant, etc. (Heb. xii. 23.) I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation."—Joseph Smith, Millennial Star, Vol. XVII, p. 310-311.

**3. Adam in the Land of Adam-ondi-Ahman:** The vision alluded to

in the closing sentences of the preceding note was doubtless the foundation of the following passage in the Book of Doctrine & Covenants, "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a Prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time." (Doc. & Cov. Sec. 107, vers. 53-57.

## LESSON XIII.

(Scripture Reading Exercise.)

VIEWS OF THE CHRISTIAN SECTS vs. THE DOCTRINES OF  
THE CHURCH OF JESUS CHRIST OF LATTER-  
DAY SAINTS IN RELATION TO  
ADAM.

(A Discourse.)

## NOTES.

1. *A Suggestion to the Speaker:* The discourse is to be argumentative. The form in which the theme is stated necessarily makes it so.

It is expected that the Sectarian views will be fairly presented and considered, after which will come the presentation of the views that arise from what God has revealed to his Church concerning the great Patriarch of our race, and the superiority of those views over the conceptions of the Christian Sects be made to appear.

Let the suggestions respecting speech structure in Lesson VI, and also the same instruction in Year Book I, be remembered and reviewed in the course of preparation.

2. *Argumentative Speaking:* "In expository and argumentative composition the writer is compelled to think, and to think connectedly. Structure is all-important in these forms of composition. A successful narrative or description may be given without a strict plan or organization, for much depends upon vivid words and happy phrasing, well-turned sentences, and apt details. In exposition and argument, however, a glib use of language, rounded sentences, and good illustration will not save the writer from failure if his thought is not exact and carefully developed." (Composition and Rhetoric, Herrick and Damon.)

**Governing Principles in Argumentative Discourse:** "The argumentative Discourse is a composition in which the writer lays down a proposition, and endeavors to persuade others that it is true. The statements or reasons used for this purpose are called Arguments. \* \* \* In the conduct of \* \* \* argumentative discourses, six formal divisions were adopted by the ancients: (1) the Exordium or Introduction, (2) the Division, (3) the Statement, (4) the Reasoning, (5) the Appeal to the Feelings, and (6) the Peroration. It is by no means necessary, however, that these six parts should enter into every discourse. To employ them all would inevitably, in some cases, produce an appearance of stiffness and pedantry. Yet, as any of them may be used, we proceed to define and

treat briefly of each. The object of the Exordium, or Introduction, is to render the reader or hearer well-disposed, attentive, and open to persuasion. To accomplish the first of these ends, the writer must make a modest opening, and convey to his readers the impression that he is candidly maintaining the position of the truth of which he is himself assured. To awaken attention, he should hint at the importance, novelty, or dignity of the subject. Finally, to make his readers open to conviction, he should endeavor to remove any prejudices they may have formed against the side of the question he intends to espouse. The introduction of a discourse is its most difficult part. If it is important in other compositions to make a good impression at the outset, it is doubly so when we are endeavoring to persuade. The following suggestions will be found generally applicable:

1. An introduction must be easy and natural. It must appear, as Cicero says, "to have sprung up of its own accord from the matter under consideration." To insure these qualities, it is recommended that the introduction should not be composed until the other parts of the discourse are written [prepared], or at least until its general scope and bearing are digested. \* \* \*

2. In the second place, modesty is essential in an introduction; it must not promise too much, and thus raise expectations in the listener which may be disappointed.

3. An introduction is not the place for vehemence and passion. The minds of readers must be gradually prepared before the writer can venture on strong and animated outbursts. \* \* \*

4. Introductions, moreover, should not anticipate any material part of the subject. If topics or arguments afterwards to be enlarged upon are hinted at or partially discussed in the introduction, they lose, when subsequently brought forward, the grace of novelty, and thereby a great portion of their effect.

5. Lastly, the introduction should be accommodated, both in length and character, to the discourse that is to follow: in length, as nothing can be more absurd than to erect an immense vestibule before a diminutive building; and in character, as it is no less absurd to overcharge with superb ornaments the portico of a plain dwelling-house, or to make the entrance to a monument as gay as that to an arbor. The "Division" is that part of a discourse in which the writer [or speaker] makes known to his hearers the method to be pursued, and the heads he intends to take, in treating his subject. There are many cases in which the Division is unnecessary; some, in which its introduction would even be improper: as, for instance, when only a single argument is to be used. \* \* \* The third division of a discourse is the Statement, in which the facts connected with the subject are laid open. This generally forms an important part of legal pleadings. The statement should be put forth in a clear and forcible style. The writer [speaker] must state his facts in such a

way as to keep strictly within the bounds of truth, and yet to present them under the colors that are most favorable to his cause; to place in the most striking light every circumstance that is to his advantage, and explain away, as far as possible, such as make against him. The fourth division is the Reasoning; and on this everything depends. It is here that the arguments are found which are to induce conviction, and to prepare for which is the object of the parts already discussed. The following suggestions should be regarded:

1. "The speaker should select such arguments only as he feels to be solid and convincing. He must not expect to impose on the world by mere arts of language; but, placing himself in the situation of a hearer, should think how he would be affected by the reasoning which he proposes to use for the persuasion of others."

2. "When the arguments employed are strong and satisfactory, the more they are distinguished and treated apart from each other, the better; but, when they are weak or doubtful, it is expedient rather to throw them together, than to present each in a clear and separate light."

3. "When we have a number of arguments of different degrees of strength, it is best to begin and close with the stronger, placing the weaker in the middle, where they will naturally attract least attention."

4. "Arguments should not be multiplied too much, or extended too far. Besides burdening the memory, and lessening the effect of individual points, such diffuseness renders a cause suspected."

5. "The fifth division is the Appeal to the Feelings. This should be short and to the point. All appearance of art should be strictly avoided. To move his hearers, the speaker must be moved himself. The last division of a discourse is the peroration; in which the speaker sums up all that has been said, and endeavors to leave a forcible impression on the hearer's mind." (Course of Composition and Rhetoric, Quackenbos, pp. 385-89.)

The "Appeal" and the "Peroration," I suggest, should be combined and called "the conclusion," and if in that conclusion there is to be an "appeal" it should, in argumentative discourses, be made to the reason rather than to the feelings, since argument is addressed to the intellect rather than to the emotions.

One other suggestion I offer in the argumentative discourse—let the statement of the theory you intend to overthrow be presented in absolute fairness: so fair that those who are advocates of it could have no possible grounds of complaint against you if they were present and listening to your discourse. Assume that they are present, and so proceed as if they were to answer you. Remember, that not only in argumentative discourse, but also in expository discourse, and in all things else, truth only will endure. Let truth, then, its unfolding, its exposition, its establishment be the object of your endeavor.

**Clearness:** In Lesson VI. I called attention to the importance of clear-

ness in thought expression, or speech. I now return to the subject. The quality of clearness in the expression of thought "consists of such a use and arrangement of words or clauses as at once distinctly indicate the meaning of the writer" [or speaker] (Quackenbos). "A writer [or speaker] should choose that word or phrase which will convey his meaning with clearness. It is not enough to use language that may be understood; he should use language that must be understood." "Any writer who has read even a little will know what is meant by the word 'intelligible.' It is not sufficient that there be a meaning that may be hammered out of the sentence, but that the language should be so clear that the meaning should be rendered without an effort of the hearer; and not only some proposition of meaning, but the very sense, no more and no less, which the speaker has intended to put into his words." (Principles of Rhetoric, Hill, p. 82.)

Perhaps one of the most forceful writers of English was Lord Macaulay; remembered chiefly by his History of England, though his essays and speeches in Parliament are well nigh of equal literary value. The one quality of his literary style which stands out more prominently than any other is the quality of clearness: "What he saw at all he saw distinctly; what he believed he believed with his whole strength; he wrote on subjects with which he had long been familiar; and he made lucidity his primary object in composition. For him, in short, there was no difficulty in securing clearness, except that which is inherent in the nature of language. This difficulty he overcame with unusual success, as all his critics admit." (Hill's Rhetoric, p. 83.)

One of the means by which Macaulay secured that clearness which distinguishes all his writings is noted by a later historian. "I learned from Macaulay," says Mr. Freeman, 'never to be afraid of using the same word or name over and over again, if by that means anything could be added to clearness or force. Macaulay never goes on, like some writers, talking about 'the former' and 'the latter;' 'he,' 'she,' 'it,' 'they' through clause after clause, while his reader has to look back to see which of several persons it is that is so darkly referred to. From the point of view of clearness, it is always better to repeat a noun than to substitute for it a pronoun which fails to suggest that noun unmistakably and at once. No fault is, however, more common than the use of an obscure or equivocal pronoun.

**Examples:** "I must go and help Alice with the heifer; she is not very quiet yet, and I see her going out with her pail."

**Corrected:** I must go and help Alice with the heifer; the heifer is not very quiet yet, and I see Alice going out with her pail.

**Example:** Steele's father, who is said to have been a lawyer, died before he had reached his sixth year."

**Corrected:** Steele's father, who is said to have been a lawyer, died before his son had reached his sixth year."

**Example:** "There was also a number of cousins, who were about the

same age, and were always laughing, though it was never quite clear what it was about."

**Corrected:** \* \* \* \* "though it was never quite clear what their laughing was about."

**Example:** "Rasselas was the fourth son of the mighty emperor in whose dominions the Fathers of Waters begins his course; whose bounty pours down the streams of plenty, and scatters over half the world the harvests of Egypt."

**Corrected:** \* \* \* the rivers bounty pours down, etc." (Hill's Rhetoric, p. 84-5.)

Let the student, then, remember this the first essential to thought-expression in speech or writing is clearness. It is not enough that one may be understood, one **must** be understood—less than this is dire failure. To secure the quality of clearness in thought-expression sacrifice anything, everything, seeming elegance, high sounding phrases, harmonious sounding sentences, brave tautology even, but make yourself understood.



## LESSON XIV.

(Scripture Reading Exercise.)

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 THE DISPENSATION OF THE GOSPEL COMMITTED TO ENOCH.

## ANALYSIS.

- I. Enoch's Place in the Line of the Patriarchs.
- II. The Visions of Enoch.
- III. The Founding of the City of Enoch—Translation.
- IV. The Writings of Enoch.

## REFERENCES.

Gen. v: 18-24. Jude 14, 15; Hebrews xi: 5. Note 1 2

Book of Moses (P. G. P.) ch. v: 21-28. Ibid, ch. vii

See Article "Enoch," Smith's Bible Dictionary. Also Kitto same title. Josephus' Antiquities, Bk. I, ch. iii.

Jude 14, 15. And see Article "Book of Enoch" in Seventy's Bible Dictionary, and Smith and Kitto cited above, on same title. Notes 3, 4.

## NOTES.

1. **Enoch:** Enoch is said to be the seventh from Adam (Jude 14). This is counting both Cain and Abel among the patriarchs. From the time of Seth until the birth and calling of Enoch there was an uninterrupted line of righteous men holding the priesthood, but a special dispensation of the Gospel seems, nevertheless, to have been given unto Enoch. The information we have of this patriarch in the Bible is extremely meagre, the references being found in Gen. v: 18-24, in the brief allusion to him in Jude 14, 15 and in Hebrew xi: 5. Apart from these references the only reliable information we have of Enoch is to be found in the Book of Moses, (P. G. P.) chaps. vi, vii. The occasion for giving the dispensation of the Gospel to Enoch seems to have been the development of very great wickedness among the antediluvians and the Lord called unto Enoch out of heaven appointing him to prophesy unto the people concerning the impending calamities to fall upon them, and to cry repentance unto them. It is from the Book of Moses, ch. vi that we learn how complete was the dispensation of the Gospel committed unto Enoch; for therein is the cause of Adam's fall, the means of redemption provided, as also an account of Adam's acceptance of the Gospel is set forth in considerable detail. Among the great events of the dispensation committed unto Enoch is, first, the account given by prophecy of

great battles between the people of Canaan, who were the descendants of Cain, the murderer, and other inhabitants of the earth, chiefly the people of Shum. Second, the fact that the rest of the descendants of Adam hold aloof from association with the descendants of Cain, who were cursed with blackness and their land made a desert, (Book of Moses, ch. vii). Third, the separation of the righteous following of Enoch from their enemies who fought against God. Fourth, of God taking up his abode in the city of Enoch, Zion, the home of the people of one heart and one mind, called also the city of Holiness, ("for this is Zion, the pure in heart, Doc. & Cov. xcvi). And finally, of the separation of the city of Enoch from the earth by translation; from which circumstance there went forth the saying among the inhabitants of the earth, "Zion is fled." Doubtless among all the dispensations of the Gospel committed to man the dispensation given to Enoch was one of the most glorious.

Of Enoch Josephus says: "Jared lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed, and went to God: whence it is that they have not written down his death." (Josephus' Antiquities, p. 28.)

**2. Enoch's Place in History:** "According to the Old Testament, he [Enoch] walked with God; and, after 365 years, he was not, for God took him (Gen. v. 24). The inspired writer of the Epistle to the Hebrews says, 'By faith Enoch was translated that he should not see death, and was not found, because God had translated him (xi 5). Walking with God implies the close fellowship with Jehovah which it is possible for a human being to enjoy on earth. As a reward, therefore, of his extraordinary sanctity, he was transported into heaven without the experience of death. Elijah was in like manner translated; and thus was the doctrine of immortality palpably taught under the ancient dispensation. The traditions of the Jews have ascribed to Enoch many fabulous qualities. They have invested him with various attributes and excellencies for which the Bible furnishes no foundation. Accordingly, he is represented as the inventor of letters, arithmetic, and astronomy; as the first author, from whom several books emanated. Visions and prophecies were commonly ascribed to him, which he is said to have arranged in a book. This book was delivered to his son, and preserved by Noah in the ark. After the flood it was made known to the world, and handed down from one generation to another. Hence the Arabians call him Edris." (Cyclopaedia of Biblical Literature, Kitto, p. 639.)

**3. Outline of the Book of Enoch:** "In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. It is divided into five parts. The first part, after a general introduction, contains an account of the fall of the angels, and of the

judgment to come upon them and upon the giants, their offspring; and this is followed by the description of the journey of Enoch through the earth and lower heaven in company with an angel, who showed to him many of the great mysteries of nature, the treasure-houses of the storms and winds, and fires of heaven, the prison of the fallen and the land of the blessed. The second part is styled 'A Vision of Wisdom,' and consists of three 'parables,' in which Enoch relates the revelations of the higher secrets of heaven and of the spiritual world which were given to him. The first parable gives chiefly a picture of the future blessings and manifestation of the righteous, with further details as to the heavenly bodies; the second describes in splendid imagery the coming of Messiah and the results which it should work among 'the elect' and the gainsayers; the third draws out at further length the blessedness of 'the elect and holy,' and the confusion and wretchedness of the sinful rulers of the world. The third part is styled 'the Book of the Course of the Lights of Heaven,' and deals with the motions of the sun and moon, and the changes of the seasons; and with this the narrative of the journey of Enoch closes. The fourth part is not distinguished by any special name, but contains the record of a dream which was granted to Enoch in his youth, in which he saw the history of the kingdoms of God and of the world up to the final establishment of the throne of Messiah. The fifth part contains the last addresses of Enoch to his children, in which the teaching of the former chapters is made the groundwork of earnest exhortation. The signs which attended the birth of Noah are next noticed and another short writing of Enoch, forms the close to the whole book." (Smith's Bible Dictionary, Hackett, p. 739.)

4. **Doctrinal outline of the Book of Enoch:** "In doctrine the book of Enoch exhibits a great advance of thought within the limits of revelation in each of the great divisions of knowledge. The teaching on nature is a curious attempt to reduce the scattered images of the Old Testament to a physical system. The view of society and man, of the temporary triumph and final discomfiture of the oppressors of God's people, carries out into elaborate detail the pregnant images of Daniel. The figure of the Messiah is invested with majestic dignity as 'the Son of God,' 'whose name was named before the sun was made,' and who existed 'aforetime in the presence of God.' And at the same time his human attributes as "the son of man,' 'the son of woman,' 'the elect one,' 'the righteous one,' 'the anointed,' are brought into conspicuous notice. The mysteries of the spiritual world, the connection of angels and men. the classes and ministeries of the hosts of heaven, the power of Satan. and the legions of darkness, the doctrines of resurrection, retribution, and eternal punishment are dwelt upon with growing earnestness as the horizon of speculation was extended by intercourse with Greece. But the message of the book is emphatically one of 'faith and truth,' and while the writer combines and repeats the thoughts of Scripture, he adds no new element to the teaching of the prophets. His errors spring from

an undisciplined attempt to explain their words, and from a proud exultation in present success. For the great characteristic by which the book is distinguished from the later apocalypse of Ezra (Esdras, 2n Book) is the tone of triumphant expectation by which it is pervaded. It seems to repeat in every form the great principle that the world, natural, moral, and spiritual, is under the immediate government of God. Hence it follows that there is a terrible retribution reserved for sinners, and a glorious kingdom prepared for the righteous, and Messiah is regarded as the divine mediator of this double issue. Nor is it without a striking fitness that a patriarch translated from earth, and admitted to look upon the divine majesty, is chosen as 'the herald of wisdom, righteousness, and judgment' to a people who, even in suffering, saw in their tyrants only the victims of a coming vengeance." (Smith's Bible Dictionary, Hackett Edition, p. 740.)

The two preceding notes, giving an outline of the Book of Enoch and its doctrines, deal with a version of the writings of Enoch that doubtless have been more or less corrupted; but even in mutilated form one may discern the main outline of a great and important work dealing with the Gospel of Christ as known to the ancients. A history of the book—so well known and frequently quoted by many of the Christian fathers—and its being brought to Europe and translated into the English language will be found in both Kitto and Smith's works.

## LESSON XV.

(Scripture Reading Exercise.)

## THE DISPENSATION OF THE GOSPEL GIVEN TO NOAH.

## ANALYSIS.

## I. Noah Before the Flood:

1. Birth, Character, and place in History.
2. Conditions of Society in days of Noah.
3. The calling of Noah and the Nature of the Gospel committed to him.

## II. The Flood.

## III. Noah After the Flood.

1. Renewal of the Covenant—Its sign.
2. The Curse upon Canaan.
3. The Seven Precepts of Noah—His Death.

## REFERENCES.

Gen. v: 28-32. Book of Moses viii: 8-13. Notes 1 and 2.

Gen. vi: 1-13. Note 3. Book of Moses, ch. viii: 13, 15, 17, 19, 23, 24. See also viii: 16, 19, and cf. Ibid, vi: 43-68.

Gen. vii and viii. Josephus *Antiquities*. Smith's Dictionary of the Bible, Art. Noah.

Gen. ix: 8-17.

Gen. ix: 18-29.

Note 3, 4.

## NOTES.

1. **Why a Dispensation of the Gospel was Given to Noah:** The reason for giving a dispensation of the Gospel to Noah seems to have been the same as that which led to the giving of a dispensation of it to Enoch—viz., the increasing wickedness of the people. There had been no break in the line of righteous men who held the priesthood; but the increasing wickedness of the people, and the necessity of warning them of impending calamities required the dispensation of the Gospel given to Noah. In order to understand how complete the dispensation of the Gospel given to them was, it is necessary that the student compare Book of Moses ch. viii: 19, with ch. vi: 43-68, as suggested in the references given in the analysis; since it is said that Noah was commanded to "go forth and declare his Gospel unto the children of men even as it was given unto Enoch" (ch. viii: 19): and how fully the Gospel was given unto Enoch can only be appreciated by a comparison of the texts given above.

2. **The Character of Noah:** "That the conduct of Noah corresponded to the faith and hope of his father we have no reason to doubt. The brevity of the history satisfies not human curiosity. He was born six hundred years before the Deluge. We may reasonably suppose that

through that period he maintained the character given of him: 'Noah found favour in the eyes of the Lord. Noah was a just man, and perfect in his generations. Noah walked with God.' (Gen. vi: 8, 9.) These words declare his piety, sincerity, and integrity, that he maintained habitual communion with the Father of Mercies, by the exercises of devotion, and that he was an inspired instrument of conveying the will of God to mankind. The wickedness of the human race had long called upon the wisdom and justice of God for some signal display of his displeasure, as a measure of righteous government and as example to future ages. For a long time, probably many centuries, the better part of men, the descendants of Seth, had kept themselves from society with the families of the Cainite race. The former class had become designated as 'the sons of God,' faithful and obedient: the latter were called by a term evidently designated to form an appellation of the contrary import, 'daughters of men,' of impious and licentious men. These women possessed beauty and blandishments, by which they won the affections of unwary men, and intermarriages upon a great scale took place. As is usual in such alliances, the worst part gained the ascendancy. The offspring become more depraved than the parents, and a universal corruption of minds and morals took place. Many of them became 'giants,' the mighty men of old, men of renown (nephilism) apostates (as the word implies), heroes, warriors, plunderers, 'filling the earth with violence.' God mercifully afforded a respite of one hundred and twenty years (Gen. vi: 3; I Pet. iii:20; 2 Pet. ii:5), during which Noah sought to work salutary impressions upon their minds, and to bring them to repentance. Thus he was 'a preacher of righteousness,' exercising faith in the testimony of God, moved with holy reverence, obeying the divine commands, and, by the contrast of his conduct, condemning the world (Heb. xi:7); and probably he had during a long previous period laboured in that benevolent and pious work." (Cyclopaedia of Biblical Literature, Kitto, vol. II, p. 425.)

3. **Conditions of Society in Days of Noah:** "Very remarkable, however, is the glimpse which we get [from the Bible] of the state of society in the antediluvian world. The narrative it is true is brief, and on many points obscure: a mystery hangs over it which we cannot penetrate. But some few facts are clear. The wickedness of the world is described as having reached a desperate pitch, owing, it would seem, in a great measure to the fusion of two races which had hitherto been distinct. And further the marked features of the wickedness of the age were lust and brutal outrage. "They took them wives of all which they chose:" and, "the earth was filled with violence." "The earth was corrupt for all flesh had corrupted his way upon the earth. \* \* \* And it came to pass when men (the Adam) began to multiply on the face of the ground and daughters were born unto them; then the sons of God (the Elohim) saw the daughters of men (the Adam) that they were fair, and they took to them wives of all that they chose. And Jehovah said, My spirit shall

not for ever rule (or be humbled) in men, seeing that they are (or, in their error they are) but flesh, and their days shall be a hundred and twenty years. The Nephilim [the giants] were in the earth in those days; and also afterwards when the sons of God (the Elohim) came in unto the daughters of men (Adam) and children were born to them, these were the heroes which were of old, men of renown." (Smith's Bible Dictionary, Art, Noah.)

4. **Of Several Bible Difficulties in the Noachian Dispensation:** (1) The name "Noah" has presented a difficulty to Bible Expounders. Noah's father, Lamech, assigns as a reason for giving him the name Noah—"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. v:29.) This is usually made to refer to the general curse put upon the land because of the fall of Adam (see Art. "Noah" Smith's Bible Dictionary); but the Book of Moses (P. G. P.), explains that "there came a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died." (Book of Moses, viii: 4). This was doubtless the cause of Lamech naming his son Noah, which signifies "rest," in the hope that there would be a "rest," or relief from the famine which had so long distressed them.

(2). The second difficulty is in respect of the passage "When men began to multiply on the face of the earth; and daughters were born unto them, the sons of God saw the daughters of men and they took them wives of all which they chose." Who were these sons of God? Who were these daughters of men? A variety of interpretations has been given. (a) The "sons of Elohim" (sons of the Gods) were explained to mean sons of princes, or men of high rank, who degraded themselves by contracting marriages with the "daughters of men," i. e. with women of inferior position." (b) A second interpretation, not less ancient, understands by the sons of Elohim (sons of the Gods), angels. And a long list of authorities may be cited for the belief that the angels consorted with women of the earth and begot a race of Giants (see Smith's Bible Dictionary Art. Noah, also Kitto same title.) A third interpretation, however, suggests that the sons of Elohim (the Gods) refers to the family and descendants of Seth, and by "the daughters of men," the women of the family of Cain (Smith's Dictionary, Art. Noah). In the Book of Moses, however, is found a complete explanation of the matter: "And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God." (Book of Moses, ch. viii: 13.) This does away with the necessity of believing that angels became the consorts of earthly beings, the daughters of men. Strangely enough the Book of Moses, in the Pearl of Great Price, gives the reverse order of the matter to that related in Genesis. In Genesis it is stated that "The sons of God saw the daughters of men that they were fair; "and they took them wives of all which they chose (Gen. vi: 1-2). In the Book of Moses it is stated that "when these men [the sons of Noah] began to mul-

tiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took wives, even as they chose." (Book of Moses, viii: 14.) The facts in the case, however, seem to be that there was a willingness on both sides to this amalgamation of races forbidden to each other. The grand daughters of Noah seemed willing to consort with the descendants of Cain, "the sons of men." (Book of Moses viii: 14); and later the sons of Cain, having in mind that they too, were descendants of Adam, through Cain could retort—"We are the sons of God; have we not taken unto ourselves the daughters of men?" The fact is, however, that the other descendants of Adam were forbidden to inter-marry with the seed of Cain—"the sons of men;" (cf. Book of Moses, ch. viii: 13-15, 21; with Book of Abraham, ch. i: 21-27.) It is gratifying to know that the results of the latest deductions of Biblical scholars favors the views presented in the Book of Moses: "The interpretation, however, which is now most generally received, is that which understands by 'the sons of the Elohim' the family and descendants of Seth, and by 'the daughters of man (Adam),' the women of the family of Cain. So the Clementine Recognitions interpret 'the sons of the Elohim.'" So Ephrem, and the "Christian Adam-Book" of the East: so also Theodoret, Chrysostom, Cyril of Alexandria, Jerome, Augustine, and others; and in later times Luther, Melancthon, Calvin, and a whole host of recent commentators. 'They all suppose that whereas the two lines of descent from Adam—the family of Seth who preserved their faith in God, and the family of Cain who lived only for this world—had hitherto kept distinct, now a mingling of the two races took place which resulted in the thorough corruption of the former, who falling away, plunged into the deepest abyss of wickedness, and that it was this universal corruption which provoked the judgment of the Flood.'" (Smith's Dictionary, Art. Noah.)

(3) The third difficulty is found in the passage: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." (Gen. vi: 5-7.)

If it "repented the Lord that he had made man on the earth, and grieved him at his heart"—why then did he make him? For surely God's fore-knowledge was such as to fore-know what man would become in the earth. Then why be sorry that he had created him, since God's fore-knowledge must have taught him what kind of a being man would be? The matter is set right in the Book of Moses revealed to Joseph Smith, where it is said: "And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart. And the Lord said: I will destroy man whom I have created,



from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his life." (Book of Moses, ch. viii: 25-26.)

5. **A Covenant of the Lord with Noah:** Among the first acts of Noah, who may be regarded as the "second father" of the human race, was one of worship, for he built an altar unto the Lord and offered burnt offerings unto him. Renewed communion in fact with God. And the Lord covenanted with him in that day, that while the earth should remain, seed-time and harvest, and cold and heat, and summer and winter, and day and night should not cease. (Gen. viii: 20-22.) And in token of this perpetual covenant." I do set my bow in cloud, said the Lord, and it shall be for the token of the covenant between me and the earth. \* \* \* \* And I will remember my covenant which is between me and you (Noah) and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh." (Gen. ix: 13-15.) Of course it must not be supposed that the Lord at this time created the rain-bow for the sign of his covenant, for since ever there was sunshine and rain and dark clouds, there have been rain-bows and will be. But the Lord pointed to this beautiful phenomenon already existing, and made it the sign of his covenant with man.

6. **The Seven Precepts of Noah:** "It is an old tradition of the Rabbinical Jews, on which they lay great stress, that at this juncture Noah delivered to his children seven precepts, to be enjoined upon all their descendants. These prohibit, 1, idolatry; 2, irreverence to the Deity; 3, homicide; 4, unchastity; 5, fraud and plundering; the 6th enjoins government and obedience; and the 7th forbids to eat any part of an animal still living. Mr. Selden has largely illustrated these precepts, and regards them as a concise tablet of the Law of Nature. Though we have no positive evidences of their having been formally enjoined by the great patriarch, we can have no great reason for rejecting such an hypothesis." (iBiblical Literature, Kitto, \* 427.)

At least one of these precepts is very emphatically set forth in Genesis, given with the penalty of it; namely, the great law against taking human life and the penalty which every where justifies the law of man; namely, "who so sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." (Gen. ix: 6.) Unhappily, however, the law in executing this penalty does it in such manner that the blood of condemned murderers is not shed, since in the majority of countries the death penalty is executed by strangulation instead of by the shedding of blood. The phrase, "for in the image of God made he man" is significant, and is fatal to the claims of those theologians who interpret the scriptural saying, that man was created in the image of God, to mean that man was created in God's "moral image," a most absurd conclusion. As if there could be a moral image. But the phrase here quoted carries this significance: Thou shalt not kill a man, for he stands in the image

of God. And thou shalt not mar that image of God, thou shalt not bring death unto it. It is sacred. It must not be marred by mortal hand.

7. **The Death of Noah:**—It is said that Noah lived after the flood three hundred and fifty years, but the manner of his life and where he spent it is not given. He must have been alive at the confusion of tongues at Babel, but whether or not he was in the valley of the Uphrates at that time may not be learned. There have been those who seek to identify him with the Chinese character Fohi whose tradition was that Fohi's advent among them was preceded by a flood which wholly covered the earth, but all here is conjecture. (See Smith's Dictionary of the Bible, Kitto's Biblical Literature, Art. Noah.)

## LESSON XVI.

(Scripture Reading Exercise.)

## (A Discourse)

## ENOCH AND THE ANTEDILUVIAN DISPENSATIONS OF THE GOSPEL.

## NOTES.

1. **Suggestions to the Speaker:** Naturally the subject of this lesson will be something of a review of the period covered by the preceding lessons on the Antediluvian dispensations with Enoch as the central figure, but the matter of these lessons should not be too closely followed. Let those to whom the assignment of this lesson is given draw their own lines of treatment. As the subject is stated in the lesson it would be treated as historical narrative, or as a biography of Enoch. It could, however, be treated in an argumentative form. Thus: The Justice of God Requires that the Gospel should be Revealed to the Antediluvians; or, Was the Gospel Revealed to the Antediluvians? If the historical or biographical form of treatment is decided upon the speaker should bear in mind that his work in the main would be narrative, and the first essentials of narrative, after the truth of it, is movement and method. "A narrative," says A. S. Hill in his Principles of Rhetoric, "should move from the beginning to the end, and it should move with method. If the action haults the listener's attention haults with it. If the action is confused or self-repeating the hearers mind is soon fatigued. Movement and method, the life and the logic of discourse, are then the essentials of a good narrative." In another place our author says, 'It is not enough that a narrative should move, it should move forward, it should have method. \* \* \* \* The philosopher may contribute attached sayings (aphorisms) to the general stock of wisdom. An essayist may be charming as he rambles in pleasant fields of thought and gossip with his readers, but a narrator fails as a narrator in so far as he does not go straight on from the beginning to the end.'

"A narrator," says another author, "must not spend undue time or space upon any episode in his tale to the disadvantage of other parts. Whatever his scale is, he should follow it. Otherwise he will give emphasis to unimportant events, or slight important ones. The law of climax applies especially to narration, because the interest of the reader in the opening of a story is necessarily slight. When he becomes involved in the plot of the tale, his interest will either grow or disappear. As narrative becomes complex, as one event leads to a number of results, the

reader's attention should be engaged more firmly. A weak ending is never so disappointing as in narration. Finally, every narrative should have as a center some one definite topic. (It is for this reason that we give Enoch as the center around which events in the Antediluvian dispensations gathered.) "For example, a history of the discovery of America, containing many hundreds of pages, and relating numerous events, will have but one principal subject—the early explorations upon this hemisphere,—to which all the characters, actions, and events will be made subordinate. \* \* \* \* A good narrative then will move rapidly; action will follow action in close succession. Only significant events will be dwelt upon; much will be passed over with brief mention. Yet the connection of events will be made plain; the reader will never lose the thread." No matter how complex the narration becomes, it will have a simple subject as the center, and will march on with increasing interest to the end." (Composition and Rhetoric for schools, Herrick and Damon, p. 428-9).

If the subject is treated in an argumentative form, then the speaker should consider what has been already said on the subject of argumentative discourse in Lesson XIII.

3. **Another Word on Clearness:** In a former lesson (XIII) it was pointed out that Clearness consists of such a use and arrangement of words and clauses as at once distinctly indicate the meaning of the speaker; and pointed out how the obscure or equivocal use of pronouns was destructive of Clearness.

In this lesson attention is called to the omission of words in a sentence necessary to its exact meaning—what the text books call "improper ellipsis."

"Whenever the omission of a word renders the meaning of a sentence unintelligible, the ellipsis becomes improper. A writer in "The Guardian" uses this expression: "He is inspired with a true sense of that function." The meaning is not intelligible till we put in the words improperly left out: "He is inspired with a true sense of the **importance** of that function." "Arbitrary power," says another, "I look upon as a greater evil than anarchy itself, as much as a savage is a happier state of life than a galley-slave." We can not properly call a savage or a galley-slave a state of life, though we may with propriety compare their conditions. The obscurity is removed by doing away with the ellipsis: "as much as the **state** of a savage is happier than that of a galley-slave." (Course of Composition and Rhetoric, Quackenbos, p. 285.)

**Clearness Depends upon Unity in Sentences:** "To be clear, a sentence must have unity; that is, it must not contain incongruous material, and must be so expressed that it gives the reader the impression of being one thought. When a sentence contains incongruous statements, it is said to lack unity of thought. When a sentence fails to present its meaning as one obvious whole, it is said to lack unity of form. Each of the

examples cited. \* \* \* below, violates unity of thought, or unity of form, or both. Note how much clearer are the corrected sentences.

1. Chaucer began to write at an early age, and as he was a page for some court lady, he went to France when she did.

**Corrected:** Chaucer began to write at an early age. Being at this time the page of a court lady, he went in her train to France.

2. Once I saw a college President as he walked upon the stage, and he held in his hand a whole basket of diplomas.

**Corrected:** I once saw a college President walk upon the stage holding a whole basket of diplomas in his hand.

3. A good paragraph must have unity of thought, and the different sentences of which it is composed must be logically connected, and what is most important in the paragraph must be made prominent, and what is of small consequence merely hinted at.

**Corrected:** A good paragraph must have unity of thought. A paragraph is unified if the different sentences in it are logically connected, and if what is most important is made prominent, what is of small consequence, merely hinted at.

## PART III.

# Post-diluvian Dispensations.

### LESSON XVII.

(Scripture Reading Exercise.)

#### THE ABRAHAMIC DISPENSATION.

##### ANALYSIS.

#### I. Melchizedek and Abraham—Relationship of.

#### II. The "Call" of Abraham.

#### III. The Gospel Given to Abraham.

##### REFERENCES.

- Gen. xi-xxv.  
 Heb. v. and vii. Psalms cx. Also Doc. and Cov. Sec. cvii: 1-4. Alma (Book of Mormon) ch. xiii. Notes 1, 2, 3, 4; also Art. Melchizedek and Abraham in Smith's Bible Dictionary and Kitto's Biblical Literature. Seventy's Year Book I, pp. 37-39. Notes 4, 5 and 1.  
 Gen. xii: 1-4 Book of Abraham ch. i: 15-19; ch. ii: 6-11. Note 6.  
 Gal. iii: 6-8, 19. Book of Abraham (P. G. P.) chs. i-v. Note 7. "The Gospel," (3rd Ed.)\* ch. xxiii.

##### NOTES.

1. **Melchizedek (king of righteousness):** "Melchisedek, king of Salem and priest of the Most High God, who met Abram in the Valley of Shaveh (or, the level valley), which is the king's valley, brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18-20). The other places in which Melchizedek is mentioned are Ps. cx. 4, where Messiah is described as a priest forever, "after the order of Melchizedek," and Heb. v., vi., vii., where these two passages of the O. T. are quoted, and the typical relation of Melchizedek to our Lord is stated at great length."

2. **Melchizedek in History:** "There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent references to him. Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the

path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. (Psalms cx). Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood.\* (Heb. vii.) His person, his office, his relation to Christ, and the seat of his sovereignty, have given rise to innumerable discussions, which even now can scarcely be considered as settled.

3. **Conjectures Concerning Melchizedek:** "The faith of early ages ventured to invest his person with supernatural awe. Perhaps it would be too much to ascribe to mere national jealousy the fact that Jewish tradition, as recorded in the Targums of Pseudo-Jonathan and Jerusalem, and in Rashi on Gen. xiv in some cabalistic writers, pronounces Melchizedek to be a survivor of the Deluge, the patriarch Shem, authorized by the superior dignity of old age to bless even the father of the faithful, and entitled, as the paramount lord of Canaan (Gen. ix. 26) to convey (xiv. 19) his right to Abram. Jerome in his Ep. lxxiii. (ad Evangelium Opp. i. 438), which is entirely devoted to a consideration of the person and dwelling place of Melchizedek, states that this was the prevailing opinion of the Jews in his time; and it is ascribed to the Samaritans by Epiphanius, (Hae. lv. 6, p. 472.) It was afterwards embraced by Luther and Melancthon, by our own countrymen, H. Broughson, Selden, Lightfoot, Jackson, and by many others. It should be noted that this supposition does not appear in the Targum of Onkelos,—a presumption that it was not received by the Jews till after the Christian era—nor has it found favor with the Fathers." (Smith's Bible Dictionary, Hackett Edition, p. 1876.)

4. **The Mystery About Melchizedek:** Much of mystery is connected with the life and character of Melchizedek. "The Jews," says Kitto, in admitting Melchizedek's official superiority to Abraham, "sought to account for it by alleging that the royal priest was no other than Shem, the most pious of Noah's sons, who according to the shorter chronology might have lived to the time of Abraham." (Biblical Literature, Vol. II, Art. Melchizedek). Others have seen in him Canaan the son of Ham; Ham himself, or even Enoch; while others have held that Melchizedek was no other than the son of God himself under human appearance, and still others take him to have been an angel, the latter being among the wild notions of Origen and his school. (Ibid, as above.) All this of course is conjecture, although it is not unreasonable that he may have

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\*No; not "abolish" the Levitical priesthood, but supercede it as the dominating power by restoring the Melchizedek Priesthood which holds precedence of it in power and authority; but both may exist together as in the Mosaic dispensation before Moses and the Melchizedek Priesthood was taken from Israel. (cf. Doc. & Cov. Sec. lxxxiv: 19-23 and Heb. vii. whole chapter but especially verse 12.)

been Shem the son of Noah. The Book of Mormon gives this important information concerning him.

"Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness: But Melchizedek having exercised mighty faith, and received the office of the High Priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention." (Alma xiii.)

From the Doctrine and Covenants we learn this important fact; namely, that the priesthood which Melchizedek held was formally called "the Priesthood after the order of the Son of God;" but in order to avoid a too frequent repetition of the name of Deity "this Holy Priesthood" was called Melchizedek, or Melchizedek Priesthood. (Doc. & Cov., Sec. 107, 1-4.) The mystery connected with Melchizedek arises doubtless from the language of Paul in Hebrew vii, where misapprehension of the language of the Apostle seemingly represents Melchizedek as being "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." The commentators generally interpret this as meaning that Melchizedek was without a recorded genealogy. The mystery, however, disappears when these descriptive words are applied, not to the man Melchizedek, but to the priesthood which he held, which priesthood is without beginning of days or end of years, that is, it is an eternal thing—"without father, without mother, and without descent, having neither beginning of days nor end of life," but endureth as a power eternally, even as God from whom said power emanates is eternal. With this interpretation of the language of Paul the necessity for wild conjectures concerning the personality of Melchizedek disappears, and it will be enough if we fix this in the mind concerning him; namely, he was a great High Priest, co-temporary with Abraham, and the one doubtless from whom Abraham received his ordination to the patriarchal office in the priesthood, to which he had a right by reason of his descent from the patriarchs. (See Book of Abraham, chap. I. 1-4.)

5. **The Book of Abraham:** The Book of Abraham, to which reference is made in the analysis, consisting of five chapters, is but a fragment of Abraham's writings and history, and in it is found no reference to his meeting the Melchizedek, but reference is made of his receiving the priesthood. It was conferred upon him, he tells us, "from the fathers; it came down from the fathers from the beginning of time, yea, even from the beginning or before the foundations of the earth to the present



time, even the right of the first born, on the first man, who is Adam, our first father, through the fathers, unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed." (Book of Abraham, chap. i; 3-4.)

This has reference doubtless to the patriarchal office in the Priesthood, since in the subsequent verses he says, "But the records of the fathers, even the patriarchs, concerning the right of Priesthood the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record for the benefit of my posterity that shall come after me." The manner in which this sacred record "The Book of Abraham" came into the hands of the Prophet Joseph Smith, is to be found in the History of the Church, Vol. II, p. 236, 348-350 and foot note.)

6. **The "Call" of Abraham:** "In that course of God's dealing with man which is traced in the sacred narrative, a new step was taken by the choice of a Family from which the promised seed of the woman was to spring, and which should meanwhile preserve the knowledge and worship of the true God. Jehovah, in the revelation of himself to man, retires, so to speak, from the whole compass of the race of Noah into the inner circle of the family of Abraham. It was a step required by the state of the world, which had relapsed into idolatry and profaneness before the death of Noah. This is clear from the story of the building of Babel, and it is implied in the subsequent history. Joshua expressly says that the family of Terah were idolaters. \* \* \* \* The patriarch whom God made the head of his chosen family was born only two years after the death of Noah. \* \* \* \* He was now seventy-five years old; and this is the period usually assigned to the 'Call' of Abraham; though it was, in fact, the second step of his career. In tracing these stages, it is important to observe the special form of promise and blessing of which each was the occasion. The first of these involves the germ of all the rest, though as yet but vaguely stated:—"I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing (to others): and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." The last words already involve the crowning blessing of the Old Covenant, the Promise of the Messiah, and that to the Gentiles, "all families of the earth." (Dr. Smith's Old Testament History, p. 67 and 70.)

7. **The Things Which God Revealed to Abraham:** First his design to make of Abraham and his posterity in the earth the witness for himself and the truth of the Gospel unto all nations. (Gen. 12: 1-3, Book of Abraham I: 16-19, Book of Abraham 2: 6-11). "I will bless them that bless thee, and curse them that curse thee," said the Lord; "and

in thee (that is in thy priesthood) and in thy seed (that is, thy priesthood) for I give unto thee a promise that this right shall continue in thee and in thy seed after thee (that is to say the literal seed or the seed of the body) shall all the families be blessed, even with the blessings" of the Gospel which are the blessings of salvation even of life eternal.

Second, in the dispensation to Abraham he revealed the great doctrine of the eternal existence of intelligencies. (Book of Abraham 3: 16-23).

Third, he made known to Abraham the covenant of eternal life to man, "which God, that cannot lie, promised before the world began," (Titus 1: 2). God, according to Abraham's record, standing among the spirits in existence before the world began, said: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him." (Book of Abraham, p. 66). From which it appears that the whole Gospel scheme of salvation was revealed to Abraham.

Fourth, he revealed to Abraham, through Urim and Thummin great knowledge of the Universe, its planetary systems and their movements and relations (Book of Abraham, chap. 3); and also gave him an account of the preparation of the earth for man's abode, and the knowledge also of the advent of Adam upon it. (Book of Abraham, chaps. 4 and 5).

## LESSON XVIII.

(Scripture Reading Exercise.)

## THE MOSAIC DISPENSATION.

## ANALYSIS.

## I. Interim Between Abraham and Moses.

## II. Birth and Call of Moses.

III. The Gospel Given to Israel Before  
The Law." (i. e. the Law of Moses.)

## REFERENCES.

Gen. xxiv-1; and Exodus i. Josephus' Antiquities, Bk. I chs. xviii-xxii. Bk II, chs. i-x.

Note 1, 2 and 3.

Exodus ii and iii. Josephus' Antiquities, Bk. II, chs. ix, xii.

Heb. iii: 13-19 in connection with Heb. iv: 1, 2 and I Cor. x: 1-4. Doc. and Cov. Sec. 84; vers. 20-22. Gal. i: 5-8, 16-19, 24. The Gospel, ch. xxiii.

## NOTES.

1. **From Abraham to Moses:** The Bible History of the period intervening between Abraham and Moses has little that indicates specifically the existence of the Gospel among the Patriarchs. Yet the communion of the Patriarchs Isaac, and Jacob as also Joseph, with the Lord, would argue the existence of a knowledge of the means by which such communion could be secured. Also the offering of sacrifices by these patriarchs, by which was figured forth the great Atonement of the future Messiah, bears witness to the same effect—they had the Gospel. The evident existence of the High Priesthood among them undoubtedly argues the existence of the Gospel also as a necessary concomitant of that Priesthood, since said priesthood exists for the purpose of “administering the Gospel,” and holds the keys of the “mysteries of the kingdom, even the key of the knowledge of God; therefore, in the ordinances thereof, the power of Godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of Godliness is not manifest unto men in the flesh; for without this no man can see the face of God and live.” (Doc. & Cov. Sec. 84; 16-22.) Therefore where ever this priesthood is found there also will a knowledge of the Gospel be had. If, then, the Patriarchs after Abraham had the Priesthood they undoubtedly had also the Gospel.

2. **The Patriarch Joseph's Knowledge of the Covenant of Salvation—the Gospel:** It is evident that Joseph, the son of Jacob, had larger knowledge of the covenant of eternal life “which God that cannot lie promised before the world began, but hath in due times manifested his word through preaching (Titus i: 2)—than appears in the Bible history of that patriarch.

From the last chapter of Genesis it is evident that God had revealed unto Joseph the fact that he would visit his people Israel, in Egypt, and deliver them from that land, and bring them unto the land which he promised to Abraham and Isaac and Jacob, as the land of their inheritance. The Book of Mormon enlarges that view of Joseph's knowledge of the purposes of God, by representing that God not only revealed the fact of a future deliverer of Israel from Egypt, but also promised him "that out of the fruit of his (Joseph's) loins, the Lord would raise up a righteous branch unto the House of Israel. **Not the Messiah** but a branch which was to be broken off, nevertheless to be remembered in the covenants of the Lord, **that the Messiah should be made manifest unto them in the latter days**, in the Spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. \* \* \* \* \* For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. \* \* \* \* \* Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. \* \* \* \* \* And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; \* \* \* \* \* Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants. saith the Lord." (II Nephi, chap. 3). The thing which the Lord promised to bring forth by this future Seer, the patriarch Joseph saw would bring salvation unto his people. (II Nephi, chap. iii: 15). "And great were the covenants of the Lord which he made unto Joseph." (II Nephi iii: 4.)

3. **Effect of Israel's Bondage in Egypt:** What may have been the effect of Israel's captivity in Egypt in the matter of perpetuating the Priesthood of their fathers and a knowledge of the Gospel cannot be ascertained with any degree of certainty from what is written. It would appear, however, that God's chosen people were not without some knowledge of God and of Christ during the period of their captivity; for the Hebrew mid-wives "feared God" and forebore to commit the acts of murder upon the male infants born in Israel as commanded by the Egyptian King (Exodus i: 15-22): "Therefore God dealt well with the mid-wives;

and the people multiplied and waxed very mighty." (*Ibid.* verse 20). Moreover Paul says:

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the King's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (*Heb. xi: 23-27.*)

"Esteeming the reproach of Christ greater riches," etc. Query.—How could Moses "esteem the reproach of Christ greater riches than the treasures in Egypt" if he knew nothing of Christ? Evidently, whatever may have been the status of the Israelites in respect of the Gospel and its administration among them during the period of their captivity, they at least preserved among themselves some knowledge of the Gospel and of Christ who is ever the central figure of it; and this even before the call of Moses.

4. **The High Priesthood Held by Others Than the Direct Descendants of Abraham:** We learn from the Doctrine and Covenants that the Priesthood existed with others than with Abraham and his direct descendants. For instance, one Esaias is named as being contemporary with Abraham and blessed of Abraham, but that Esaias himself received the Priesthood "under the hand of God." That he (Esaias) conferred it upon Gad; Gad upon Jeremy, and Jeremy upon Elihu, and Elihu upon Caleb, and Caleb, upon Jethro, Jethro, who was the priest of Median with whom Moses sojourned forty years after his flight from Egypt, and whose daughter he married—Jethro conferred the priesthood upon Moses. (*Doc. & Cov. Sec. 84, 6-13.*) So that Moses himself received the priesthood from a line of men holding it who were not descendants of Abraham. If what we have said in Note I of this lesson holds good; namely, that the Melchizedek priesthood and the Gospel are concomitants of each other, and that the High Priesthood exists for the purpose of administering the Gospel, which conclusion is based on the quotation in that note from the Doctrine and Covenants, (*Sec. 84, 17: 21*), then the existence of the priesthood with this line of men above named, argues also that the existence of the Gospel of Jesus Christ among them; and therefore we have knowledge of the Gospel existing not only with Abraham and his successors, but with this independent line of men also. All of which tends to the conclusion that there was a wider dissemination of the Gospel in those ancient times than has generally been conceded.

**Early Proclamation and Wide Diffusion of the Gospel:** "The tardy appearance and partial distribution of moral and religious knowledge in the world," (*Mansel, Limits of Religious Thought, Preface*) has ever been regarded as one of the great religious difficulties, a difficulty considerably lessened when the view presented in this Outline History of the

Dispensations of the Gospel is accepted; for herein it is proven that there has neither a tardy appearance or even partial distribution of moral and religious knowledge in the world, but an early and widespread proclamation of the Gospel from the beginning and in nearly all ages there has been preached that "hope of eternal life, which God, that cannot lie, promised before the world began." Commenting upon the supposed long interval between the fall of man and the proclamation of his redemption (generally supposed to have been withheld from the world until the coming of Christ in the flesh), even a Roman Pope (Leo the Great, A. D. 440-461) said:

"Let those who with impious murmurings find fault with the Divine dispensations, and who complain about the lateness of Our Lord's nativity, cease from their grievances, as if what was carried out in this last age of the world had not been impending in time past. \* \* \* \*  
 What the apostles preached, the prophets had announced before, and what has always been believed cannot be said to have fulfilled too late. By this delay of his work of Salvation the wisdom and love of God have only made us more fitted for his call; so that, what had been announced before by many signs and words and mysteries during so many centuries, should not be doubtful or uncertain in the days of the gospel. . . . .  
 God has not provided for the interests of men by a new counsel or by a late compassion; but He had instituted from the beginning for all men one and the same path of salvation." (Science of Religion, Muller, p. 107.)

## LESSON XIX.

(Scripture Reading Exercise.)

## FROM MOSES TO THE MERIDIAN DISPENSATION.

## ANALYSIS.

- I. There Arose not a Prophet since in Israel like unto Moses.”  
 II. The Promise of a Future Prophet.

## III. What Remained with Israel.

## REFERENCES.

Deut. xxxiv: 10-12. The Gospel, ch. xxiii. Note 1.

Deut. xviii: 15-19 Acts. iii: 22-23; Acts vii: 37. History of the Church, Vol. I, p. 13; also Pearl of Great Price, p. 90. Note 2.

Doc. and Cov., Sec. lxxxvii: 17-28. The Gospel, ch. xxiii; pp. 234-5. Notes 3, 4, 5.

## NOTES.

1. **There Arose Not a Prophet Since:** In whatever light we view this extraordinary man, the eulogy pronounced in these inspired words will appear just. No Hebrew prophet or ruler equalled him in character, official dignity, as well as knowledge of God's will and opportunities of announcing it. (Commentary—Jameson-Fausset-Brown.)

2. **The Lord Thy God Will Raise up Unto Thee a Prophet:** “The insertion of this promise, in connection with the preceding prohibition, (not to harken to soothsayers, verse 9-14) might warrant the application which some make of it, to that order of true prophets whom God commissioned in unbroken succession to instruct, to direct, and warn His people; and in this view the purport of it is, “There is no need to consult with diviners and soothsayers, as I shall afford you the benefit of divinely-appointed prophets, for judging of whose credentials a sure criterion is given.’ (vs. 20-22). But the prophet here promised was pre-eminently the Messiah, for He alone was “like unto Moses (see on ch. 34. 10) in his mediatorial character; in the peculiar excellence of his ministry; in the number, variety, and magnitude of his miracles; in his close and familiar communion with God; and in his being the author of a new dispensation of religion.” This prediction was fulfilled 1500 years afterwards, and was expressly applied to Jesus Christ by Peter (Acts 3, 22, 23), and by Stephen (Acts 7, 37).” (Commentary—as above.)

3. **The Gospel Plus the Law:** After making the statement that the Gospel was preached to Abraham, Paul asks the question, “Wherefore then serveth the law?” That is, if the Gospel was preached to Abraham how came the law of Moses into existence: why was it given to ancient Israel and binding on them? To which the apostle replies:

“It was added because of transgression, till the seed should come

to whom the promise was made. \* \* \* \* \* Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith."

The matter is still more plainly set forth in the Doctrine and Covenants. In speaking of the priesthood and the ordinances belonging thereto—through which ordinances "the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this"—that is without the priesthood and its ordinances—"no man can see the face of God, even the Father, and live" (Doc. & Cov. Sec. lxxxiv: 20, 21, 22.)—the Lord says: "Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God: "But they hardened their hearts, and could not endure his presence therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore he took Moses out of their midst, and the holy priesthood also; And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory Gospel; Which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John." (Doc. & Cov. Sec. lxxxiv: 23-27.)

The above is confirmed by the Jewish scriptures also; for it is written in the concluding chapter of Deuteronomy—

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

"In all the signs and the wonders, which the Lord sent him to do in the land of Egypt." (Deut. xxiv: 10-12.)

Of the things we have spoken respecting the Gospel being presented to ancient Israel, this is the sum: the Lord gave them the Gospel, but because they would not observe its sacred requirements, he took it, that is in its fullness, from among them, and also the higher or Melchizedek Priesthood; but left with them the lesser or Aaronic Priesthood; [which holds "the key of the ministering of angels and the preparatory Gospel" (see above), "to minister in outward ordinances, the letter of the Gospel—the baptism of repentance for the remission of sins," (Doc. & Cov. Sec. cvii, 20.) and to the part of the Gospel which remained, viz., faith in God, repentance and baptism for the remission of sins, was added the law of carnal commandments, which was to educate Israel for the fullness of the Gospel when Messiah should come with it. (The Gospel, pp. 233, 234, 235.)

4. **Gospel Rites Among the Jews:** In addition to the evidence supplied by the Scriptures in the above argumentative note, in the Article on baptism in Smith's Dictionary of the Bible, it is said:

"There is an universal agreement among later Jewish writers that all the Israelites were brought into covenant with God by circumcision,



baptism, and sacrifice, and that the same ceremonies were necessary in admitting proselytes. Thus Malmonides (Issure Biah, cap. 13); "Israel was admitted into covenant by three things, namely, by circumcision, baptism, and sacrifice. Circumcision was in Egypt, as it is said, 'None uncircumcised shall eat of the passover.' Baptism was in the wilderness before the giving of the Law, as it is said, 'Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.'" And he adds, "So, whenever a Gentile desires to enter into the covenant of Israel, and place himself under the wings of the Divine Majesty, and take the yoke of the Law upon him, he must be circumcised, and baptized and bring a sacrifice; or if it be a woman, she must be baptized and bring a sacrifice." The same is abundantly testified by earlier writers, as by the Jerusalem and Babylonian Talmud, although no reference to this custom can be found in Philo, Josephus, or the Targum of Onkelos. Its earliest mention appears to be in the Targum of Jonathan on Ex. xii. 44. "Thou shalt circumcise him and baptize him." It should be added, that men, women, and children, were all baptized, and either two or three witnesses were required to be present. Some modern writers—Lardner, Ernesti, De Wette, Meyer, Paulus, and others—have doubted or denied that this baptism of proselytes had been in use among the Jews from times so early as those of the Gospel; but it is highly improbable that, after the rise of Christianity, the Jews should have adopted a rite so distinctively Christian as baptism had then become. (Smith's Bible Dictionary, Art. "Baptism," Vol. I, p. 233, 234.)

In addition to the evidence cited in Smith's Dictionary, we may add as a convincing fact that before the advent of Jesus as a religious teacher, John the Baptist came to Israel crying repentance, and both teaching and administering baptism for the remission of sins. (See Matt. iii; Mark i; Luke iii; John i.) Which established the fact that this Gospel rite of baptism, was a well established institution among the Jews under the law of Moses and existed in connection with those ceremonies and sacrifices which figured forth the redemption to be wrought out by the Christ. Jesus also bears witness to the same effect in his conversation with Nicodemus, [John iii] where he teaches to that worthy man the mysteries of the second birth, saying that, "except a man be born of water [i. e. baptized] and of the Spirit, he cannot enter into the kingdom of God." And when Nicodemus could not comprehend this doctrine "Jesus answered and said unto him, Art thou a Master of Israel and knowest not these things?" Clearly proving that Jesus was not advancing any new doctrine, but referring to the well established Gospel doctrine in Israel.

5. **The Book of Mormon Testimony:** The Book of Mormon bears most important testimony upon the subject of the *Mosaic* rites and ceremonies figuring forth the atonement to be made by Messiah and of the existence of the knowledge both of the coming and the mission of that Messiah. Also a knowledge that the law of Moses was of no efficiency

in securing salvation for man only as it was associated with, and finally would be completed in, the coming and atonement of the Christ.

The late President John Taylor in his work "Mediation and Atonement," has grouped in small compass the facts that are set forth in the Book of Mormon, bearing on this subject as follows:

"From the Bible we turn to the Book of Mormon with a view to discover to what extent the law of sacrifice, as a type of the offering up of the promised of Israel which God planted on this continent. In perusing the pages of this sacred record, we shall find several important facts and ideas, in connection with this subject, presented very prominently by the ancient Nephite historians: among them—

First, that the law of Moses, with all its rites, ordinances and sacrifices was strictly observed by the faithful Nephites from the time of their arrival on the promised land until it was fulfilled in Christ, and by his command ceased to be observed.

Second, that when the Nephites brought any of the Lamanites to the knowledge and worship of the true God, they taught them to observe this law.

Third, that those who apostatized from the Nephites, as a general thing, ceased to observe this law.

Fourth, that the true import of the law of Moses, and of its ceremonies and sacrifices, as typical of the atonement yet to be made by our Lord and Savior was thoroughly taught by the Priesthood among that people and very generally understood by them.

Fifth, that associated with the observance of this law, there were continued admonitions given that salvation was in Christ and not in the law, which was but the shadow and type of that of which he was the prototype and reality.

Sixth, that temples were erected of the same pattern as that of Solomon at Jerusalem, evidently for the reason that they were to be used for the same purposes.

Seventh, that the Gospel was preached in connection with the law, and churches were established and organized according to the Gospel requirements, and that the higher Priesthood, although not fully organized in all its parts, ministered to the Nephites as well as the lesser.

Eighth, it appears undubitable from the two records, the Bible and the Book of Mormon, that the intent and true meaning of the law of Moses, of its sacrifices, etc., were far better understood and comprehended by the Nephites than by the Jews. But in this connection, it must not be forgotten, that a great many most plain and precious things as the Book of Mormon states, have been taken from the Bible, through the ignorance of un-inspired translators or the design and cunning of wicked men."

The above are the opening paragraphs of chapter XIV of President Taylor's work. The remainder of the chapter is devoted to elaborate quotations from the Book of Mormon bearing out the several propositions in the above quotation. One admirable passage bearing upon the subject, argumentative, too, in its nature, is not quoted by President Taylor, and I herewith supply it. It is from the Nephite prophet Alma's instruction to his son Corianto:

"And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold I say, that he cometh to declare glad tidings of salvation unto his people. And now my son, this was the ministry unto which you were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time

of his coming. \* \* \* Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, Is not a soul as precious unto God, as a soul will be at the time of his coming? Is it not as necessary that the plan of redemption should be made known unto this people, as well as unto their children? Is it not as easy at this time, for the Lord to send his angel to declare these glad tidings unto us, as unto our children; or as after the time of his coming?" (Alma ch. 39: 15-19.)

## LESSON XX.

(Scripture Reading Exercise.)

## THE ANTIQUITY OF THE GOSPEL.\*

(An Augmentative Discourse.)

TEXT: "In hope of Eternal Life, which God that cannot lie, promised before the world began; but hath in due times manifested his word through preaching." (Titus i: 2, 3.)

## ANALYSIS.

- I. Numerous Dispensations.
- II. The Gospel Revealed to Adam.
- III. Establishment of the Ancient Church.
- IV. The Gospel Plus the Law.
- V. From Moses to John the Baptist.
- VI. Of the Origin of the Gospel.

## REFERENCES.

Peter i: 18-25. Rev  
xiii: 8, xv: 8. Job xxxviii:  
4-6.

Titus i: 1, 2. Book of  
Moses (P. G. P.) ch. v: 6-8.  
Ibid, 56-59.

Book of Moses, ch. vi:  
48-52. Gen. v: 24. Heb.  
xi: 5. Alma ch. xiii. Book  
of Moses ch. vii: 69.

Heb. vii: . I Cor. x:  
1-4. Heb. iii: 14-19 and  
Heb. iv: 1, 2,\* and Gal.iii.

Doc. and Cov., Sec.  
lxxxiv: 19-29.

## NOTES.

1. **Numerous Dispensations of the Gospel Given:** That there have been many dispensations of the Gospel, many times that divine authority has been conferred upon men, is apparent from the Scripture narratives of such events. And yet, strange as it may seem, in the face of such Scripture narratives, there are those among professing Christians who hold that the Gospel had no earlier origin than the time of Messiah's ministry in the flesh. As a matter of fact, however, the Gospel of Jesus Christ has existed from the very earliest ages of the world. There

\*Such is the importance of this subject—a subject which perhaps more than any other differentiates the view-point of Latter-Day Saints as to the Gospel of Jesus Christ from that of sectarian Christendom, that I here depart from the usual lesson formula to introduce in place of detached notes an unbroken presentation of the subject. This lesson may be regarded as a review of those that have preceded it in the present Year Book; also as an illustration of argumentative discourse. The reference opposite the Analysis are those on which the argument is based.

\*This cites the close of one chapter and the opening verses of another, but it should be remembered that Paul did not divide his epistle into chapters and verses; and this awkward division is but one of many that exist in the Scriptures.

are, indeed, certain passages of Scripture which lead us to believe that even before the earth was made or ever man was placed upon it the Gospel had been formulated and was understood by the spirits which inhabited the kingdom of the Father; and who, in course of time, would be blessed with a probation on the earth—an earth-life. If this be not true, of what significance is the Scripture which speaks of Jesus as the Lamb ordained before the foundation of the world, but revealed in this day for the salvation of men. What of the Lamb slain from the foundation of the world"? \* And further: "They that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world." "Where wast thou," asked the Lord of Job, "when I laid the foundations of the earth? \* \* \* \* \* When the morning stars sang together, and all the sons of God shouted for joy?" There is evidence in these expressions found in Scripture that before the foundations of the earth were laid the sacrifice necessary to the redemption of men was understood, and the "Lamb" for the sacrifice was chosen, Jesus, the Messiah. There is evidence in these expressions from Scripture of the pre-existence of the spirits of men, and the names of some of them at least were written in the "Book of Life" from the foundation of the world, and it is not unlikely that the shouting of all the sons of God for joy, at the creation of the earth was in consequence of the prospects which opened before them because of the earth-life and the salvation that would come to them through the Gospel—even in the prospects of that "eternal life, which God that cannot lie, promised before the world began." (See the text of this discourse.)

The Gospel, then, is of great antiquity. Older than the hills, older than the earth; for in the heavenly kingdom was it formulated before the foundations of the earth were laid.

2. **The Gospel Revealed to Adam:** Nor were men left in ignorance of the plan of their redemption until the coming of the Messiah in the flesh. From the first that plan was known. Our annals are imperfect on that head, doubtless, but enough exists even in the Jewish scriptures to indicate the existence of a knowledge of the fact of the Atonement and of the redemption of man through that means. Abel, the son of Adam, is the first we read of in the Jewish scriptures as offering "the firstlings of his flock" as a sacrifice unto God. How came he to offer sacrifice of the firstlings of his flock? Doubtless behind Abel's sacrifice, as behind similar offerings in subsequent ages, stood the fact of the Christ's Atonement. In it was figured forth the means of man's redemption—through a sacrifice, and that the sacrifice of the first-born. But where learned Abel to offer sacrifice if not from his father, Adam? It is reasonably certain that Adam as well as Abel offered sacrifices, in like manner and for the same intent; and to Adam, though the Jewish scriptures are silent respecting it, God must have revealed both the necessity of offering sacrifice and the great thing of which it was but the symbol. And here, to some advantage, may be quoted a passage from

the writings of Moses, as revealed to Joseph Smith, in December, 1830. From what was then made known to the great Latter-Day Prophet of the writings of Moses, it appears that our book of Genesis does not contain all that was revealed to Moses respecting the revelations of God to Adam and his children of the first generation. According to this more complete account of the revelation to Moses, after Adam was driven from Eden, God gave commandments both to him and his wife, that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord, and Adam was obedient unto the commandment:

"And after many days an angel of the Lord appeared unto Adam, saying: Why doest thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore."

After some time elapsed and men multiplied in the earth and wickedness increased; after Abel, the righteous, was slain and Cain was a vagabond in the earth for the murder; after Lamech had also become a murderer and Satan had great power among the disobedient—then, it is written:

"And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made; for they would not hearken unto his voice, nor believe on His Only Begotten Son, even Him whom He declared should come in the meridian of time, who was prepared from before the foundation of the world. And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by His own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof."

#### **Establishment of the Ancient Church:**

As the Gospel was thus preached there were those among the children of Adam who obeyed it, and a record of those men was kept, and they constituted the ancient Church of God. Enoch was of the number of righteous ones, and a preacher of righteousness. In these revealed writings of Moses he is represented in the course of his ministry as referring to the manner in which the Gospel was taught to Adam:

"And he said unto them: Because that Adam fell, we are and by his fall came death; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto our fathers that all men must repent. And He called upon our father Adam by His own voice saying: I am God; I made the world, and men before they were in the flesh. And He also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even in water in the name of mine Only Begotten Son who is full of grace and truth which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, ask-

ing all things in His name and whatsoever ye shall ask, it shall be given you."

Adam was obedient to the commandments of the Lord, and taught them to his children, any of whom believed them obeyed, and became the sons of God.

Enoch, we are told, "walked with God; and he was not; for God took him." Paul, in speaking of him, says: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." But the writings of Moses, as revealed to Joseph Smith, and from which I have been quoting, give information that not only was Enoch translated but the Saints inhabiting his city, into which he had gathered his people, and this city was called Zion; "And it came to pass that Zion was not, for God received it up into His own bosom; and from thence went forth the saying, Zion is fled."

#### **The Gospel Plus the Law:**

Thus the Gospel was taught to the ancients. Noah was a preacher of it as well as Enoch. So, too, was Melchizedek, priest of the Most High God, King of Salem, who met Abraham in his day and blessed him. Paul, the Apostle of the Gentiles, bears unmistakable testimony to the fact that the Gospel was preached unto Abraham; and also that it was offered to Israel under Moses before "the law of carnal commandments" was given. "I would not that ye should be ignorant," he says, "how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

Referring again to the fact of the presentation of the Gospel to ancient Israel, Paul says that the Gospel was preached unto ancient Israel, as well as unto Israel in his day; but the preaching of the Gospel to ancient Israel was not profitable to them, because they received it not in faith, and as a result displeased God by their unbelief, and the rebellious perished in the wilderness.

Paul's great controversy with the Christian Jews was in relation to the superiority of the Gospel to the law of Moses. Many of the Christian Jews, while accepting Jesus of Nazareth as the promised Messiah, still held to the law with something like superstitious reverence, and could not be persuaded that the Gospel superceded the law, and was, in fact, a fulfillment of all its types and symbols. This controversy culminated in Paul's now celebrated letter to the Galatians, wherein he says:

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. \* \* Now to Abraham and his seed were the promises made. He sayeth not and to seeds, as of many; but as one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which

was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. \* \* \* Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. \* \* Wherefore the law was our school-master that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus.'

**From Moses to John the Baptist:**

In greater clearness, however, than in these sayings of Paul gathered up from his writings like scattered rays of light from a prism's reflection, the antiquity of the Gospel, as far as it concerns ancient Israel, is stated in a revelation of God to the Prophet Joseph Smith. And not only the antiquity of the Gospel, but in greater clearness also is stated the reasons why, after the Gospel was first preached to ancient Israel, the law of carnal commandments was "added" to the Gospel, or given in its place to act as a school-master to bring Israel unto Christ. And by the knowledge imparted in that revelation the time between the Mosaic dispensation and the coming of John the Baptist, to prepare the way for the coming of the Christ, is spanned by a statement so rational, that the truth of it cannot be reasonably questioned. Speaking of the Melchizedek Priesthood and its powers in administering the ordinances of the Gospel, and how it came to disappear as an organization in Israel, the passage in question says:

"This greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory. Therefore He took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel; which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power to overthrow the kingdom of the Jews, and to make straight the way of the Lord, before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power."

As before remarked, this passage spans the interval of time between Moses and John the Baptist, and gives a fuller explanation than can be found in the writings of Paul or elsewhere, for the reason why and in what manner the law was added to the Gospel; and what measure of the Priesthood remained with Israel unto the coming of John; in what



the mission of John consisted, and in what manner he was qualified to fulfill that mission.

6. **Of Origin:** It is a question that has been much discussed whether Christianity has been derived from the mythologies of heathen nations, or the mythologies of heathen nations—wherein they seem to be related to Christian Gospel ideas,—derived from a very early revelation of the Gospel, say in the patriarchal age. Dr. John W. Draper at the conclusion of an exhaustive review of the conclusions of Greek and Oriental philosophies, says: "On this point we may therefore accept as correct the general impression entertained by philosophers, Greek, Alexandrian, and Roman after the Christian era, that, at the bottom, the Greek and Oriental philosophies were alike, not only as respects the questions they proposed for solution, but also in the decisions they arrived at. As we have said, this impression led to the belief that there must have been in the remote past a revelation common to both, though subsequently obscured and vitiated by the infirmities and wickedness of man." (*Intellectual Development of Europe*, p. 224.)

Later the Dr. remarks: "Indeed, so complete is the parallel between the course of mental evolution in Asia and Europe, that it is difficult to designate a matter of minor detail in the philosophy of the one which cannot be pointed out in that of the other. It was not without reason, therefore, that the Alexandrian philosophers, who were profoundly initiated in the detail of both systems, time to the conclusion that such surprising coincidences could only be accounted for upon the admission that there had been an ancient revelation, the vestiges of which had descended to their time." (*Ibid*, p. 237.)

The author of the "*Intellectual Development of Europe*," however, does not acquiesce in this conclusion, but offers the following as an explanation: "In this, however, they judged erroneously: the true explanation consisting in the fact that the process of development of the intellect of man, and the final results to which he arrives in examining similar problems, are in all countries the same." (p. 237.) Which is a most lame and impotent conclusion, and one not borne out by the facts of the history of ideas. Much juster is the conclusion presented by the late President John Taylor, who, at the end of a some what extended review of traditions respecting the mythologies of various races, wherein seemed to be reflected essential Christian facts and ideas, says:

"The fact is clearly proved, instead of Christianity, deriving its existence and acts from the ideas and practices of heathen mythologists, and from various false systems that had been introduced by apostacy, unrecognized pretensions and fraud, that those very systems themselves were obtained from the true Priesthood, and founded on its teachings from the earliest ages to the advent of our Lord and Savior Jesus Christ; that those holy principles were taught to Adam, and by him to his posterity; that Enoch, Noah, Abraham, and the various Prophets had all borne testimony of this grand and important event, wherein the interest and

happiness of the whole world was concerned, pertaining to time and to eternity. The Gospel is a system, great, grand and comprehensive commencing in eternity, extending through all time, and then reaching into  
**Concluding Reflections:**

The view here presented of the antiquity of the Gospel, as remarked in the foot note at page 100, differentiates the viewpoint of the Latter-day Saints from that of sectarian Christendom, concerning the Gospel of Jesus Christ. It presents that Gospel as "The hope of eternal life, which God that cannot lie, promised before the world began." Jesus is "the Lamb slain from before the foundation of the world." The sons of God shouted for joy when "the foundations of the earth were laid," in prospect of that eternal life promised through the Gospel of the Christ. It is of greater antiquity than the earth itself, then. Older than the hills, or the mountains, or the sea. Is it not older than the stars, since it comes of the love of God, also the Christ love for man; answered by the love of man for God, and or Christ, and or fellow man? In all worlds and in all world-systems does not the same Gospel prevail? Is not eternal law maintained by its constant and eternal vindication, what some call the maintenance of Justice? Does not violation of law involve intelligencies in suffering in all worlds? Everywhere, as here in this world, may not one suffer for another, because bound together in that mysterious sympathy, which proclaims the universal kinship of intelligences, and emphasizes the truth that no man lives unto himself alone? If the implied answer to these questions be true, will there not in some form be an expression of the Christ-love that will offer itself a ransom for others that the element of mercy may be brought into God's economy of things, even as it was brought into the moral economy of this our world by such an offering? And out of these fundamental realities and universalities will there not grow up all those relations of Redeemer and redeemed; Teacher and the taught; penitent and Forgiver? Will not God be in such worlds reconciling them to himself through the Christ and the Christ spirit that shall be made every where to abound?

To all this I answer undoubtedly. And as in the last analysis of things there is one God-nature into which intelligencies who are sons of God arise, and in which they live; for there is one Justice and one Mercy and one Love and one Plan of Salvation which saves all worlds—one Gospel and that is from eternity. I say nothing of the forms through which that one Gospel may receive its manifestations in other worlds. I only know the forms through which it is expressed in this world, and that only because of the revelations that God has given in the various dispensations granted to this world, and that is enough. But I am sure that in the last analysis of things the essential principles of the Gospel that are ordained to save our world is the Gospel that will redeem all worlds; for the principle of our Gospel stripped of local coloring are in their nature permanent and universal and hence, not only of great antiquity, but eternal, it is the "Ever Lasting Gospel."

## PART IV.

# The Meridian Dispensation. (Note 1)

### LESSON XXI.

(Scripture Reading Exercise.)

#### THE FORERUNNER AND THE CHRIST.

##### ANALYSIS.

- I. The Ministry of the Baptist.
  1. John's Special Message.
  2. The Baptism of Jesus.
  3. His Testimony of the Divinity of Jesus.
- II. The Ministry of Jesus.
  1. The Call of the Twelve.
  2. Messiah's Precepts.
  3. The Manner of His Teaching.

##### REFERENCES.

- St. John i: 6-36; also iii: 23-36\* Matt. iii. Mark i. Luke iii: 1-23. Notes 4, 5.
- Luke iv: 1-23. Mark i: 14, 15.
- Matt. iv: 12-25. John i: 35-61.
- Matt. v-vii. St. John vi-viii. Note 6.

##### NOTES.

1. **Meridian Dispensation:** Meaning really the middle dispensation; the one that comes some where near midway between the first and the last. The first opened with Adam, the last closes with the triumph of the Christ. It would be more agreeable to the writer to call the Dispensation here to be treated the "Christian Dispensation," because Christ is not only the central figure of it, but in it also he lives his earth career, manifests God in the flesh, and opens the way of the resurrection. But since it is imperative that we recognize the real presence of the Christ in every dispensation, from the very first to the very last, it might lead to confusion to call this Meridian Dispensation the Christian Dispensation, and hence the less satisfactory name is used.

2. **Treatment of the Meridian Dispensation:** It is not the purpose of the lessons covering the period of this Meridian Dispensation to deal either in detail or succinctly with historical events. The general scheme of our present year's work precludes any such attempt. Equally dis-

\* St. John's Gospel gives the most complete account of John the Baptists' ministry, and hence is given precedence here. The same method is followed on other topics; that is, the evangelist or authority giving the fullest or most important information is given precedence.

tant is it from our purpose to attempt to treat exhaustively of Christian doctrine, or even the divinity of Christ. The intention of the lesson is merely to present sufficient historical and doctrinal matter as will hold the thought present to the mind that a dispensation of the Gospel was again given to men under the ministry of John the Baptist, the forerunner of the Christ, and in the birth, life, teaching, death, and resurrection of Jesus of Nazareth. The aim of the Lessons dealing with this dispensation is merely to treat it as one of many dispensations of the Gospel given to men: not to emphasize its glory, or importance, or treat it as a culmination of ages, or of divine purposes. For that culmination of ages and purposes—"the Dispensation of the Fullness of Times," which will witness gathered together, "in one all things in Christ, both which are in heaven, and which are on earth; even in Him;" the age in which the Christ shall be entirely triumphant is an age and dispensation future from the Meridian Dispensation, as we shall fully see before this division of our work closes. Here it is thought necessary only to guard the student against disappointment by cautioning him not to expect too much.

3. **Literature of the Meridian Dispensation:** "The history of the Meridian Dispensation divides itself into two chief parts: (1) The Revelation of the Gospel by Jesus Christ, including the accomplishment of his work of redemption; and (2) the Propagation of the Gospel, and full establishment of the Christian Church, after his ascension. The former history is written in the "Gospels," of the "Four Evangelists," the respective openings of which furnish us with four different, but almost equally important, starting-points for all that follows. St. Matthew, who writes with the most constant reference to the fulfillment of prophecy, begins by showing that Jesus Christ was, by his reputed father Joseph, the son of David, and the son of Abraham; the predicted king of the royal line of Judah; the promised seed, in whom all kindreds of the earth were to be blessed; the great object of Covenants made by God with Abraham and with David. St. Mark, commencing at once with the public proclamation of Christ, dates "the beginning of the Gospel of Jesus Christ the Son of God" from the ministry of John the Baptist as his forerunner. St. Luke places in the forefront of his narrative its practical purpose, for the instruction of a convert to Christianity, and begins "to write in order" from the birth of John the Baptist, and of Christ himself. St. John, having his mind imbued with the mysteries revealed to the "disciples whom Jesus loved," goes back to a "beginning" antecedent to all time, and displays the eternal and divine glory of that "Life and Light," which were manifested by Christ when he appeared on earth.

And what is true of the beginning of the Gospel history applies to each step of its subsequent development. Critics may speculate on some common remoter source of the narratives of the four evangelists, till they learn to abandon the unprofitable search; harmonists may pursue their useful labors so far as to be in danger of confounding the separate characters, the four documents, in the artificial compound of their own making; but the student who rightly appreciates the purpose of God's providence, in entrusting the record to four writers instead of one, will trace the distinct spirit of each as really his own, and will find the truest harmony in the concordant spiritual impression they produce, under the guidance of the inspiration of the Holy Ghost." (Dr. Smith's New Testament History, p. 178.)

The Literature of the second part of the Meridian Dispensation, viz.

"The Propagation of the Gospel" is found in the Acts of the Apostles, and the Epistles and treatises that make up the balance of the New Testament. History says:

"St. Luke's "Second Treatise" or Discourse, (The Acts) addressed to Theophilus, bears a title apt to mislead the reader; a title certainly not given it by its author. It contains no full account of the "Acts of the Apostles." Most of them are never mentioned even by name, after the list given in the first chapter; and the history of St. Paul is not brought down to his death. Its true subject is the fulfillment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, in the diffusion of the Gospel among Jews and Gentiles. It deals only with the beginning of this great theme; and, having shown us the full establishment of Christ's Church, first in the Holy Land, then in those Eastern and Grecian provinces of the Roman empire which the Jews were wont to regard as representing the whole Gentile world, and finally at Rome; it leaves all the future progress of the Gospel to be recorded by the Church itself.

"And the point where the sacred history thus breaks off is marked by a most striking change in the character of the records. There is a great gulf between the last verses of the 'Acts' and the last allusions in the Epistles of St. Paul, and the earliest authentic chapters of what is called 'Ecclesiastical History.' The chasm is only bridged over by traditions of uncertain value, in which even the martyrdom of St. Peter and St. Paul is disfigured by childish legends, and worldly principles are already seen at work in the kingdom of Christ." (Ibid, p. 378.)

It will greatly aid in understanding the doctrinal development of this dispensation if it is remembered that the Gospels of the New Testament were not written first, nor even the Acts of the Apostles; that most likely some of the epistles of Paul form the older written documents of the Meridian Dispensation (for the probable order in which these epistles were written see Seventy's Year Book, No. I. note, pp. 88-9); and, that while the Apostle of the Gentiles had the personal, verbal narratives of some of the Apostles who were companions of the Master to aid him in forming his conceptions of the Life and Mission of Christ, he had no such written treasury as we now have in the four-fold story of the Evangelists.

The literature of the Meridian Dispensation on the Western hemisphere is found in the Book of Mormon. Prophetically (and it should be remembered that prophecy is but reversed history) in the record on the small plates of Nephi (the first 157 pages of the book), as also in the abridged records of Mormon, more especially the Book of Alma (12, 13 and 42nd chapters); and Historically in III Nephi, which has not inappropriately been called "The Fifth Gospel," and "The American Gospel" (See Lecture on the subject, "Defense of the Faith and the Saints" pp. 371-399), because it details the ministry of the Christ in the western hemisphere, and adds largely to views of the world-mission of the Christ. the Christ.

4. **The Spirit of the Age at the Opening of the Meridian Dispensation:** The Editor of Dr. Jortin's "Remarks on Ecclesiastical History," in a foot note, commenting on the remark of his author to the effect that it had often been observed that Christianity made its appearance in the most

proper time, and under a favorable concurrence of circumstances, says: "With respect to the fitness of the time at which Christianity made its appearance, the civilization, which everywhere accompanied the progress of Roman conquest, was favorable to the extension of a religion which the arms of the Caesars had now achieved. The tendency of the Pagan superstitions to degrade the human mind, and the demoralizing effects of the prevailing Epicurism,—against which the severities of the Stoics and refinements of the Platonists exercised, if any, the most trifling influence,—had yet contributed to arouse all but the most abandoned to the necessity of a reformation, and thus to prepare the way for the reception of the doctrines of the Gospel, at a period when the union of so many nations under one power would facilitate their propagation. It has been said, indeed, that the gradual development of the powers of the human understanding resulted, as it were, spontaneously in the Christian system; but the time, however, fitted for the reception of the Gospel, was altogether inadequate to its production. Not only was Christianity before the age in which it appeared, but it has remained in advance of the highest moral perfection to which the mind of man has yet attained, or, without its aid, is capable of attaining. (Jortin on Ecclesiastical History, p. 1).

5. **The Greatness of John the Baptist's Mission:** "Among those that are born of women, there hath not arisen a greater prophet than John the Baptist: nevertheless, he that is least in the kingdom of heaven is greater than he."

How is it that John was considered one of the greatest Prophets? His miracles could not have constituted his greatness.

Firstly. He was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was intrusted with the important mission, and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the Water of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather the sign of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the Devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of a dove, but in sign of a dove. The Holy Ghost cannot be transformed into a dove: but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on earth and holding the keys of power. The Jews had only to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and degree of heaven; and these three reasons constitute him the greatest Prophet born of a woman.

Second question: How was the least in the kingdom of heaven greater than he?

In reply, I asked—Whom did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as thought kingdom, and was least entitled to their credulity as a Prophet, as though

he had said—"He that is considered the least among you is greater than John—that is, myself." (Mill. Star, Vol. XX, pp. 455-6.)

6. **The Manner of Christ's Teaching:** "Next to what our Saviour taught may be considered the manner of his teaching; which was extremely peculiar, yet, I think, precisely adapted to the peculiarity of his character and situation. His lessons did not consist of disquisitions; of any thing like moral essays, or like sermons, or like set treatises upon the several points which he mentioned. When he delivered a precept, it was seldom that he added any proof or argument; still more seldom, that he accompanied it with, what all precepts require, limitations and distinctions. His instructions were conceived in short, emphatic, sententious rules, in occasional reflections, or in round maxims. I do not think that this was a natural, or would have been a proper method for a philosopher or a moralist; or that it is a method which can be successfully imitated by us. But I contend that it was suitable to the character which Christ assumed, and to the situation in which, as a teacher, he was placed. He produced himself as a messenger from God. He put the truth of what he taught upon authority. In the choice, therefore of his mode of teaching, the purpose by him to be consulted was impression; because conviction, which forms the principal end of our discourses, was to arise in the minds of his followers from a different source, from their respect to his person and authority. Now, for the purpose of impression singly and exclusively. (I repeat again that we are not here to consider the convincing of the understanding), I know nothing which would have so great force as strong ponderous maxims, frequently urged, and frequently brought back to the thoughts of the hearers. I know nothing that could in this view be said better, than 'Do unto others as ye would that others should do unto you.' The first and great commandment is, Thou shalt love the Lord thy God; and the second is like unto it, Thou shalt love thy neighbor as thyself. It must also be remembered, that our Lord's ministry, upon the supposition either of one year or three, compared with his work, was of short duration; that, within this time, he had many places to visit, various audiences to address: that his person was generally besieged by crowds of followers; that he was, sometimes, driven away from the place where he was teaching by persecution, and at other times, thought fit to withdraw himself from the commotions of the populace. Under these circumstances, nothing appears to have been so practicable, or likely to be so efficacious, as leaving, wherever he came, concise lessons of duty. These circumstances at least show the necessity he was under of comprising what he delivered within a small compass. In particular, his sermon upon the mount ought always to be considered with a view to these observations. The question is not, whether a fuller, a more accurate, more systematic, or a more argumentative, discourse upon morals might not have been pronounced; but whether more could have been said in the same room, better adapted to the exigencies of the hearers, or better calculated for the purpose of impression. Seen in this light, it has always appeared to me to be admirable. Dr. Lardner thought that this discourse was made up of what Christ had said at different times, and on different occasions, several of which occasions are noticed in Saint Luke's narrative. I can perceive no reason for this opinion. I believe that our Lord delivered this discourse at one time and place, in the manner related by Saint Matthew, and that he repeated the same rules and maxims at different times, as opportunity or occasion suggested; that they were often in his mouth, and were repeated to different audiences, and in various conversations.

It is incidental to this mode of moral instruction, which proceeds not by the proof but upon authority, not by disquisition, but by precept,

that the rules will be conceived in absolute terms, leaving the application, and the distinctions that attend it to the reason of the hearer. It is likewise to be expected that they will be delivered in terms by so much the more forcible and energetic, as they have to encounter natural or general propensities. It is farther also to be remarked, that many of those strong instances, which appear in our Lord's sermon, such as, 'If any men will smite thee on the right cheek, turn to him the other also:' 'If any man will sue thee at law, and take away thy coat, let him have thy cloak also:' 'Whosoever shall compel thee to go a mile, go with him twain; though they appear in the form of specific precepts, are intended as descriptive of disposition and character. A specific compliance with the precepts would be of little value, but the disposition which they inculcate is of the highest. He who should content himself with waiting for the occasion, and with literally observing the rule when the occasion offered, would do nothing or worse than nothing; but he who considers the character and disposition which is hereby inculcated, and places that disposition before him as the model to which he should bring his own, takes, perhaps, the best possible method of improving the benevolence, and of calming and rectifying the vices of his temper.

"If it be said that this disposition is unattainable, I answer, so is all perfection; ought therefore a moralist to recommend imperfections? One excellency; ought therefore a moralist to recommend imperfections? never mistaken, or never so mistaken as to do harm. I could feign a hundred cases in which the literal application of the rule, 'of doing to others as we would that others should do unto us,' might mislead us; but I never yet met with the man who was actually misled by it. Notwithstanding that our Lord bade his followers not to resist evil, and 'to forgive the enemy who should trespass against them, not till seven times, but till seventy times seven,' the Christian world has hitherto suffered little by too much placability or forbearance. I would repeat *once* more, what has already been twice remarked, that these rules were designed to regulate personal conduct from personal motives, and for this purpose alone.

"I think that these observations will assist us greatly in placing our Saviour's conduct, as a moral teacher, in a proper point of view; especially when it is considered, that to deliver moral disquisitions was no part of his design,—to teach morality at all was only a subordinate part of it; his great business being to supply, what was much more wanting than lessons of morality, stronger moral sanctions, and clearer assurances of a future judgment." (Paley's *View of the Evidences of Christianity*, pp. 151, 2, 3.)

For further reflections upon the excellence of the manner of the Messiah's teaching, and especially for the consideration of added strength and beauties to the principles of the Sermon on the Mount, in the Book of Mormon, see Lecture on the Fifth Gospel (III Nephi) *Defense of the Faith and the Saints*, pp. 383-389.



## LESSON XXII.

(Scripture Reading Exercise.)

## THE STATE OF THE WORLD AT MESSIAH'S ADVENT.

(A Discourse\*)

## NOTES.

1. **Suggestions to the Teacher:** This subject could to advantage be divided and assigned to two or even three speakers. Say I, The Political state of the World: II, The Political Status of the Jews at Messiah's Birth: III, The Religious state of heathen nations and of the Jews at Messiah's Birth. Members should be urged to give something of completeness to their treatise upon these and all subjects assigned to them as lectures, or discourses.

2. **Suggestions to the Speaker:** On the Importance of a Plan: On the subject of constructing a plan for a discourse, Mr. Pittinger who was quoted so frequently in our first Seventy's Year Book, says:

"No part of a speaker's work is more important than that of constructing a good plan. If this is not well done the fullest success is impossible. In speech all thoughts are expressed by the slow process of successive words. If these are badly chosen and so arranged as to carry forward the current of thought in the wrong direction, almost endless hindrance and distraction may follow. And as these words, in extempore speech, are given forth on the spur of the moment, it becomes necessary to make such an arrangement that the proper idea to be dissolved into words shall always be presented to the mind at the proper time. In some cases this disposition of parts is very easy. A course indicated by the very nature of the subject will sometimes spring into view and relieve us of all further embarrassment. \* \* \* \* \* But more frequently this portion of the speaker's task will both require and repay severe thought. ("Extempore Speech," p. 166.)

Do not forget our old formula in the matter of plans—an Introduction, a Discussion, a Conclusion.

Of the Different Kinds of Plans: Our author, speaking of those plan he considers of practical importance, says:

(a). The first of these may be called the narrative method. It is most frequently used when the recital of some history forms the principal part of the discourse. Certain leading events, either grouped together ac-

\*This is a subject usually treated at great length in nearly all Ecclesiastical Histories; so that information is abundant. See "Moshlem, Ecclesiastical Institutes"; also the same author's "History of Christianity in the First Three Centuries;" Schaff's "History of the Apostolic Church"; Neander's "History of the Christian Religion" Vol. I; Milman "History of Christianity"; Vol. 1; Edersheins's "Life and Times of the Messiah"; Vol. I, Introduction and Book I, Dr. Smith's "New Testament History," Book I, especially Appendix to Book I. Robert's "Outlines of Ecclesiastical History," Sec. II and notes.

ording to their nature or following the order of time, furnish the primary divisions. This kind of a discourse follows the same laws, in the arrangement of the different parts, as histories, romances, and narrative poems. The order of time is the most obvious method of constructing it, but this order should not be adhered to when the story can be better and more dramatically told by varying from it. Both introduction and conclusion should be very carefully selected—the former to arouse attention and direct it in the right course; the latter to leave the strongest impression and the one most in harmony with the object of the speaker.

(b). The second method is the textual, and is especially though not exclusively adapted to sermons. In it a verse from the Bible, a motto, a sentence used by an opponent, or some definite form of very significant words, affords a basis for each part of the discourse. The order of the discourse may, however, be different from that of the words in the text, any change being allowable which secures more of the advantages of the narrative or logical methods. When the text is itself well known, a plan based upon it has an obvious advantage in assisting the memory both of speaker and hearer, by suggesting each part of the discourse at the proper time. When any lecture or oration has a formal motto which sums up and fairly expresses the subject discussed, the textual plan will be as well adapted to it as to a sermon.

(c). The logical or mathematical method is the third and probably the most symmetrical form the plan may assume. A topic is taken, and after the introduction, which may be the mere statement of the subject, or of the relations of the speaker or of the audience to it, that subject is unfolded with all the precision of a proposition in geometry. Each thought is preliminary to that which follows, and the whole ends in the demonstration of some great truth and the deduction of its legitimate corollaries. This method is the best possible in those cases adapted to it—particularly those in which some obtruse subject is to be unfolded and proved.

(d). The last method we will describe proceeds by divisions and subdivisions. It is the military method, for in it the discourse is organized like an army, into corps, brigades, and regiments; or it is like a tree, which divides into two or three principal branches, and these again subdivide until the finest twigs are reached. All the detached items that have been selected are brought into related groups each governed by a central thought, and these again are held in strict subordination to the supreme idea. A subject will many times arrange itself almost spontaneously into several different parts, which thus form the proper divisions, and these again may be easily analyzed into their proper subdivisions. Even when this is not the case, we will see, as we examine the jottings we have made while gathering our materials, that a few of the ideas stand out in special prominence, and with a little close study of relations and affinities all the others may be made to group themselves around these. The individual ideas we put down on the first study of the subject usually form the subdivisions, and some generalization of them. It is not well to make the branches of a subject too numerous or they will introduce confusion and fail to be remembered. From two to four divisions with two or three subdivisions under each, are in a majority of cases better than a large number. The tendency to multiply them to a great extent, and then to name them in the moment of delivery, in their order of firstly, secondly, etc., is in a great measure responsible for the popular estimate of the dryness of sermons, where this kind of plan prevails more than anywhere else." (*Extempore Speech*, pp. 167-9.)

(e). Of the several kinds of discourses here alluded to no better

examples may be formed of the historical discourse than that of the Christian martyr Stephen, Acts. vii; of the logical or argumentative discourse Peter's Discourse on the Day of Pentacost. The nearest approach to the Discourses based upon a text in the New Testament is Paul's speech in Mars Hill, at Athens, Acts xvii: 22-31.

**Clearness in Speeches:** This subject has been referred to in Lesson VI, XIII, XVI, and what is there said should here be reviewed not only by those assigned especially to this lesson, but by the whole class. One of the chief faults opposed to clearness is ambiguity. This is defined as follows: "The term 'ambiguity' comes from the Latin *ambiguos*, which means "wavering" or "uncertain," and an ambiguous sentence is one containing a word, a phrase, or a clause, capable of two or more interpretations." (Composition and Rhetoric, Herrick and Damon, p. 302.)

As example of ambiguity the authority just quoted gives the following:

**Example:** 1. We hold a grand raffle Friday for the benefit of William Miller who lost his foot for a fine clock last week.

**Corrected.** We hold a grand raffle Friday for a fine clock, for the benefit of William Miller who lost his foot last week.

**Example:** 2. Then he came into the room talking about the relations between Smith and Johnson, and he said that if he didn't stop that sort of thing very soon, he was sure to get into trouble.

**Corrected:** Then he came into the room talking about the relations between Smith and Johnson, and said that if the former didn't stop irritating Smith very soon, he was sure to get into trouble.

**Example:** 3. I only thought that he wouldn't go unless I bought him off, not that he wouldn't go at all.

**Corrected:** I thought only that he wouldn't go unless I bought him off, not that he wouldn't go at all.

**Example:** 4. The banker, though he trusted the teller, as is apt to be the case with men of his sort, yet felt that the loss occurred at his desk.

**Corrected:** Though the banker, as is apt to be the case with men of his sort, trusted the teller, yet he felt that the loss had occurred at the latter's desk.

Commenting on the above our author says: "The first sentence seems to say that Miller gave his foot in exchange for a fine clock. Sentence two leaves in doubt whether the one who is to get into trouble is the speaker, Smith, or Johnson. In three, "I only" might be taken to mean "I alone." In four, it is uncertain whether such men as the banker commonly trust all tellers, or whether this teller is the sort of man whom most people trust."

It will be observed that the ambiguity of the above sentences are chiefly the result of a bad arrangement of words or clauses rather than the wrong use of words. The effort of the speaker, therefore, should be to make such an arrangement of words and clauses in his sentences as to clearly express his meaning.

## LESSON XXIII.

(Scripture Reading Exercise.)

## THE DIVINITY OF THE CHRIST.

## ANALYSIS.

- I. The Divinity of Jesus Established:
  1. Called God in the Scriptures.
  2. Jesus declares Himself to be God—the Son of God.
  3. Jesus Christ to be worship, hence God.
  4. Jesus Christ the Creator, hence God.
  5. Jesus Christ equal with God, the Father,—hence God.

## REFERENCES.

Isiah vii: 14 in con. with Matt. i: 23; Isiah ix: 6. Doc. and Cov., Sec. 93: 1-18. Heb. i: 8.

St. John v: 19 and x: 33-38. Matt. xxv: 63, 44; and Matt. xxviii: 18, 19. Note 1.

Heb. i: 5, 6; Phil. ii: 9, 10. St. John i: 1-4, 14; Col. i: 12-17; Rev. xiv: 7. Matt. xxviii: 18, 19; Phil. ii: 6. Heb. iii: 3. II Cor. iv: 4. 4. Col. i: 5, 19, also ii: 9.

On all sub-divisions of the subject see "Mormon Doctrine of the Deity," pp. 187-194, and the notes in this lesson.

## NOTES.

1. **Relationship of Jesus to God, the Father:** It is to be observed in passing that Jesus himself came with no abstract definition of God. Nowhere in his teachings can you find any argument about the existence of God. That he takes for granted; assumes as true; and from that basis proceeds as a teacher of men. Nay more; he claims God as his Father. It is not necessary to quote texts in proof of this statement; the New Testament is replete with declarations of that character. What may be of more importance for us at the present moment is to call attention to the fact that God himself also acknowledged the relationship which Jesus claimed. Most emphatically did he do so on the memorable occasion of the baptism of Jesus in the river Jordan. You remember how the scriptures, according to Matthew, tell us that as Jesus came up out of the water from his baptism, the heavens were opened, and the Spirit of God descended like a dove upon him; and at the same moment, out of the stillness came the voice of God, saying, "This is my beloved Son, in whom I am well pleased." On another occasion the Father acknowledges the relationship—at the transfiguration of Jesus in the mount, in the presence of three of his apostles, Peter and James and John, and the angels Moses and Elias. The company was overshadowed by a glorious light, and the voice of God was heard to say of Jesus, "This

is my beloved Son; hear him." Of this the apostles in subsequent years testified, and we have on record their testimony. So that the existence of God the Father, and the relationship of Jesus to him, is most clearly show in these scriptures." (Mormon Doctrine of Deity, p. 12, 13.)

2. **Jesus Declared to be God:** "But Jesus himself claimed to be the Son of God and in this connection there is clearly claimed for him divinity, that is to say, Godship. Let me read to you a direct passage upon that subject; it is to be found in the gospel according to St. John, and reads as follows:

In the beginnng was the Word, and the Word was with God, and the Word was God. \* \* \* \* And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only Begotten of the Father) full of grace and truth.

The identity between Jesus of Nazareth—"the Word made flesh"—and the "Word" that was "with God from the beginning," and that "was God," is so clear that it cannot possibly be doubted. So the Son is God, as well as the Father. (Ibid, pp. 13, 14.)

3. **The Godhead—Composed of Three Distinct Persons:** "These three, the Father, Son, and the Holy Ghost, it is true, are spoken of in the most definite manner as being God, but the distinction of one from the other is also clearly marked in the scriptures. or illustration take the circumstances connected with the baptism of Jesus. There we may see the three distinct personalities most clearly. The Son coming up out of the water from his baptism; the heavens opening and the Holy Spirit descending upon him; while out of heaven the voice of God is heard saying "This is my beloved Son, in whom I am well pleased." Here three Gods are distinctly apparent. They are seen to be distinct from each other. They appear simultaneously, not as one, but as three, each one being a different thing, so that however completely they may be one in spirit, in purpose, in will they are clearly distinct as persons—as individuals. In several instances in the scriptures these three personages are accorded equal dignity in the Godhead. An example is found in the commission which Jesus gave to his disciples after his resurrection, when he sent them out into the world to preach the Gospel to all nations. He stood in the presence of the eleven, and said:

All power is given unto me in heaven and in earth. Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Each of the three is here given equal dignity in the Godhead.

Again in the apostolic benediction:

May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. \* \* \* \* These three personages then are of equal dignity in the Godhead, according to the teachings of the New Testament, and each is equally divine—equally God. Hence Jesus is God equally with God the Father, and with the Holy Ghost." (Ibid, pp. 15-6, 7.)

4. **What Think Ye of Christ?** "Said Jesus to the Pharasees. What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying: The Lord said unto my Lord, Sit thou on My right hand, till I make Thine enemies Thy footstool. If David then call him [that is, the Christ] Lord, how is He his son. And no man was able to answer him a word."

It seems to me that we have right here, what we might regard as the beginning of the proclamation of the divinity of the Lord Jesus Christ. And here let me say, in passing, that the world is waking up to something of a comprehension of the necessity for affirming the divinity of the Lord Jesus Christ. I have here a note in manuscript, that I will read to you, a declaration from one of the first scientists of our age, a Christian man who stands well advanced on the far-flung line of modern Christian thought. Having called attention the humanity of Jesus Christ, to His unity with the human race, and emphasizing the fact that He is human, one of our race, after setting forth that doctrine, this learned man says:

"The conception of Godhead formed by some devout philosophers and mystics has quite rightly been so immeasurably vast, though still assuredly utterly inadequate and necessarily beneath reality, that the notion of a God revealed in human form—born, suffering, tormented, killed—has been utterly incredible. 'A crucified prophet; yes; but a crucified God! I shudder at the blasphemy,' is a known quotation which I cannot now verify; yet that apparent blasphemy is the soul of Christianity. It calls upon us to recognize and worship a crucified, an executed, God. \* \* \* The world is full of men: What the world wants is a God. Behold the God! The divinity of Jesus is the truth which now requires to be re-perceived to be illumined afresh by new knowledge, to be cleansed and revived by the wholesome flood of scepticism which has poured over it; it can be freed now from all trace of groveling superstition, and can be recognized freely and enthusiastically; the divinity of Jesus, and of all noble and saintly souls, in so far as they too have been inflamed by a spark of Deity—in so far as they too can be recognized as manifestations of the Divine." (Sir Oliver Lodge in *Hibbert Journal* for April, 1906, Art. "Christianity and Science.")

I say the world is waking up to the consciousness of their need of having in concrete form a conception of God that appeals to the understanding of men, and that is to be found in the revelations of God. Paul was right when he said

"And without controversy great is the mystery of godliness: God was manifest ["manifested" is the marginal reading] in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory."

This in plain allusion to the Christ, of course.

5. **God Revealed in the Person of Jesus Christ:** "This completes the survey I intended to make of this field. [Reference is made to a review of prevailing ideas about God in the world at the advent of Jesus.] Nowhere have we found a knowledge of the true and living God. Nowhere a teacher who comes with definite knowledge of this subject of all subjects:—a subject so closely related to eternal life, that to know God is said in the scriptures to be life eternal; and of course, the cor-life. We can form no other conclusion from the survey we have taken of the world's ideas respecting the existence and nature of God, than that forced upon us—the world stood in sore need of a revelation of God. He whom the Egyptians and Indians sought for in their Pantheism, must be made known. God, whom Confucius would have men respect, but keep at a distance, must draw near. The "Alfader" of the Goths, undefined, incomprehensible to them, must be brought out of the northern darkness into glorious light. The God-idea that prevailed among the Greek philosophers must be brought from the mists of their idle speculations and made to stand before the world. He whom the Jews were seeking to

deny and forsake must be revealed again to the children of men. And lo! when the veil falls from the revelation that God gives of himself—what form is that which steps forth from the background of the world's ignorance and mystery? A Man, as God lives! Jesus of Nazareth—the great Peasant Teacher of Judea. He is God revealed henceforth to the world. They who thought God impersonal, without form must know him henceforth as a person in the form of man. They who have held him to be without quality, must henceforth know him as possessed of the qualities of Jesus of Nazareth. They who have regarded him as infinitely terrible, must henceforth know him also as infinitely gentle. Those who would hold him at a distance, will now permit him to draw near. This is the world's mystery revealed. This is God manifested in the flesh. This is the Son of God, who comes to reveal the Father, for he is the express image and likeness of that Father's person, and the reflection of that Father's mind. Henceforth when men shall say, Show us the Father, he shall point to himself as the complete revelation of the Father, and say, "He that hath seen me, hath seen the Father also." Henceforth, when men shall dispute about the "being" and "nature" of God, it shall be a perfect answer to uphold Jesus Christ as the complete, perfect revelation and manifestation of God, and through all the ages it shall be so; there shall be no excuse for men saying they know not God, for all may know him, from the least to the greatest, so tangible, so real a revelation has God given of himself in the person and character of Jesus Christ. He lived his life on earth—a life of sorrow and of gentleness, it's pathway strewn with actions fraught with mercy, kindness, and love. A man he was, approved of God among men, by miracles, and wonders and signs which God did by him. Being delivered by the determinate counsel and foreknowledge of God, men took and by wicked hands crucified and slew him, but God raised him up, having loosed the pains of death, because it was not possible that he should be holden of it; and exalted him on high at the right hand of God, whence he shall come to judge the quick and the dead." (Mormon Doctrine of Diety; pp. 185-6.)

## LESSON XXIV.

(Scripture Reading Exercise.)

## THE CHRISTIAN INSTITUTIONS.

## ANALYSIS.

## I. Ordinances:

1. Baptism.

2. Confirmation.

3. Eucharist.\*

## REFERENCES. 6

Heb. vi: 1†; Acts ii: 37-38. Acts viii: 4-20. Note 1 and 2.

Matt. xxviii: 19. Mark xvi: 16. John iii: 3-5. Heb. vi: 2; II Cor. iii: 6 cf. Acts xix: 6; II Tim. i: 6; Acts viii: 15-20. Notes 3, 4.

Matt. xxvi: 26-28. Mark xvi: 22-24. Luke xxii: 19, 20. John xiii. I Cor. xi. 23-25. Note 5, 6.

## NOTES.

1. **The Baptism of John and Christian Baptism:** "The relation of the baptism of John to the Christian baptism gave rise to a sharp controversy in the sixteenth century. Zwingle and Calvin were in favor of the essential equality of the two; while Luther, Melancthon, and the Catholic church (Concil. Trent. Sess. vii), maintained the contrary. The only difference Calvin allowed was, that John baptized in the name of the future Messiah, while the apostles baptized in that of the Messiah already come. But this difference could be of little moment; the less so, since a step towards the manifestation of the Messiah was already made in the appearance of John himself (comp. John i. 31). On the other hand, Calvin considers the most important point of equality between the two to exist in the fact, that both include repentance and pardon of sin in the name of Christ." (Kitto's *Cyclopaedia of Biblical Literature*, p. 283.) Kitto's whole article may be studied with profit.

The fact is that there was no difference between the baptism administered by John and Christian baptism, except, as allowed by Calvin, according to the above; one baptized in the name of a future Messiah, and the other in the name of one already come. But general baptism was

\* Eucharist. The Lord's Supper, a solemn rite commemorating the dying of Christ for the salvation of men; the holy sacrament; the communion of the body and blood of Christ. (Funk & Wagnall Dict.)

† On all the above subdivisions the Bible Dictionaries, Kitto's *Biblical Literature*, Smith's *New Testament History*, etc., can be consulted to advantage, though it should always be remembered that the utterances of these authorities are to be carefully weighed.



for the same purpose in all dispensations—it was Christian baptism—i. e. baptism for the remission of sins—baptism to which the atonement of the Christ gave efficacy whether administered in view of his anticipated coming or in realization of the fact of his having come and completed his work of atonement.

**Baptism of the Disciples of Jesus:** “Whether our Lord ever baptized has been doubted. “The only passage which may distinctly bear on the question is John iv. 1, 2, where it is said “that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples.” We necessarily infer from it, that, as soon as our Lord began his ministry, and gathered to Him a company of disciples, He, like John the Baptist, admitted into that company by the administration of baptism. Normally, however, to say the least of it, the administration of baptism was by the hands of his disciples. Some suppose that the first-called disciples had all received baptism at the hands of John the Baptist, as must have pretty certainly been the case with Andrew (see John i. 35, 40); and that they were not again baptized with water after they joined the company of Christ. Others believe that Christ himself baptized some few of his earlier disciples, who were afterwards authorized to baptize the rest. But in any case the words above cited seem to show that the making of disciples and the baptizing of them went together; and that baptism was, even during our Lord’s earthly ministry the formal mode of accepting his service and becoming attached to his company.” (Smith’s Bible Dictionary, p. 235.)

3. **Confirmation:** “The Laying on of Hands” was considered in the ancient church as the ‘Supplement of Baptism.’ 1. Imposition of hands is a natural form by which benediction has been expressed in all ages and among all people. It is the act of one superior either by age or spiritual position towards an inferior, and by its very form it appears to bestow some gift, or to manifest a desire that some gift is symbolically bestowed, as when guiltiness was thus transferred by the high-priest to the scape-goat from the congregation (Lev. xvi. 21); but, in general, the gift is of something good which God is supposed to bestow by the channel of the laying on of hands. Thus, in the Old Testament, Jacob accompanies his blessing to Ephraim and Manasseh with imposition of hands (Gen. xlviii. 14); Joshua is ordained in the room of Moses by imposition of hands (Num. xxvii. 18; Deut. xxxiv. 9); cures seem to have been wrought by the prophets by imposition of hands (2 K. v. ii); and the high priest, in giving his solemn benediction, stretched out his hands over the people (Lev. ix. 22). The same form was used by our Lord in blessing and occasionally in healing, and it was plainly regarded by the Jews as customary or befitting (Matt. xix. 13; Mark viii. 23, x. 16). One of the promises at the end of St. Mark’s Gospel to Christ’s followers is that they should cure the sick by laying on of hands (Mark xvi. 18); and accordingly we find that Saul received his sight (Acts ix. 17) and Publius’s father was healed of his fever (Acts xxviii. 6) by imposition of hands. In the Acts of the Apostles the nature of the gift or blessing bestowed by Apostolic imposition of hands is made clearer. It is called the gift of the Holy Ghost (viii. 17, xix. 6) \* \* \* By the time that the Epistle to the Hebrew was written we find that there existed a practice and doctrine of imposition of hands, which is pronounced by the writer of the Epistle to be one of the first principles and fundamentals of Christianity, which he enumerates in the following order: (1) The doctrine of Repentance; (2) of Faith; (3) of Baptism; (4) of Laying on of Hands; (5) of the Resurrection; (6) of Eternal Judgment (Heb. vi. 1, 2). Laying on of Hands in this passage can mean only one of three things—Ordina-

tion, Absolution, or that which we have already seen in the Acts to have been practiced by the Apostles, imposition of hands for the gift of the Holy Ghost on the baptized. The meaning of Ordination is excluded by the context. We have no proof of the existence of the habitual practice of Absolution at this period nor of its being accompanied by the laying on of hands. Everything points to that laying on of hands which, as we have seen, immediately succeeded baptism in the Apostolic age, and continued to do so in the ages immediately succeeding the Apostles. \* \* \* The Fathers, says Hooker, "everywhere impute unto it that gift or grace of the Holy Ghost, not which maketh us first Christian men, but, when we are made such, assisteth us in all virtue, armeth us against temptation and sin. \* \* \* The Fathers therefore, being thus persuaded, held confirmation as an ordinance Apostolic, always profitable in God's Church, although not always accompanied with equal largeness of those external effects which gave it countenance at the first." (Smith's Dictionary of the Bible, Vol. I, p. 242-244.)

4. **The Time of Confirmation:** "Originally Imposition of Hands followed immediately upon Baptism, so closely as to appear as part of the baptismal ceremony or a supplement to it. This is clearly stated by Tertullian (De Bapt. vii, viii), Cyril (Catech. Myst. iii. I), the author of the Apostolic Constitutions (vii. 43), and all early Christian writers." (Smith's Bible Dictionary, pp. 242, 3, 4.)

5. **Eucharist:** Paul's account of the establishment of this Christian institution is perhaps the earliest written and the most complete: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

**Comment on the Above:** From Paul's description of the ordinance, it is clear that the broken bread was an emblem of Messiah's broken body; the wine an emblem of his blood, shed for sinful man; and his disciples were to eat the one and drink the other in remembrance of him until he should return; and by this ceremony show forth the Lord's death. It was designed as a memorial of Messiah's great Atonement for mankind, a token and witness unto the Father that the Son was always remembered. It was to be a sign that those partaking of it were willing to take upon them the name of Christ, to always remember him, and keep his commandments. In consideration of these things being observed, the saints were always to have the Spirit of the Lord to be with them. In this spirit and without great ceremony the sacrament was administered for some time in the early Christian church.

7. **Prayer of Consecration Given to the Nephites:** "The manner of the Elders and Priests administering the flesh and blood of Christ unto the church. And they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the Elder or Priest did minister it. And they did kneel down with the church, and pray to the Father in the name of Christ saying, 'Oh God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God,

the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that he may always have his Spirit to be with them. Amen." (Moroni iv. 3.)

"The manner of administering the wine. Behold, they took the cup, and said, O God, the Eternal Father, we ask thee, in the name of thy Son Jesus Christ to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (Moroni v. 12.)

**Comment:** Of the above prayer I may say what Arch Deacon Paley has so well said of the Lord's Prayer: "For a succession of solemn thoughts, for fixing the attention upon a few great points, for suitability, \* \* \* for sufficiency, for conciseness without obscurity, for the weight and real importance of its petitions"—this prayer so far as I am aware is without an equal excepting, perhaps, the Lord's prayer."

8. **Eucharist in the Second Century.** "When the Christians celebrated the Lord's supper, which they were accustomed to do chiefly on Sundays, they consecrated a part of the bread and wine of the oblations, by certain prayers pronounced by the president, the bishop of the congregation. The wine was mixed with water, and the bread was divided into small pieces. Portions of the consecrated bread and wine were commonly sent to the absent and the sick, in testimony of fraternal affection towards them. There is much evidence that this most holy rite was regarded as very necessary to the attainment of salvation. (Mosheim's Ecclesiastical History, p. 137.)

## LESSON XXV.

(Scripture Reading Exercise.)

## THE CHRISTIAN INSTITUTIONS,—(Continued.)

## ANALYSIS.

## II. Organizations:

## 1. The Church.

- (a) Preliminary Steps, Gathering and instructing Disciples.
- (b) Call of the Twelve.
- (c) Appointment of the Seventy.
- (d) The Completed Organization.

## 2. The Mission of the Church.

## REFERENCES.

- Matt. iv: 12-25. Matt. v-vii, and note 1  
 Matt. iv: 17-25. Mark i: 14-22. Luke v: 13-16.  
 Luke x: 1-11, 17-20. cf. Seventy's Year Book I, pp. 3, 4. I Cor. xii: 27-30. Seventy's Year Book, No. I, pp. 2, 3. Notes 2, 3.  
 I Cor. xiii: 27-30. Eph. iv: 1-6., and note.  
 Seventy's Year Book No. I, pp. 13-4, notes 2, 3, 4, 5.  
 See also note 4 Lesson xxiv

## NOTES.

2. **The Church:** In order to propagate the gospel, and teach, encourage, instruct, preserve, and finally perfect those who accepted it, Messiah organized his Church. He bestowed upon its members certain great and precious spiritual gifts and graces, such as the power to speak in new tongues and interpret them; to receive revelation, to prophesy, to see visions, receive the visitation of angels, to possess the gift of wisdom, knowledge, faith, discernment of spirits, and healing the sick. The description of the Church organization in the New Testament is extremely imperfect, owing, no doubt, to the fragmentary character of the Christian annals. While the distinctions between the respective offices in the Priesthood, and the definition of the duties of each officer are even less satisfactory; still there is enough written to enable us to get an outline of the wonderful organization. Messiah, during his personal ministry, organized a quorum of Twelve Apostles, to whom he gave very great powers and authority, even to be witnesses of him among the people, to build up his Church by the proclamation of the gospel, to heal the sick, open the eyes of the blind, raise the dead, and cast out devils. He likewise organized quorums of seventies, unto whom he gave similar powers to those bestowed upon the apostles (c. f. Matt. x, with Luke x). After his resurrection, Messiah was with his apostles and disciples forty days, during which time he was teaching them all things concerning the kingdom of God. Hence we have these men after his ascension organizing branches of the church wherever they found people who received their testimony. In some instances they ordained elders to preside over

these branches; and in other instances bishops were appointed. Paul, in giving a description of the organization of the church, says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues." Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? The implied answer is that all are not apostles, nor prophets, nor teachers, etc. in the church of Christ, but that the whole body is fitly joined together and compacted by that which every joint supplieth. Undoubtedly the whole organization grew out of the instruction Jesus imparted to the Apostles, but it required time for its full development.

**The Church as Described in the New Testament:** "The derivation of the word 'church' is uncertain. \* \* \* The word occurs twice, each time in St. Matthew (Matt. xvi. 18, "On this rock will I build my Church;" xviii. 17, "Tell it unto the Church.") In every other case it is spoken of as the kingdom of heaven by St. Matthew, and as the kingdom of God by St. Mark and St. Luke. St. Mark, St. Luke, and St. John never use the expression kingdom of heaven. St. John once uses the phrase kingdom of God (iii. 3). St. Matthew occasionally speaks of the kingdom of God (vi. 33, xxi. 31, 43), and sometimes simply of the kingdom (iv. 23, xiii. 19, xxiv. 14). In xiii. 41 and xvi. 28, it is the Son of Man's kingdom. In xx. 21, thy kingdom, i. e., Christ's. In the one Gospel of St. Matthew the Church is spoken of no less than thirty-six times as the Kingdom. Other descriptions or titles are hardly found in the Evangelists. It is Christ's household (Matt. x. 25), the salt and light of the world (v. 13, 15), Christ's flock (Matt. xxvi. 31; John x. 1), its members are the branches growing on Christ the Vine (John xv); but the general description of it, not metaphorically, but directly, is that it is a kingdom. \* \* \* The means of entrance into it is Baptism (Matt. xxviii. 19). The conditions of belonging to it are faith (Mark xvi. 16) and obedience (Matt. xxviii. 20). Participation in the Holy Supper is its perpetual token of membership, and the means of supporting the life of its members (Matt. xxvi. 26; John vi. 51; Cor. xi. 26). Its members are given to Christ by the Father out of the world, and sent by Christ into the world; they are sanctified by the truth (John xvii. 19); and they are to live in love and unity, cognizable by the eternal world (John xiii. 34, xvii. 23)." *Smith Dictionary of the Bible*, Vol. I., p. 453.

**4. Definitions of the Church:** The Greek Church gives the following: "The Church is a divinely instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the Sacraments" (*Full Catechism of the Orthodox, Catholic, Eastern Church, Moscow, 1839*). The Latin Church defines it as, "The company of Christians knit together by the profession of the same faith and the communion of the same sacraments, under the government of lawful pastors, and especially of the Roman bishop as the only Vicar of Christ upon earth." (*Bellarmin. De Eccl. Mil. iii. 2; see also Devoti Inst. Canon. 1, iv. Romae.*

1818.) The Church of England, "A congregation of faithful men in which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite of the same." (Art. xix.) The Lutheran Church: "A congregation of saints in which the Gospel is rightly taught and the sacraments rightly administered." (Confessio Augustina, 1631, Art. vii.) The Confessio Helvetica: a congregation of faithful men called, or collected out of the world, the communion of all saints." (Art. xvii.) The Confessio Saxonica: "A congregation of men embracing the Gospel of Christ, and rightly using the Sacraments." Art. xii.) The Confessio Belgica: "A true congregation, or assembly of all faithful Christians who look for the whole of their salvation from Jesus Christ alone, as being washed by his blood, and sanctified and sealed by his Spirit." (Art. xvii.) (Smith's Dictionary of the Bible Art Church.) (For our definition of "The Church," see Seventy's Year Book, No. 1, p. 13.)

4. **Inadequacy of Foregoing Definitions:** "These definitions show the difficulty in which the different sections of the divided Church find themselves in framing a definition which will at once accord with the statements of Holy Scripture, and be applicable to the present state of the Christian world. We have seen that according to the Scriptural view the Church is a holy kingdom, established by God on earth, of which Christ is the invisible King; it is a divinely organized body, the members of which are knit together amongst themselves, and joined to Christ, their Head, by the Holy Spirit, who dwells in and animates it; it is a spiritual but visible society of men united by constant succession to those who were personally united to the Apostles, holding the same faith that the Apostles held, administering the same sacraments, and, like them, forming separate, but only locally separate, assemblies, for the public worship of God. This is the Church according to the Divine intention. But as God permits men to mar the perfection of his design in their behalf, and as men have both corrupted the doctrines and broken the unity of the Church, we must not expect to see the Church of Holy Scripture actually existing in its perfection on earth. It is not to be found, thus perfect, either in the collected fragments of Christendom, or still less in any one of these fragments more than another may approach the Scriptural and Apostolic ideal which existed only until sin, heresy, and schism had time sufficiently to develop themselves to do their work." (Smith's Bible Dictionary, p. 458.)

## LESSON XXVI.

(Scripture Reading Exercise.)

## CLIMATIC EVENTS OF THE MERIDIAN DISPENSATION.

## ANALYSIS.

## I. Conspiracy Against the Christ.

## II. Death and Resurrection of the Christ.

## III. Post-Resurrection Ministry of Messiah.

1. In Judea.
2. On the Western Hemisphere.
3. Among the "Lost Tribes."

## REFERENCES.

Matt. xxvi; xxvii: 1-25.  
 Mark xiv; and xv: 1-15. St.  
 John xxii and xxiii: 1-27.  
 St. John xviii.

St. John xix and xx: 1-18  
 Notes 2, 5. Luke xxiii and  
 xxiv. Mark xv and xvi: 1-  
 8. Matt. xxvii and xxviii.  
 Matt. xxviii: 11-20.

Mark xvi; St. John xx: 19-  
 31. Luke xxiv: 13-53.  
 Acts i: 1-14.

III Nephi chapters xi to  
 xxx inclusive, cf. John x-  
 15, 16. "The Fifth Gos;  
 pel," Defense of the Faith  
 and the Saints, pp. 373-399.

III Nephi, chs. xv-xvi-  
 xvii.

## NOTES.

1. **The Agony in Gethsemane:** "(Matt. xxvi; vers. 36-46, parallel passages: Mark 14: 32-42; Luke 22: 39-46.) This conflict presents our Lord in the reality of His manhood, in weakness and humiliation, but it is impossible to account for it unless we admit His Divine nature. Had He been a mere man, His knowledge of the sufferings before Him could not have been sufficient to cause such sorrow. The human fear of death will not explain it. As a real man, He was capable of such a conflict. But it took place after the serenity of the Last Supper and sacerdotal prayer, and before the sublime submission in the palace and judgment hall. The conflict, therefore, was a specific agony of itself. He felt the whole burden and mystery of the world's sin, and encountered the fiercest assaults of Satan. Otherwise, in this hour this Person, so powerful, so holy, seems to fall below the heroism of martyrs in His own cause. His sorrow did not spring from His own life, His memory or His fears, but from the vicarious nature of the conflict. The agony was a bearing of the weight and sorrow of our sins, in loneliness, in anguish of soul threatening to crush His body, yet borne triumphantly, because in submission to His Father's will. Three times our Lord appeals to that will, as purposing His anguish; that purpose of God in regard to the loveliest, best of men, can be reconciled with justice and

goodness in God in but one way; that it was necessary for our redemption. Mercy forced its way through justice to the sinner. Our Lord suffered anguish of soul for sin, that it might never rest on us. To deny this is in effect not only to charge our Lord with undue weakness, but to charge God with needless cruelty. 'Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.' Isa. 53: 4, 5. (International Commentary, Matthew, p. 359.)

**2. The Cruelty of Crucifixion:** "Crucifixion was a most disgraceful and cruel punishment introduced into Judaea by the Romans and inflicted only on slaves and the worst of criminals. Constantine the Great abolished it. The Jews often hanged those who had been stoned to death, but the corpse must be buried the same day, so as not to pollute the land (Deut. 21: 22, 23). The Romans permitted the crucified to die slowly; and the sufferings sometimes continued for three days. Their flesh was given to the birds or other wild animals. As, according to Jewish custom, the bodies must at once be taken down and buried, death was hastened by the crucifragium, the breaking of the legs, to which was sometimes added a mercy-stroke, that is, the piercing of the body. If they were already dead, the latter alone was given, to make the matter sure. The physical sufferings of the victims were fearfully great. Dr. Richter, a physician, thus describes them: 1. On account of the unnatural and immovable position of the body and the violent extension of the arms, the least motion produced the most painful sensation all over the body, but especially on the lacerated back and the pierced members. 2. The nails caused constantly increasing pain on the most sensitive parts of the hands and feet. 3. Inflammation set in at the pierced members and wherever the circulation of the blood was obstructed by the violent tension of the body, and increased the agony and an intolerable thirst. 4. The blood rushed to the head and produced the most violent headache. 5. The blood in the lungs accumulated, pressing the heart, swelling all the veins, and caused nameless anguish. Loss of blood through the open wounds would have shortened the pain, but the blood clotted and ceased flowing. Death generally set in slowly, the muscles, veins, and nerves gradually growing stiff, and the vital powers sinking from exhaustion. (From Lange on Matt. pp. 522 sq.) By the crucifixion of our Lord the cross of the bitterest sufferings and cruel death has been changed into a tree of life, that bears the richest fruits of penitence and gratitude. From the moment He was lifted on the cross He began to draw all men unto Him (Comp. John 12: 32)." (Commentary, Matthew, pp. 389-90).

**3. Death of the Christ Voluntary:** Unbelievers delight to represent God, the great Law Giver, as unspeakably cruel in demanding such an atonement as Christ made for the salvation of the children of men. But let it be born in mind that he who made the atonement did so voluntarily. Testifying to his disciples respecting the matter, he says: "Therefore doth my Father love me, because I lay down my life that I may take it up again. No man taketh it from me, but I lay it down of myself. I have the power to lay it down, and I have power to take it again. This commandment have I received of my Father." When his enemies gathered about him,—a former friend betraying him with a kiss,—and Peter prepared to defend him with the sword, he chided him



for his rashness, commanding him to put up his sword, and added: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Thus down to the very last moment, it appears that Jesus could have been delivered from the sacrifice had he so willed it. But the principle which was the guiding star of his life—"Father, not my will, but thy will be done"—influenced him in this instance, and he drank of the cup given him of his Father, and wrung out the dregs in agony; but he did it voluntarily, and that, too, out of his great love for mankind. (Outlines, Eccl. Hist. Roberts, pp. 93-4.)

"It is manifest, from the history of the death of Christ, that he spake most truly when he said, No man taketh my life from me, but I lay it down of myself. John x. 18. For how easy would it have been for him, even without a miracle, to have avoided falling into the hands of his enemies? The insidious designs of the Jewish pontiff and chief priests were well known to him; and it is plain that he was no stranger to the treacherous intentions of his perfidious disciple Judas, since he expressly alludes to them on more than one occasion. On the other hand, it appears that he had several great and powerful friends, on whom he could have depended for support. Would he but have quitted Jerusalem, and returned into Galilee, every scheme that had been formed against him must have fallen to the ground. Indeed, even this was not requisite: for his safety would have been completely secured had he merely changed the place of his nightly resort, and, lest Judas should have discovered it, dismissed that wicked and deceitful man from his society. Besides these obvious means, there were others to which he might have had recourse, and which would have proved equally efficient in defeating and bringing to naught the evil councils and designs of the Jewish priests and elders. But it should seem that he disdained, or at least voluntarily neglected to avail himself of any of those precautions, which a very moderate share of human prudence would have suggested to any man under similar circumstances. He remained in Jerusalem; he permitted Judas to continue about his person, in the character of an intimate friend; he continued to pass his nights in the usual and accustomed place. All these circumstances being considered, who is there but must readily perceive that Christ voluntarily subjected himself to the punishment of death, and offered up his life to God as a sacrifice for the sins of mankind?" (History of Christianity, Mosheim. p. 98.)

**4. The Vicarious Work of the Christ:** "Therefore, I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! How exquisite you know not! Yes, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent. But if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink. Nevertheless, glory be to the Father, I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my spirit." (Doc. & Cov. Sec. xix: 15-20.)

5. **The Appearance of Jesus After His Resurrection:** There are some slight discrepancies in the writings of Matthew, Mark, Luke and John in respect to the order of the appearance of Messiah after his resurrection, as indeed there is in respect to the order of the events connected with his trial, condemnation and death; but the following, because of the fragmentary character of the four gospels, may be regarded as being as nearly correct as may be ascertained. First, to Mary Magdalene, in the garden where the tomb in which he was laid was located; second, to the women returning from the sepulchre on their way to deliver the angel's message to the disciples; third, to two disciples going to Emmaus; fourth, to Peter; fifth, to ten apostles in an upper room; sixth, to the eleven apostles, also in the upper room; seventh, to seven apostles at the sea of Tiberias; eighth, to eleven apostles in a mountain in Galilee; ninth, to above five hundred brethren at once; tenth, to James; and finally to Paul while on his way to Damascus." (Outlines of Ecclesiastical History, p. 65.)

5. **The Christ's Post-Resurrection Ministry in Judea:** "In all Jesus was with his disciples on the eastern hemisphere for forty days after his resurrection, during which time he taught them all things pertaining to the kingdom of heaven, and authorized them to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them; and promised that he would be with them even unto the end of the world. \* \* \* Having thus taught the gospel to the people of the eastern hemisphere, organized his church and commissioned his apostles to teach the gospel to all nations, he prepared to depart from them. It was most probably at Bethany that this solemn parting occurred. His forerunner, John the Baptist, had promised that he who should come after him, Jesus Christ, would baptize them with the Holy Ghost, and just previous to Messiah leaving the apostles he told them that the promise was about to be fulfilled. He therefore commanded them to tarry in Jerusalem until they were endowed with that power from on high. Then he lifted up his hands and blessed them, after which he was parted from them, and a cloud received him out of their sight. As they were still looking steadfastly toward heaven, two men—angels—in white apparel, stood by them, and declared that this same Jesus whom they had seen go into heaven, should come in like manner, that is, in the clouds of heaven, and in great glory." (Outlines of History, Roberts, pp. 66, 67.)

7. **Advent of Messiah on Western Hemisphere:** I now turn to a passage I shall read to you from III Nephi, describing the appearance of Jesus on this land (America.) After fearful cataclysms had taken place, a company of men, women and children in the land Bountiful, numbering some 2,500 souls, were assembled together near a temple that had escaped destruction, and they were speaking of the great events of the recent past and the change that was apparent in the whole face of the land. As they were speaking of these signs that had been given of Messiah's birth and death, and conversing concerning Messiah himself, they heard a voice. What was said they could not at first determine, and whence the voice came they could not tell. It grew, however, more and still more distinct, until at last they heard the voice say:

"Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name; hear ye him."

And it came to pass as they understood, they cast their eyes up again towards heaven and behold, they saw a man descending out of heaven: and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto them people, saying:

Behold, I am Jesus, whom the prophets testified shall come into the world;

And behold, I am the light and the life of the world; I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven." (Defense of the Faith and the Saints, pp. 382-3.)

8. **Subject of Messiah Teaching in the Western Hemisphere:** "Complaint is made that in his ministry among the Nephites Messiah merely repeated the ideas, and for that matter the words of his sermon on the mount; so wanting in originality, claim those who object to the Book of Mormon, were the authors of the book that they could not trust themselves to give Jesus the opportunity of preaching an original discourse to the inhabitants of this western part of the world. I ask these Christian objectors to consider this: Suppose the Book of Mormon were not in existence at all; suppose that we begin to reflect on the empires and nations which beyond all question did occupy this land of America in ancient times, and were civilized, intelligent people—God's children; suppose that it began to occur to some of our Christian friends that it would have been a grand idea if the Son of God had come and made proclamation of the Gospel to a people who were destined to be for so many centuries separated from the eastern hemisphere, where the gospel had been planted. Now, then, suppose these conditions, and suppose further that Jesus came here, what would be the nature of his mission? What should he first do? What truth do these Christian critics hold to be the most important truth to mankind? Would it not be the fact that Jesus is the Christ, the Redeemer of the world, the one who is to bring life and immortality to light through the Gospel? Would not that be the most important thing to have declared? I believe all Christians must necessarily say yes. Well, that is just what happened. The voice of God broke the stillness of this western world, and said to a company of people, "This is my beloved Son, in whom I am well pleased; hear ye him." Then Jesus stands forth and declares himself and his mission, the most important truth that the Christian mind, at least, can conceive. The Fifth Gospel starts with that sublime, important truth. Then after that, what would be the next most important thing? Would it not be to teach man his moral duty? His relationship to God and to the Savior having been fixed by the first revelation, what next? Why, the ethics of the gospel of Christ, the moral law, which is to take the place of the old Mosaic law—confessedly inferior to the Gospel law, being but the "schoolmaster" to bring Israel to the Christ. Christian principles, then, for right living was what Messiah imparted to the

Nephites after his relationship to them was settled. And so Messiah starts out with the same doctrine that he taught upon the mount. There are not wanting respectable Christian authorities for the assertion that that discourse called the sermon on the mount was not a single discourse, but that into it was crowded from the recollection of the apostles all the great ethical truths that Jesus had taught from time to time, and that here they are grouped together and appear as one discourse. Moreover, the Savior declared to the Nephites while he was yet with them that these truths which he had been teaching them were the same that he had taught in Judea. "Behold," said he, in the course of his explanations, "ye have heard the things which I have taught before I ascended unto my Father." (Defense of the Faith and the Saints, pp. 384-5.)

**\* To the Teacher:** It is suggested that you make the appointment at this lesson for Lesson XXX—a discourse on "The Greatness and Influence of the Meridian Dispensation." One or more speakers may be appointed, and an effort should be made to give the subject a masterly treatment. It could also be made the occasion of a review of the eight lessons devoted to the theme, which may be conducted by questions after the speakers have concluded.

On such occasions as these a very fitting thing to do would be to invite brethren of other quorums, Elders and High Priests, as also the local authorities of the Ward or Stake to witness such exercises. Make it a special occasion and put those who are to treat the theme on their mettle and get the best out of them that it is possible for them to give.

## LESSON XXVII.

(Scripture Reading Exercise.)

## PROPAGATION OF THE GOSPEL.

## ANALYSIS.

- I. Among the Jews — Pentecost — the Church at Jerusalem.
1. Among the Gentiles:
- (a) Opening the Door of the Gospel to the Gentiles by Peter.
- (b) Paul's Labors among the Gentiles.
- II. The Apostolic Age.

## REFERENCES.

Matt. xxviii: 16-20; Mark xvi; 16: Acts i: 1-9. Acts ii: ix, note 1 and 2.

Acts x, xi. Notes 3, 4 and 5. Also New Testament History, (Smith) pp. 426-29, 633-643.

Acts xxii-xxviii. Note 6.

Note 7 and 8; also Smith's New Testament History and Dictionary heretofore quoted.

## NOTES.

**The Acts of the Apostles:** The student should regard the whole book, "Acts of the Apostles," as the book of first importance in the history of the propagation of the Gospel in the Meridian Dispensation. It gives an account of the conflicts and conquests of the Gospel from the ascension of Messiah to the imprisonment of Paul in the city of Rome (33-63 A. D.), a period of sixty years. "It is the earliest manual of Church History, and the only one treating of the age of the apostles which has come down to us from the first century." (See note Seventy's Year Book, No. I, p. 85, notes 6, 7.) "True," as remarked by Dr. William Smith, "New Testament History," "the Book of Acts contains no full account of the acts of the apostles;" for "most of them are never mentioned even by name after the list given in the first chapter;" and the history of Paul which fills so large a space in the book is not brought down to his death." Still, it is the most important book of the Apostolic age treating of the Christian origins.

**2. Characteristics of the Acts:** "The Acts makes prominent the agency of the Holy Spirit. He is referred to by name fifty times, or more frequently than in all the four Gospels together. The promise of the Spirit was emphasized by Christ just before his ascension. (1: 5, 8.) He descended in tongues of fire on the day of Pentecost (2: 1-13). Early believers (4: 31) and preachers, like Stephen (6: 5) and Barnabas, were 'filled with the Holy Spirit,' and the Apostles were sent forth to their work (13: 4), or the elders appointed by Him (20: 28). It is a book of beginnings. The Holy Spirit begins his new and promised activity; the Apostles inaugurate their labors; churches are founded in many cities. \* \* \* \* \* The Acts is eminently a hopeful book. It is the book of

Joshua among the books of the New Testament, fresh as with the life of Spring. Old terms acquire a new significance, like 'believer,' 'brother' (9: 17), 'the Way' (19: 9), etc. There is no cant. Christianity goes forth conquering and to conquer, and the world is the heritage of Christ. It dwells much upon the resurrection, and looks forward with expectancy to the Second Coming. It is animate with the spirit of joy. In this respect, the Acts is set in the same major key as the Gospel of Luke. Confident of the presence of the Master and conscious of the power of salvation, the Apostles even rejoice that they were counted worthy to suffer for him (5: 41). The tidings which they preach, like those the angels brought, are 'good tidings' (13: 32). Paul and Silas sang in prison (16: 25), and the acceptance of the Gospel is everywhere attended with great joy (8: 39; 13: 52; 15: 3; 16: 34, etc.). It is a book of missionary activity. Intensity of purpose and effort pulsates through it. It has no morbid tone. Much stress is laid upon the efficacy of Christ's death, but only the deaths of Stephen and James are mentioned, and the deaths of Paul and Peter are entirely passed over. This silence \* \* \* \* indicates that it matters everything how a Christian lives; little how he dies. Christianity advances with a steady and rapid progress from Jerusalem to Antioch, Antioch to Corinth, and Corinth to Rome. There are references to the numbers of the believers (2: 40; 4: 4), and constant statements that they were increasing rapidly (2: 47; 5: 14; 6: 7; 12: 24; 16: 5). Besides the more formal notices, there are incidental allusions to the churches in Samaria and Phoenicia (15: 3), Syria and Cilicia (15: 23), Troas (20: 6, 7), Tyre and Ptolemais (21: 1-7), and other cities. The book is the missionary's best companion on the frontier and in foreign lands. The Acts is animated with the universal aims of the Gospel. It has a Gentile ring. Palestine was only the birthplace of Christianity, not its exhaustive theatre. Peter catches this tone in his speech on the day of Pentecost (2: 39), whose various tongues were themselves a type, and witnesses a figurative representation of it in the vision on the housetop of Joppa. Stephen's eye takes in this larger horizon, and Paul, who uttered the significant words in Antioch of Pisidia, 'Lo, we turn to the Gentiles' (13: 46), looks out to Rome itself when he insists, 'I must also see Rome' (19: 31; 20: 22). The motto of the Acts is the command of the ascending Saviour, 'to the uttermost part of the earth' (1: 8), and continues to be the motto of the Church. The Acts of the Apostles is not yet a closed book." (The Acts of the Apostles, by J. S. Howson and H. D. M. Spence, p. xix and xx. International Commentary, Introduction.

3. **The Gospel Taken to the Gentiles:** The Apostles, being Jews themselves, appear to have shared the common prejudices of their race against the Gentiles; and treated them for a time as if they had no lot nor part in the gospel of Christ. It was not the design of the Lord, however, to thus restrict the application of the gospel. Jesus, himself, while he had said that he was "sent but to the lost sheep of the house of Israel," had also said: "And I, if I be lifted up from the earth, will draw all men unto me;" and the commission of the risen Christ to the Apostles sent them to "all nations." (Matt. xxviii: 19; Acts i: 8.) Hence, when Cornelius of Caesarea, a devout man, one that feared God, though a Gentile, sought the Lord by prayer and good works, he found him; for an angel was sent to Cornelius, who told him his prayers and alms were accepted of God, and that he had come to direct him to send men to Joppa for Simon Peter, who would be able to tell him what he ought to

do. The devout Gentile immediately started the messengers to find the Apostle. Meantime Peter himself was prepared by a vision to go with the gospel unto one whom both he and all his race regarded as unclean. In vision he thought he beheld a great net let down from heaven, filled with all manner of four-footed beasts, fowls of the air, and creeping things. And a voice said to him, "Rise, Peter, kill and eat." "Not so, Lord," was his reply, "for I have never eaten anything that was common or unclean." "What God hath cleansed," said the voice, "that call not thou common or unclean." This was done thrice, and as he was yet pondering what the vision could mean, the messengers of Cornelius were at the gate enquiring for him; and he was commanded by the Spirit to go with them, doubting nothing, for God had sent them. Peter was obedient to the inspired commandment, and went to the house of Cornelius, where he found many of the devout Gentile's friends and kinsmen gathered together in anticipation of his coming. Cornelius having informed the apostle how he came to send for him, Peter exclaimed: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." He then proceeded to preach the gospel to Cornelius and all present. As he did so the Holy Ghost fell upon them, to the astonishment of all the Jews who had accompanied Peter; for they heard them speak in new tongues and magnify God. Cornelius and his friends were baptized and thus the door of the gospel was opened to the Gentiles. (Outlines Ecclesiastical History, pp. 81, 2.)

4. **Peter's Mission to the Gentiles:** "This event was the crown and consummation of Peter's ministry. He, who had first preached the resurrection to the Jews, baptized the first converts, and confirmed the Samaritans, now, without the advice or co-operation of any of his colleagues, under direct communication from heaven, first threw down the barrier which separated proselytes of the gate from Israelites; first established principles which issued in the complete fusion of the Hebrew and Gentile elements in the Church. The narrative of this event, which stands alone in minute circumstantiality of incidents and accumulation of supernatural agency, is twice recorded by St. Luke. The chief points to be recorded are, first, the peculiar fitness of Cornelius, both as a representative of Roman force and nationality, and a devout and liberal worshiper, to be a recipient of such privileges; and, secondly, the state of the apostle's own mind. Whatever may have been his hopes or fears touching the heathen, the idea had certainly not yet crossed him that they could be come Christians without first becoming Jews. As a loyal and believing Hebrew, he could not contemplate the removal of Gentile disqualifications without a distinct assurance that those enactments of the Law which concerned them were abrogated by a divine legislator. The vision could not, therefore, have been the product of a subjective impression; it was strictly objective, presented to his mind by an external influence. Yet the will of the Apostle was not controlled; it was simply enlightened. The intimation in the state of trance did not at once overcome his reluctance. It was not until his consciousness was fully restored and he had well considered the meaning of the vision, that he learned that the distinction of cleanness and uncleanness in outward things belonged to a temporary dispensation. It was no mere acquies

cence in a positive command, but the development of a spirit full of generous impulses, which found utterance in the words spoken by Peter on that occasion, both in presence of Cornelius and afterward at Jerusalem." (Dr. Smith's New Testament History, pp. 428-9.)

**5. Rapid Growth of the Work:** The knowledge once established in the minds of the Apostles that God granted to the Gentiles repentance unto life, seemed to unshackle those who were to preach the gospel, and gave a broader meaning in their minds to their commission to "Go unto all the world and preach the gospel unto every creature." Evidently before this they did not comprehend it in its fullest sense. The Apostles appear to have remained in Jerusalem a number of years—twelve years, tradition says—presiding over the Church and directing the labors of those preaching the gospel. Churches, or, more correctly speaking, branches of the Church were built up in Antioch, Damascus and other cities of Syria. The work also spread into Asia Minor, Greece and Rome; and everywhere great success attended the preaching of the elders, until the gospel was firmly established in various parts of the Gentile world. So extensive was the preaching of the ambassadors of Christ in those early days of the Church that we have Paul saying (about thirty years after the ascension of Messiah) that it had been "preached to every creature under heaven." (Outlines Ecclesiastical History, p. 83.)

**6. Personal Appearance and Character of Paul:** "We have no very trustworthy source of information as to the personal appearance of St. Paul. Those which we have are referred to and quoted in Conybeare and Howson. (Vol. i, ch. vii. end.) They are the early pictures and mosaics described by Mrs. Jameson, and passages from Malalas, Nicephorus, and the apocryphal Acta Pauli et Theclae. They all agree in ascribing to the Apostle a short stature, a long face with high forehead, an aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, grey eyes, a clear complexion, and a winning expression. Of his temperament and character, St. Paul is himself the best painter. His speeches and letters convey to us, as we read them, the truest impressions of those qualities which helped to make him The Great Apostle. We perceive the warmth and ardor of his nature, his deeply affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, his perfect fearlessness, his heroic endurance; we perceive the rare combination of subtlety, tenacity and versatility in his intellect; we perceive also a practical wisdom which we should have associated with a cooler temperament, and a tolerance which is seldom united with such impetuous convictions. And the principle which harmonized all these endowments and directed them to a practical end was, beyond dispute, a knowledge of Jesus Christ in the Divine Spirit. Personal allegiance to Christ as to a living Master, with a growing insight into the relation of Christ to each man and to the world, carried the Apostle forward on a straight course through every vicissitude of personal fortunes and amid the various habits of thought



which he had to encounter. The conviction that he had been entrusted with a Gospel concerning a Lord and Deliverer of men was what sustained him and purified his love for his own people, while it created in him such a love for mankind that he only knew himself as a servant of others for Christ's sake." (Dr. Smith's New Testament History, p. 633.)

**7. The Apostolic Age:** The Apostolic Age naturally falls into three periods: (1) The time when the labors of the Apostles were confined to Jerusalem; (2) the time during which their ministrations were performed in all of Palestine, and (3) the time when they "went into all the world" (the Roman Empire) in obedience to the Saviour's behest (Matt. xxviii: 16-20; Mark 16: 15). \* \* \* \* \* There is scarcely a movement, religious or otherwise, in the history of the world which can be compared, in quickness of development, with the first thirty years of the spread of Christianity. Up to the year 33 A. D. the name of Christ had scarcely been heard outside of a region no greater than one of the larger counties of Utah; over all the civilized world beside, paganism and Judaism held undisputed sway. Yet, by the year 63 A. D., through the oetive zeal of our Lord's followers, His name and the doctrines He came to establish had spread over Syria, Asia Minor, Arabia, Greece, Italy, and, we doubt not, some regions farther west. The Christians, as the followers of Jesus were called in derision first in Antioch (Acts 11: 26), were everywhere known, and everywhere spoken evil against. Opposed by the combined forces of the two widely accepted religions above mentioned, the Gospel of Christ had spread "to the ends of the eorth," and had been accepted by Jews and pagans everywhere." (Y. M. M. I. Manual, 1898-9.)

**8. State of the Church at Close of Apostolic Age:** "At the close of the first century, the Church was in a sadly demoralized condition. According to our best authorities, all the Apostles but John were dead, no attempt (for any great length of time, aparently) having been made to maintain the quorum. If so important a body was allowed to become extinct, there is no reasonable doubt that other quorums fell into decay and that the Church organization lost its original identity. With the disorganization of the quorums of Priesthood there was an opportunity for the predicted rise of false teachers, under whom occurred changes in the ordinances of the Gospel. These changes afterward increased materially, until, in connection with the loss of true and the usurpation of false authority, they produced a complete change both in the organization and the ordinances of the Church. Persecution and internal corruption and dissension had also done their work, until at the close of the century, when John wrote his Epistles and the Revelation, but few of the branches of the Church retained enough of their identity and faithfulness to be recognized by him. The deplorable condition of the Church can well be gathered from the warnings and threats given to the saints at Ephesus in the second chapter of Revelation. A full discussion of this subject will be found in Roberts' New Witnesses for God, chapters 2-7. From the evidences there presented, it cannot be doubted that at the close of the first century the high authority of the Church had fallen into decay, and the Apostolic Age was at an end."

## LESSON XXVIII.

(Scripture Reading Exercise.)

## CONFLICTING THEORIES.

## ANALYSIS.

- I. Questions Respecting the Meridian Dispensation and the Dispensation of the Fullness of Times Considered.
1. The Largeness and Glory of the Meridian Dispensation.
  2. Identity of the Meridian Dispensation and the Dispensation of the Fullness of Times Considered.
    - (a) Joel's Prophecy of the Dispensation of the Last Days Considered.

## REFERENCES.

The Authorities quoted in the notes are all the References the Editor and Compiler has to offer in this Lesson.

## NOTES.

1. **The Greatness of the Dispensation of the Meridian of Time:** With the period between Moses and John the Baptist spanned, we come to the Dispensation of the Meridian of Time. This dispensation begins with the preaching of John the Baptist in the wilderness. It was made glorious by the personal ministry of Jesus of Nazareth, the Son of God; by His suffering and death, for the redemption of mankind; by His glorious resurrection from the dead; by His subsequent ministry among His followers, and His final ascension into heaven to the throne of His Father; by the faithful ministry of His Apostles, by whom the good tidings of man's salvation were published to the world; by the establishment of the Church as an agency through which the Gospel was to be more widely proclaimed, and those who accepted the Gospel more thoroughly instructed in its doctrines, guarded from error, and finally perfected in the Christian life. An inspired volume of Scripture, the New Testament, was also brought into existence, from the teachings of the inspired Apostles, in which the great fundamental truths of the Gospel were embodied and cast in a form that would be enduring, and to which men could appeal through all the ages to come, as an authoritative statement, not only of what Jesus said and what He did, but also a statement of what doctrines are to be believed; what precepts to be practiced; what ordinances to be observed. By thus embodying the chief doctrines of Christ in a volume of Scripture that should live forever, and be published in all the languages of the world, provision was made for such a dissemination of the knowledge of God, that the world would never again be wholly without that knowledge; and though the Church might become cor-

rupted, as it afterwards did; though men ambitious of distinction and power might usurp authority and establish churches in which they taught for doctrines the commandments of men, as they certainly did; still in this volume of Scripture men henceforth would have at hand a standard of truth by which to test the utterances of would-be teachers, while at the same time it would keep above the horizon of a world's knowledge the great truths of the Gospel—the existence and character of God; the manifestation of Him through the person and character of Jesus of Nazareth; the relationship existing between God and man; the fall of man, and the redemption provided for him in the atonement of Jesus Christ. All this was achieved in the Dispensation of the Meridian of Time; a mighty work accomplished by the Son of God and His associates; a work sealed not only by the blood of Jesus Christ, but by the blood also of many faithful witnesses, which shall make their testimony of force in the world.

2. **The Identity of the Dispensation of the Meridian of Time and the Dispensation of the Fullness of Times Considered:** Owing to the phraseology of certain passages of Scripture, making reference to the coming of Messiah in the flesh, and to the work of God in those days, the Dispensation of the Meridian of Time is mistaken for the Dispensation of the Fullness of Times. In Mark's Gospel, for instance, John the Baptist is represented as saying, "**The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.**"\* The words in black type are usually understood to make reference to the Dispensation of the Fullness of Times. Again it is written: "**But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.**"† The words, "when the fullness of the time was come," are supposed to refer to the Dispensation of the Fullness of Times. Other passages of Scripture referring to the days of Messiah's personal ministry among men in the flesh, speak of them as the "last days." Paul, in the opening sentence of his letter to the Hebrews, does this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in **these last days** spoken unto us by His Son, whom He hath appointed heir of all things."‡ So St. John, in addressing the Saints in his day: "Little children, it is the **lost time**: and as ye have heard that anti-Christ shall come, even now are there many anti-Christ; whereby we know that it is the **last time.**"§ These, with two other special passages of Scripture, to be separately considered, constitute the authority upon which the Meridian Dispensation is confounded with the Dispensation of the Fullness of Times. And yet all these passages are susceptible of quite a different and more natural rendering. Without controversy it will be conceded that the Lord had an appointed time for

\*Mark i: 15.

†Gal. iv: 4.

‡Heb. i: 1, 2.

§John ii: 18.

His Son Jesus to come to earth in the flesh and perform the mission that had been assigned Him; to suffer; to die; to arise again from the dead. And when the fullness of this time was come, God indeed sent forth His Son into the world. As for those inspired writers who speak of the "last days," and the "last times"—they speak relatively; that is, with reference to former days and times; and, of course, the days and times in which they lived to them were the last days, and the last times; but they were not the last days of the earth's temporal existence; they were not the last days in any general sense at all, as there have been now some two thousand years of days since then. They were not the "last days" that are understood as immediately preceding the glorious coming of the Son of God.

3. **Joel's Great Prophecy of the Dispensation of the Last Days:** Of the special passages before referred to, and which I said would receive separate consideration, the first is Peter's quotation from the Prophet Joel, concerning the outpouring of the Spirit of God upon "all flesh in the last days." This quotation from Joel is regarded as identifying the days in which the Apostle was speaking, as "the last days;" and the dispensation in which he was living as the Dispensation of the Last Days and of the Fullness of Times. The conditions existing when Peter was speaking, and the prophecy of Joel, however, admit of no such interpretation. The circumstances were as follows: The Holy Ghost in an extraordinary manner rested upon the Apostles and gave them the power of speaking in other languages than those they had learned. Some in the listening multitude attributed this singular manifestation to drunkenness, whereupon the Apostle Peter arose and refuted the slander, saying: "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."\* "For," to finish the passage as it stands in Joel, but which is not in Peter's quotation, "for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."†

Because Peter, referring to the Spirit that was then resting upon the Twelve Apostles, said, "this is that which was spoken by the Prophet Joel," etc., the very general opinion prevails that Joel's prophecy was

\*Acts ii: 15, 21.

†Joel ii: 28-32.

then fulfilled; and hence the **last days** were come. This is an entire misapprehension of the purpose of Peter in making the quotation; as also of the quoted passage itself. Beyond all controversy, Peter meant only: This Spirit which you now see resting upon these Apostles of Jesus of Nazareth is that same Spirit which your Prophet Joel says will, in the last days, be poured out upon all flesh. Obviously he did not mean that this occasion of the Apostles receiving the Holy Ghost was a complete fulfillment of Joel's prediction. To insist upon such an exegesis would be to charge the chief of the Apostles with palpable ignorance of the meaning of Joel's prophecy. On the occasion in question the Holy Ghost was poured out upon the Twelve Apostles, who were given the power to speak in various tongues; Joel's prophecy for its complete fulfillment requires that the Spirit of the Lord, the Holy Ghost, shall be poured out upon **all flesh**; and undoubtedly refers to that time which shall come in the blessed millenium, when the enmity shall not only cease between man and man, but even between the beasts of the forests and of the fields; and between man and beast, as described by Isaiah in the following language:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrices' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."\*

Compare these conditions so vividly described with what Joel himself says of the period when the Spirit of the Lord shall be poured out upon all flesh, and it will at once be clear that the two Prophets are dealing with the same period, and not only dealing with the same period, but that the period itself is certainly far beyond in time the days of Peter; in fact, is still in the future; for the sun has not yet been turned into blackness; nor the moon into blood; nor have the stars withdrawn their shining. It is obvious that the events upon the day of Pentecost did not fulfill the terms of this prophecy, except in those particulars already pointed out. The mention in this prophecy, however, of those special signs which Jesus refers to as immediately preceding His own second and glorious coming, clearly demonstrates that Joel was speaking of the last days indeed, and not of a circumstance that occurred in connection with a period more properly designated as the Dispensation of the Meridian of Time. Immediately following his prediction of the outpouring of God's Spirit upon all flesh, Joel represents the Lord as saying: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." And later: "The sun and the moon shall be darkened, and the stars shall with-

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\*Isaiah xi: 6-9.

draw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel."

Compare this with the Saviour's description of conditions in the earth that will precede His own second coming:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."\*

The same wonders in heaven and earth; the same changes in sun, and moon, and stars; the same promises of the gathering of God's people as are found in the prophecy of Joel. There can be no question, then, but that the prophecy of Joel refers to the same "last days" that Jesus here alludes to—the days of the coming of the Son of Man—and not to the days of Peter and the other Apostles in the meridian of time.

The sum of the matter then is, that Peter was not living in the "last days;" that the prophecy of Joel was not in its entirety fulfilled in the outpouring of God's Spirit upon the Apostles on the day of Pentecost; that at no time subsequent to the days of the Apostles has there existed such conditions in the earth as amount to a complete fulfillment of Joel's prophecy; therefore in some time future from the days of the Apostles we may look forward to a universal outpouring of God's Holy Spirit upon all flesh, resulting in a universal peace and wide-spread knowledge of God, brought about, unquestionably, by a subsequent dispensation from that in which Peter wrought—the Dispensation of the Fullness of Times, in which God promises to "gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him."\*

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\*Matt. xxiv: 29-31.

†Eph. i: 10.

## LESSON XXIX.

(Scripture Reading Exercise.)

## CONFLICTING THEORIES,—(Continued.)

## ANALYSIS.

- I. Questions Respecting the Meridian Dispensation and the Dispensation of the Fullness of Times Considered.
- II. Daniel's Prophecy of the Rise of the Kingdom of God in the Last Days.

## REFERENCES.

The Authorities quoted in the notes are all the references the Editor and Compiler has to offer in this Lesson.

## NOTES.

1. **Daniel's Prophecy of the Rise of the Kingdom of God in the Last Days:** The second special Scripture to which I have promised a separate consideration is the prophecy of Daniel relative to the succession of the great earth empires; and the final establishment of the Kingdom of God, which in "the last days" shall fill the whole earth and remain forever. By an error on the part of Christian writers, Daniel's prophecy concerning the Kingdom of God to be set up in "the last days" is supposed to have been fulfilled by the founding of "The spiritual kingdom of Christ" in the days of Messiah's earthly ministry; and therefore the conclusion is drawn that those days were "the last days," and the dispensation then ushered in, the final dispensation of the Gospel. It is my purpose here to refute that error.

The prophecy in question is familiar, and comes from Daniel's interpretation of the king of Babylon's dream of the great image, whose "brightness was excellent, whose form was terrible." The head of the image was of gold; his breast and arms were of silver; the body and thighs of brass; the legs of iron; and the feet and the toes part of iron and part of clay. The king in his dream also saw a little stone cut out of the mountain without hands, that smote the image upon the feet of mixed clay and iron, and broke it to pieces—until it became like the chaff of the summer thrashing floor, and the wind of heaven carried it away, that no place was found for it; but the little stone cut from the mountain without hands, which smote the image on the feet and ground it to dust, became a great mountain and filled the whole earth. This is the dream; and this the prophet's interpretation, addressed to the king of Babylon:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall rise

another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.\*\*

As understood by the learned, Danel's interpretation stands thus:

"(1) The **Golden Head**—The Assyrio-Babylonish monarchy (the 6th and 5th century B. C.);

"(2) The **Silver Breast and Arms**—The Medo-Persian empire (from 538 B. C. to about 330 B. C.);

"(3) The **Brazen Belly and Thighs**—The Greco-Macedonian kingdom, especially after Alexander, those of Egypt and Syria (from about 330 B. C. to 160 B. C.);

"(4) The **Legs of Iron**, the power of Rome, bestriding the east and west, but broken into a number of states, the ten toes, which retained some of its warlike strength (the iron), mingled with elements of weakness (the soft potters' clay), which rendered the whole imperial structure unstable.

"(5) The **Stone cut without hands out of the Living Rock**, dashing down the image, becoming a great mountain, and filling all the earth—**The Spiritual Kingdom of Christ.**"

The last phrase—"The Spiritual Kingdom of Christ"—meaning, of course, the "Christian churches" which have existed from the time of Christ, and that now exist, and which, taken together, form Christ's spiritual kingdom.

On the foregoing exegesis, which is the one commonly accepted by orthodox Christians, I make the following several observations:

**First:** The phrase with reference to the little Stone, "cut out of the Living Rock," is one introduced by Dr. Smith, from whose "Old Testament History"† the above analysis of Daniel's interpretation is taken. The language of the Bible is, "cut out of the mountain without hands." Why it is changed by the Doctor one may not conjecture, unless it is to lay the foundation of an argument not warranted by the text of Daniel's interpretation. It is enough here to note that the change in phraseology is wholly gratuitous and unwarranted.

\*Dan. ii: 37-45.

†Edition of 1878, page 622.



**Second:** The claim that the "little Stone cut from the mountain without hands," is the "**Spiritual Kingdom of Christ**"—if by that "spiritual kingdom" is meant not a real kingdom, actually existing, visible and tangible—is an assumption of the Dostor's. It is not the language of the Bible, nor is there any evidence in Scripture for believing that "the kingdom," represented by "the stone cut out of the mountain without hands," is any less a **material** kingdom than those which preceded it. The differences between this kingdom of God and the other kingdoms of the vision are not in the kingdom being "spiritual," but in these: (1) That the kingdom which God shall set up will never be destroyed; (2) never left to another people; (3) will break in pieces and consume all other kingdoms; (4) it shall fill the whole earth; (5) and stand forever. We are warranted in the belief, however, that it will be a tangible, bona fide government of God on earth, consisting of a king; subordinate officers; laws; subjects; and the whole earth for its territory—for its dominion. The coming forth of such a government, the founding of such a kingdom, is in harmony with all the hopes of all the saints, and the predictions of all the prophets who have touched upon the subject. It is the actual reign of Christ on earth with His Saints, in fulfillment of the hopes held out to them in every dispensation of the Gospel. It is to be the burden of the song of the redeemed out of every kindred, and tongue, and people, and nation, that Christ has made them unto their God kings and priests—"and we shall reign on the earth."\* It is to be the chorus in heaven—the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.† And the elders in heaven shall say:

"We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth."‡

And still again:

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."§

It should be observed respecting the last passage and the one preceding it, that "the reign on earth" of the kingdom of God is connected with the resurrection of the righteous saints; so that it will be in the "last days" indeed—not in the days of the Roman empire. And this reign of the saints on earth, this kingdom of God which they shall constitute, shall be a reign of righteousness, but a veritable kingdom nevertheless.

**Third:** The orthodox exegesis under consideration omits one import-

\*Rev. v: 10.

†Rev. xi: 15.

‡Ibid. xi: 17, 18.

§Ibid. xx: 6.

ant matter of fact, viz., that instead of four great dominant political powers symbolized in the image which Nebuchadnezzar saw, and which Daniel interpreted, there are five, viz.: (1) The Head of Gold—Babylonish kingdom; (2) the Chest and Arms of Silver—the Medo-Persian monarchy; (3) the Brazen Belly and Thighs—the Greco-Macedonian empire; (4) the Legs of Iron—Rome; (5) the Feet and Toes mixed of iron and clay—the modern kingdoms and states of the world.

This failure to recognize the fifth political power represented by the feet and toes of Daniel's image leads to serious errors with respect to this prophecy. It has led the theologians to assign the setting up of God's kingdom spoken of in the prophecy to the wrong period of the world's history. They say the kingdom represented by the stone cut from the mountain without hands is "the spiritual kingdom of Christ;" and that the said kingdom was set up in the days of Messiah's earthly ministry in the meridian of time. This, however, cannot be correct; for the Church which Jesus established by His personal ministry and which, it is granted, is sometimes spoken of as the Kingdom of God, was founded in the days of the Roman empire, the fourth world power of Daniel's prophecy; and at a time, too, when imperial Rome was at the very zenith of her glory and power. Whereas the terms of Daniel's prophecy require that the kingdom which God shall establish, and which was represented by the stone cut from the mountain without hands, shall be set up in the days of the fifth political world power—in the days of the kingdoms represented by the pieces of iron and clay in the feet and toes of the image. The language of the prophecy on this point is: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom (i. e., the political power so represented, and that succeeds the fourth power or Roman empire) shall be divided; but there shall be in it the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, \* \* \* \* they (i. e., the kingdoms represented by the pieces of iron and clay) shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings (not in the days of the Roman empire)—in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

**Fourth:** One of the peculiarities of the kingdom of God of Daniel's prophecy is, that when it is established among men it will not only never be destroyed, but "the kingdom shall not be left to other people." By which saying we can only conclude that when the kingdom of God shall be set up by the Lord in the last days, it will not be taken from the people to whom it shall come, and be given to, or left, to another people. But how stands it with the institution which arose from the preaching of the Gospel in the days of Messiah's earthly ministry, the church, sometimes called the kingdom of God, and the kingdom of heaven? Was it not "left to other people?" Messiah Himself said of

the Jews, "Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." This passage comes, too, as a conclusion to the parable of the householder who let both his house and his vineyard to unworthy husbandmen, who successively beat, stoned, and slew the servants, and even the son and heir whom the master sent to collect his portion of the fruit of the vineyard. "When the Lord of the vineyard cometh, what will he do unto those husbandmen?" asked Jesus of His hearers. "He will miserably destroy these wicked men," they replied, "and will let out his vineyard to other husbandmen, which shall render him the fruits in their season." They had pronounced judgment upon themselves. The parable presented the case of the Jews to whom Jesus was speaking, exactly, and Jesus quickly made the application of the judgment—"Therefore say I unto you, The kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof." There can be no mistaking the meaning of the parable or its application; and some years later we have Paul saying to the contradicting and blaspheming Jews of Antioch in Pisidia: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourself unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us."\* And so it came to pass that as Israel in those days rejected the Gospel of the kingdom which was first offered to them, so God also rejected them; and they have stood rejected to this day; smitten and trodden under foot of the Gentile races, a scoff, a hiss, and a byword in every land that they have inhabited; while the kingdom of God first offered to them was left to other people, to the Gentiles, who, for a season, brought forth the fruits thereof. But the fact that the kingdom then preached to the Jews was taken from them and given to another people, is proof positive that it was not the kingdom which was to fulfill the terms of Daniel's great prophecy.

**Fifth:** Another characteristic of the kingdom of God of Daniel's prophecy is, that it will never be destroyed, but will break in pieces and consume all other kingdoms, and stand for ever. This is not true of that institution brought into existence by the preaching of Messiah and the Apostles, sometimes called the kingdom of God, but more properly the Church of Christ. Saddening as the thought may seem, the Church founded by the labors of Jesus and His Apostles was destroyed from the earth; the Gospel was perverted; its ordinances were changed; its laws were transgressed; its covenant was, on the part of man, broken; and the world was left to flounder in the darkness of a long period of apostasy from God. For the reason, then, that the institution founded by the preaching of the Apostles was destroyed in the earth, as well as for the other reasons considered, the conclusion is forced upon the mind that the Church founded by Jesus and the Apostles was not the fulfillment of

<sup>1</sup>Matt. xxi: 43.

<sup>2</sup>Acts xiii: 46, 47.

Daniel's great prophecy respecting the kingdom which God promised to set up in the last days: and hence we may look for another dispensation beyond the times of the Apostles, which will culminate in subduing the kingdoms of this world and making them the kingdoms of our God and His Christ, followed by that reign of righteousness and peace of which all the prophets have spoken.

## LESSON XXX.

(Scripture Reading Exercise.)

## THE GREATNESS AND INFLUENCE OF THE MERIDIAN DISPENSATION.

(A Discourse.)

## NOTES.

1. **Suggestion to the Teacher:** See foot note in Lesson XXII, Note 1.
2. **Suggestion to the Speakers:** Here is a great theme, and one little dwelt upon in the Church, because the ministry and members have been absorbed in the later dispensation with which they are immediately connected. It affords excellent opportunity for truth-grouping, and infinite variety in treatment. (See notes in Lesson XVI and XXII). Many features of this great dispensation are untouched by the foregoing lessons, because of an enforced brevity necessary from our plan of treatment. The speaker, as far as possible, should develop these omitted features, that more knowledge may be imparted to the classes than that given in the lessons. No speaker should be content merely to repeat the subject matter of the lessons when there is so much left untouched outside of them. The lesson affords a scope for large and deep thinking; for wide research and masterful expression. Do your very best upon the subject; it will be worthy of all the effort you bring to bear upon it.
3. **Of Completing a Plan for a Discourse:** The student should review what is said on the importance of a plan for a discourse in Lesson XXII. On the work of finishing a plan, Mr. Pittinger remarks: "When we have accumulated our materials, stricken out all that is unfitted or superfluous, and determined the general character of our discourse, the remainder of the work of finishing the plan must be left to individual taste and judgment. No rules can be given that will meet every case. We might direct to put first those statements or arguments which are most easily comprehended, and those which are necessary for understanding other portions of the discourse, and also whatever is least likely to be disputed. Something strong and impressive should be held well in reserve. It will not be according to the principles of that highest art which is the best mirror of nature if we exhaust interest in the opening and then close tamely. Beyond these obvious considerations little help can be given to the speaker in this part of his work. He must form his own ideal and then work up to it. We do not advise any one to borrow other men's outlines for the purpose of filling them up and then speaking from them as if the work was original. [That would be execrable!] This is a most profitless kind of plagiarism. Such sketches may be useful to the very young speaker, merely as indications of the kind of excellence in

plans or sketches at which he should aim. And when he hears good discourses he may look beneath the burning words and criticise the merits of the framework upon which they rest. This may render him less satisfied with his own plans, but such dissatisfaction ever affords the best hope for future success. The true mode of improving your plans is to bestow a great deal of time and thought upon them, and to make no disposition of any part for which you cannot give a satisfactory reason. This direction relates only to the beginner. In time the formation of plans will become so natural that any variation from the most effective arrangement will be felt as keenly as a discord in music is felt by a master in that art. From such carefully constructed plans, firm, coherent, and logical discourses will result." (Extempore Speech, Pittinger, pp. 170, 171.)

**Essential Elements of a Plan:** "There are certain general characteristics that each plan should possess. It must fully indicate the nature of the proposed discourse and mark out each of its successive steps with accuracy. Any want of definiteness in the outline is a fatal defect. You must feel that you can rely absolutely on it for guidance to the end of your discourse, or be always in danger of embarrassment and confusion. Each clause should express a distinct idea, and but one. This should be repeated in no other part of the discourse; otherwise we fall into wearisome repetitions, the great vice, as it is often claimed, of extempore speakers. A brief plan is better, other things being equal, than a long one. Often a single word will recall an idea as perfectly as many sentences, and it will burden the memory less. We do not expect the draft of a house to equal the house in size, but only to preserve a proportionate relation to it throughout. The plan cannot supply the thought, but, indicating what is in the mind, it shows how to bring it forth in regular succession. It is a pathway leading to a definite end, and, like all pathways, its crowning merits are directness and smoothness. Without these qualities it will perplex and hinder rather than aid. Each word in the plan should suggest an idea, and be so firmly bound to that idea that the two cannot become separated in any exigency of speech. You will find it sorely perplexing if, in the heat of discourse, some important note should lose the thought for which it previously stood and become an empty word. But with clear conceptions condensed into fitting words, this cannot easily happen. A familiar idea can be expressed very briefly, while a strange or new conception may require more expansion. But all thoughts advanced by the speaker ought to be familiar to himself as the result of long meditation and thorough mastery, no matter how strange or startling they are to his hearers. Most skeletons may be brought within the compass of a hundred words, and every part be clearly indicated to the mind that conceived it, though perhaps not to any other." (Extempore Speech, Pittinger, pp. 171-2-3.)

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**Clearness in Speech:** We turn again to the consideration of the quality of clearness in speech. In Lesson XXII the fault of ambiguity was dealt with to some extent, and here consideration of the same fault is renewed.

**"Ambiguity from the Use of Too Many Pronouns:** Ambiguity may be produced by a too free use of pronouns. A student who wishes to tell how Dr. Livesey, of Treasure Island fame, threatened the pirate, Billy Bones, writes:

"The Doctor told him he was a dirty old scamp, and that he was a doctor and a magistrate, so that if he ever caught him doing anything like that again, he would run him out of the district."

It takes time to discover to which man the various pronouns refer. To remove the obscurity we shall have to make part of the passage a direct quotation:

Dr. Livesey told Bones that he was a dirty scamp, and warned him if he did anything like that again, he would be run out of the district. "For," said the Doctor, "I am not only a physician, but a magistrate, too."

Often when the report of a speech in the third person is ambiguous, we must resort to this device of direct quotation. Usually, however, the question is merely one of finding nouns to take the place of pronouns. By decreasing the number of pronouns, the confused sentence, "Walters and Foster didn't agree with them, but thought as we did, and so they were forced to give up their intention," becomes the clear one, "Walters and Foster didn't agree with their old-time adversaries, but agreed with us, and so the latter were forced to give up their intention." In getting rid of ambiguous pronouns it may be necessary to repeat a word. When clearness demands it, the best writers are never afraid to use a word twice. The repetition may, by serving as a sort of echo of the previous thought, even increase the coherence. So Mr. Bryce writes:

"Yet, after all, it (the influence of the Speaker of the House of Representatives) is power, power which in the hands of a capable and ambitious man becomes so far-reaching that it is no exaggeration to call him the second, if not the first political figure in the United States."—(Bryce: American Commonwealth.)

This device of repetition is used in transforming the incoherent sentence below into a coherent one.

**Incoherent:** This policy is not the best one; it is false, and we know it, and shun it accordingly, even if it is not to our interest.

**Coherent:** This policy is not the best policy; it is false, we know it to be false, and though shunning it is not to our interest, shun it we do. (Composition and Rhetoric for Schools, Herrick and Damon, p. 304-5.)

## PART V.

# The Apostatic\* Period.

### LESSON XXXI.

(Scripture Reading Exercise.)

#### ELEMENTS OF APOSTACY IN THE CHURCH.

##### ANALYSIS.

- I. Characters of the Early Christians.
- II. Controversy and dissensions among the Apostles and Elders.
- III. Schisms—Defections—and Church wide Demoralization among the Saints.

##### REFERENCES.

The Student will find a Treatise upon the subject of Apostasy in the Writers 'Outlines of Ecclesiastical History' as also in his "New Witness for God," Vol. I, as well as in the notes that follow.

##### NOTES.

**The Subject Proposed:** It now becomes my melancholy task to trace through the early Christian centuries the decline of the Christian religion. By this phrase I mean that a really unchristian religion was gradually substituted for the beautiful religion of Jesus Christ; that a universal apostasy from the Christian doctrine and the Christian Church took place. So tracing the decline of Christianity, I shall establish the truth of the first great message with which the modern prophet, Joseph Smith, came to the world; and shall also prove the fact that a necessity existed for the establishment of such a work as he claims, under God, to have founded, and which will bring us to the culmination of the ages—to the completion of all the dispensations of the gospel in the Dispensation of the Fullness of Times, in which will be "gathered together in one all things in Christ, both which are in heaven and earth, even in him." (Eph. i: 10.)

**Character of the Early Christians:** First of all, it should be remarked that the early Christians were not so far removed from the possession of the common weaknesses of humanity as to preclude the possibility of apostatizing from the Christian religion. Owing to our being so far removed from them in time, by which many of their defects are obscured, and the exaggerated celebration of their virtues, extravagant ideas of the sanctity of their lives and the holiness of their natures has very generally obtained; whereas a little inquiry into the character of the early saints

\*"Apostalc: Pertaining to an apostate or apostasy."—Dictionary.



will prove that they were very human, and men of like passions with ourselves.

**Ambitious Controversies of the Apostles:** The mother of Zebedee's children exhibited a rather ambitious spirit, and the two brethren themselves gave much offense to their fellow apostles by aspiring to sit the one on the right hand of Jesus and the other on His left when He should come into His Kingdom.<sup>1</sup> Even Peter, the chief Apostle, exhibited his full share of human weakness when he thrice denied his Lord in the presence of his enemies, through fear, and even confirmed that denial by cursing and swearning.<sup>2</sup> It was rather a heated controversy, too, that arose in the early Christian Church as to whether those who accepted the Christian faith were still bound to the observances of the law of Moses, and more especially to the rite of circumcision. Although there seems to have been an amicable and authoritative settlement of that question by the decision of what some learned writers have called the first general council of the Church, held by the Apostles and Elders at Jerusalem,<sup>3</sup> yet the old difficulty broke out again and again, not only between the Jewish saints and the Gentile converts, but even among the Apostles themselves, leading to serious accusations one against another, the straining of friendship between fellow-workmen in the ministry, through criminations and re-criminations.

After the settlement of this very question of circumcision by the council at Jerusalem, Peter went down to Antioch and at first mingled unreservedly with both Jew and Gentile converts without distinction, accepting both Jew and Gentile in perfect fellowship, departing entirely from the restraints placed on a Jew by the law of Moses, which rendered it unlawful for one who was a Jew to have such unrestricted fellowship with the Gentiles. But when certain ones came down from James, who resided in Jerusalem, then Peter, fearful of offending "them which were of the circumcision," suddenly withdrew his social fellowship from the Gentile converts. Other Jewish brethren did the same; Barnabas, the friend of Paul, being among the number. Whereupon Paul, as he himself testified, withstood Peter to the face, directly charging him before all the brethren with dissimulation, saying: "If thou being a Jew livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"<sup>4</sup> Yet this same Paul, notwithstanding his loyalty to the Gentile converts on that occasion, his zeal for the decision which had been rendered by the council of the Church at Jerusalem, and notwithstanding his usually strong moral courage, subsequently showed by his conduct that he, too, was not beyond the weakness of "becoming all things to all men;" for a short time after the incident with

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<sup>1</sup>Matt. xx: 20-24.

<sup>2</sup>Matt. xxvi: 69-75.

<sup>3</sup>Acts xv.

<sup>4</sup>Galatians ii.

Peter at Antioch, when in the province of Galatia, and he desired Timothy to be his companion in the ministry, Paul took him and circumcised him, because it was well known that while his mother was a Jewess, his father was a Greek, and all this for fear of the Jews.<sup>4</sup>

This question continued to be a cause of contention even after this sharp disputation at Antioch; for though the decision of the council at Jerusalem was against the contention of the Judaizing party, yet they continued to agitate the question whenever opportunity presented itself, and seemed especially to follow close upon the footsteps of Paul in his missionary journeys; and in Galatia, at least, succeeded in turning the saints of that province from the grace of Christ unto another gospel, perverting the Gospel of Christ.<sup>1</sup> This question continued to agitate the Church throughout the Apostolic Age, and was finally settled through overwhelming numbers of Gentiles being converted, and taking possession of the Church, rather than through any profound respect for the decision of the council at Jerusalem.

The withdrawal of John Mark from the ministry while accompanying Paul and Barnabas on their first mission in Asia Minor, and which withdrawal grew out of a faltering of his zeal or a misunderstanding with his companions, will be readily called to mind.<sup>2</sup> Subsequently, when Paul proposed to Barnabas that they go again and visit the brethren in every city where they had preached while on their first mission, a sharp contention arose between them about this same John Mark. Barnabas desired to take him again into the ministry, but Paul seriously objected; and so pronounced was the quarrel between them that these two friends and fellow yokemen in the ministry parted company, no more to be united. It is just possible, also, that in addition to this misunderstanding about John Mark, the severe reproof which Paul administered to Barnabas in the affair of dissimulation at Antioch had somewhat strained their friendship.

**Schisms Among the Eearly Christians:** Turning from these misunderstandings and criminations among the leading officers of the Church, let us inquire how it stood with the members. The Epistle of Paul to the church at Corinth discloses the fact that there were serious schisms among them; some boasting that they were of Paul, others that they were of Apollos, others of Cephas, and still others of Christ; which led Paul to ask sharply, "Is Christ divided? Was Paul crucified for you?"<sup>3</sup> There were endless strifes as well as divisions among them, which caused Paul to denounce them as carnally minded.<sup>4</sup> Among them also was such fornication as was not named among the Gentiles, "that one should have his father's wife!" And this shameful sin had not humbled the church at

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<sup>4</sup>Acts xvi: 1-4.

<sup>1</sup>Gal. i: 6, 7.

<sup>2</sup>Acts xiii: 13.

<sup>3</sup>I Cor. i: 12, 13.

<sup>4</sup>I Cor. iii: 3, 4.

Corinth, for Paul denounced them for being puffed up in the presence of such a crime, rather than having mourned over it.<sup>5</sup> They were in the habit of going to law one with another, and that before the world, in violation of the teachings of Jesus Christ.<sup>1</sup> They desecrated the ordinances of the Lord's Supper by their drunkenness, for which they were sharply reproved by the Apostle.<sup>2</sup> They ate and drank unworthily, "not discerning the Lord's body; for which cause many were sickly among them, and many slept" (that is, died). There were heresies also among them,<sup>3</sup> some denying the resurrection of the dead, while others possessed not the knowledge of God, which the Apostle declared was their shame.<sup>4</sup> It is true, this sharp letter of reproof made the Corinthian saints sorry, and sorry, too, after a godly fashion, in that it brought them to a partial repentance; but even in the second epistle, from which we learn of their partial repentance, the Apostle could still charge that there were many in the Church who had not repented of the uncleanness and fornication and lasciviousness which they had committed.<sup>5</sup> From this second letter, also, we learn that there were many in the church at large who corrupted the word of God;<sup>6</sup> that there were those, even in the ministry, who were "false prophets, deceitful workers, transforming themselves into the apostles of Christ."<sup>7</sup>

Of the churches throughout the province of Galatia it is scarcely necessary to say more than we have already said concerning the invasion of that province by Judaizing Christian ministers, who were turning away the saints from the grace of Christ back to the beggarly elements of the law of carnal commandments; a circumstance which led Paul to exclaim: "I marvel that ye are so soon removed from him that had called you unto the grace of Christ, unto another gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."<sup>8</sup>

That there were two distinct parties in the Church at this time, between whom bitter contentions arose, is further evidenced by the letter of Paul to the Philippians. Some preached Christ even of envy and strife, and some of good will. "The one preach Christ of contention, not sincerely," says Paul, "supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the Gospel."<sup>9</sup> "Beware of dogs," said he again to the same people; "beware of evil workers; beware of the concision."<sup>10</sup> "Brethren, be followers of me," he admonishes them, "and mark them which walk so as ye have us for

<sup>5</sup>I Cor. v: 1-3.

<sup>1</sup>I Cor. vi: 1-20; and Matt. xviii: 15, 17.

<sup>2</sup>I Cor. xi: 2-22 and 29, 30.

<sup>3</sup>I Cor. xi: 19.

<sup>4</sup>I Cor. xv: 12-34.

<sup>5</sup>II Cor. xi. 21.

<sup>6</sup>II Cor. ii: 17.

<sup>7</sup>II Cor. xi: 12-14.

<sup>8</sup>Gal. i: 6, 7.

<sup>9</sup>Phil. i: 15, 16.

an example, for many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."<sup>1</sup> To the Colossians, Paul found it necessary to say: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. \* \* \* \* Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."<sup>2</sup>

**Defections Among Paul's Converts:** But it is in Paul's pastoral letters that we get a deeper insight into corruptions threatening the early church, and even beginning to lay the foundation for that subsequent apostasy which overwhelmed it. The Apostle sent Timothy to the saints at Ephesus to represent him, that he might charge some to teach no other doctrines than those which he had delivered to them: "Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith," for some had turned aside from the commandment of charity, out of a pure heart, and a good conscience, and faith unfeigned, unto "vile jangling, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm."<sup>3</sup> Others concerning faith had made shipwreck, of whom were Hymenaeus and Alexander, whom Paul had delivered unto Satan that they might learn not to blaspheme.<sup>4</sup> Others had "erred concerning the faith" and had "given heed to vain babblings, and opposition of science falsely so called."<sup>5</sup> In his second letter to Timothy, Paul informs him that all the saints in Asia had turned away from him, of whom were Phygellus and Hermogenes.<sup>6</sup> He admonishes Timothy again to shun "profane and vain babblings," "for," said he, "they will increase unto more ungodliness, and their word will eat as doth a canker; of whom is Hymenaeus and Philetus, "who, concerning the truth, have erred, saying that the resurrection is passed already, and overthrown the faith of some."<sup>7</sup> Demos, once a fellow-laborer with Paul, had forsaken him, "having loved this present world;"<sup>8</sup> and at Paul's first answer, that is, when arraigned before the court at Rome, no man stood with him, but all men forsook him; he prays that God will not lay this to their charge.<sup>9</sup>

Paul admonished Titus to hold fast to the faith, for there were many unruly and vain talkers and deceivers, especially those of the circum-

<sup>10</sup>Phil. iii: 2.

<sup>1</sup>Phil. iii: 17, 19.

<sup>2</sup>Col. ii: 8, 18.

<sup>3</sup>1 Tim. i: 3-7.

<sup>4</sup>1 Tim. i: 19, 20.

<sup>5</sup>1 Tim. vi: 20, 21.

<sup>6</sup>1 Tim. i: 15.

<sup>7</sup>1 Tim. ii: 16, 18.

<sup>8</sup>1 Tim. iv: 10.

<sup>9</sup>1 Tim. iv: 16.

cision; who subverted whole houses, teaching things which they ought not, for filthy lucre's sake; and were giving heed to Jewish fables and commandments of men and turning from the truth.<sup>2</sup>

**The Demoralization of Christians Widespread:** Peter also had something to say with reference to the danger of heresies and false teachers which menaced the Church. He declared that there would be false teachers among the saints, "who privily would bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." "And many," said he, "shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now for a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell and delivered them unto chains of darkness to be reserved unto judgment"—he argued that the Lord would not spare these corrupters of the Gospel of Christ, who, like the dog, had turned again to his own vomit, and the sow who was washed to her wallowing in the mire.<sup>3</sup> He charged also that some were wresting the epistles of Paul, as they were some of the "other scriptures," unto their own destruction.<sup>4</sup>

John, the disciple whom Jesus loved, also bears testimony to the existence of anti-Christ's, false prophets, and the depravity of many in the early Church. "It is the last time," said he, "and as ye have heard that anti-Christ shall come, even now there are many anti-Christ's, whereby we know that it is the last time;" \* \* \* \* \* "They went out from us \* \* \* \* \* that they might be manifest that they were not all of us."<sup>5</sup> "Try the spirits," said he, in the same epistle, "whether they are of God: because many false prophets are gone out into the world."<sup>6</sup> Again: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, an anti-Christ."<sup>7</sup>

Jude also is a witness against this class of deceivers. He admonished the saints to "contend earnestly for the faith which was once delivered unto the saints;" "for," said he, "there are certain men crept in unawares, \* \* \* \* \* ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ."<sup>8</sup> The rest of the epistle he devotes to a description of their wickedness, comparing it with the conduct of Satan, and the vileness of the inhabitants of Sodom and Gomorrhah.

**Object of the Review:** I have not given this review of the condition of the Church of Christ in the Apostolic Age with the view of establishing the idea that the Church at that time was in a complete state of apostasy;

<sup>2</sup>Titus i: 9-14.

<sup>3</sup>II Peter ii.

<sup>4</sup>Ibid. iii: 16.

<sup>5</sup>I John ii: 18, 19.

<sup>6</sup>I John iv: 1.

<sup>7</sup>II John vii: 5.

<sup>8</sup>Jude 3, 4.

nor have I dwelt upon the weaknesses and sins of the early saints for the purpose of holding them up for contempt. My only purpose has been to dispel, first of all, the extravagant ideas that obtain in many minds concerning the absolute sanctity of the early Christians; and secondly, and mainly, to show that there were elements and tendencies existing in the early Church, even in the days of the Apostles, that would, when unrestrained by Apostolic authority and power, lead to its entire overthrow.

We have no good reason to believe that there occurred any change for the better in the affairs of the Church after the demise of the Apostles; no reason to believe that there were fewer heresies or fewer false teachers, or false prophets to lead away the people with their vain philosophies, their foolish babblings, and opposition of science falsely so called. On the contrary, one is forced to believe the prediction of Paul, viz., that evil men and seducers would wax worse and worse, deceiving and being deceived;<sup>1</sup> for who, after the Apostles were fallen asleep, would stand up and correct the heresies that were brought into the Church, rebuke the schismatics, the false teachers and false prophets that arose to draw away disciples after them? If false teachers insinuated themselves into the Church, brought in damnable heresies by reason of which the way of truth was evil spoken of, and the pure religion of Jesus Christ corrupted even while inspired Apostles were still in the Church, it is not unreasonable to conclude that all these evils would increase and revel unchecked after the death of the Apostles.

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<sup>1</sup>1Tim. iii, 13.

## LESSON XXXII.

(Scripture Reading Exercise.)

## PROGRESS OF THE APOSTASY.

## ANALYSIS.

- I. The Existence of False Teachers in the Church.
- II. Promulgation of False Doctrines.

## REFERENCES.

The Works cited in the Last Lesson and the authorities cited in the notes.

## NOTES.

**The Rise of False Teachers:** I cannot, of course, here enter into even a brief history of false teachers in the early Christian centuries. That of itself would be matter for a volume. I shall therefore content myself with making quotations from reliable authorities that will directly establish the fact of the rapid increase in the number of false teachers, and the pernicious effect of their doctrines upon the Christian religion.

**Position of the Roman Catholic and Protestant Churches, Respectively, on the Question of Early Christian Apostasy:** It should be said before making these quotations, however, that Protestant writers are interested in maintaining that the Christian religion was perpetuated, even through the ages of apostasy, and given back to mankind by the agency of the so-called "Reformation" of the sixteenth century. Hence in their writings, when stating the corruptions of the early Church, they are especially guarded lest too strong a statement would lead to the belief that the Christian religion had been utterly subverted. Indeed, it is well known that Milner wrote his Church History—which should be regarded not so much as the history of the Church as the history of piety—to counteract the influence of Mosheim's "Institutes of Ecclesiastical History," which work Milner considered too frank in its statements of perversions and abuses of religion. The Protestant writers must need set forth the theory that the Christian religion survived all the abuses and corruptions of it through ages of apostasy, else they would have no logical ground for the sixteenth century "Reformation" to stand upon. They seem not oblivious to the fact, though never mentioning it, that if the Christian religion was displaced by a paganized religion—a false religion—as is fully predicted, as we shall see later, in the New Testament prophecies, and of which the works of Protestant writers go far toward proving—then the only possible way in which the true Christian religion and the Church of Christ could be restored would be by a reopening of the heavens and the giving forth of a new dispensation of the Gospel, together with a renewal of divine author-

ity to preach it, and administer its ordinances of salvation. Catholics hold that there has been no great apostasy in the Church. Their theory is that there has been a constant, unbroken perpetuation of the Christian Church from the days of the Messiah and His Apostles until now; and that the Roman Catholic Church is that very Church so perpetuated through the ages. Catholic writers admit that there have been very corrupt periods in the Church, and many wicked prelates, and some vile popes; yet they hold that the Church has persisted, that the Christian religion has been preserved in the earth.

**Declension of Excellence in Early Christian Writers:** With these remarks on the position of the Protestant and Catholic churches respecting their attitude on the subject of the perpetuation of the Christian Religion, I proceed with the quotations promised; and, first, a passage from Neander's History of the Christian Religion and Church, on the very great difference between the writings of the Apostles and the writings of the so-called Apostolic Fathers; and the suddenness of that transition, to the disparagement of the productions of the Fathers:

"A phenomenon, singular in its kind, is the striking difference between the writings of the Apostles and the writings of the Apostolic Fathers, who were so nearly their contemporaries. In other cases, transitions are wont to be gradual; but in this instance we observe a sudden change. There are here no gentle gradations, but all at once an abrupt transition from one style of language to another; a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the Apostles. After the time of the first extraordinary operations of the Holy Ghost followed the period of the free development of human nature in Christianity; and here, as in all other cases, the beginning must be small and feeble before the effects of Christianity could penetrate more widely, and bring fully under their influence the great powers of the human mind. It was to be shown, first, what the divine power could effect by the foolishness of preaching. The writings of the so-called Apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence, partly because under the name of these men, so highly venerated in the Church, writings were early forged for the purpose of giving authority to particular opinions or principles; and partly because their own writings which were extant became interpolated in subservience to a Jewish hierarchical interest which aimed to crush the free spirit of the Gospel.<sup>1</sup>

There is no authority of Scripture for the supposition made here by Dr. Neander that the extraordinary operations of the Holy Ghost were to be confined to the Apostles; the whole tenor of Scripture authority is to the contrary. It is the theory of the Gospel itself that all who receive it, and particularly its ministers, shall have the divine Spirit as a

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<sup>1</sup>Vol. i, pp. 656, 657.



special agency working in their souls, through all time, and there is no warrant for the belief that its operations were to be confined to those who first received it and became its first ministers. Therefore, this sudden transition in the matter of excellence and truthworthiness between the writings of the Apostles and the writings of the Apostolic Fathers indicates not only a deterioration in the character of the teachers in the Church and what is taught, but more specially indicates the progress of the "mystery of iniquity" which was at work subverting the Christian religion and destroying the Church of Christ.

On the question of forged books and writings mentioned in the passage from Neander, Dr. Nathaniel Lardner refers to a dissertation written by Dr. Mosheim, which shows the reasons and causes for the many forged writings produced in the first and second centuries, and then adds: "All own that Christians of all sorts were guilty of this fraud. Indeed, we may say it was one great fault of the times; for truth needs no such defenses, and would blush at the sight of them."\*

Eusebius, quoting Hegesippus on the subject of false teachers and referring to the condition of the Church about the close of the first century, says:

"The Church continued until then (close of the first century) as a pure and uncorrupted virgin, whilst if there were any at all at that attempted to pervert the sound doctrine of the saving Gospel, they were yet skulking in dark retreats; but when the sacred choir of Apostles became extinct, and the generation of those who had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious errors arose by the fraud and delusions of false teachers. These also, as there were none of the Apostles left, henceforth attempted without shame to preach their false doctrine against the Gospel of truth."†

Dr. Mosheim has the following on the same subject:

"Not long after the Savior's ascension, various histories of His life and doctrines, full of impositions and fables, were composed by persons of no bad intentions, perhaps, but who were superstitious, simple and piously fraudulent; and afterwards various other spurious writings were palmed upon the world, falsely inscribed with the names of the holy Apostles."‡

This condition of things with reference to the writers in the centuries under consideration, naturally leads one to the reflection that if there was so much of fraud, and so many forged writings, what must have been the state of the Church at this time with reference to oral teaching? We are justified in believing, I think, that bad as was the state of things with reference to the writings of these early teachers of the Church, the discourses of such as preached may be depended upon as being much worse. In this view of the case, one can readily understand that the "authority of antiquity" so generally urged as a reason for accepting the testimonies of the Fathers, that "handmaid to Scripture," as "antiquity" is sometimes called, the whole body of it, written and oral, may

\*Lardner's Works, vol. viii. p. 320.

†Eus. Ec. Hist., bk. iii. ch. 32.

‡Institutes, bk. i, cent. 1, part ii, ch. ii.

indeed "be regarded," as Dr. Jortin remarks, "as Briarean, for she has a hundred hands, and these hands often clash and beat one another."<sup>1</sup>

Moreover, it often happens that those who are condemned by some of these Fathers as heretics were not only censured for their heresies, but sometimes for the truths which they held. For example: Papias, a Bishop and Christian Father in the second century, is condemned by Eusebius for saying that he received from Apostolic men—meaning thereby men who were associated with the Apostles—the fact that there would be a corporeal reign of Christ on earth with the saints, after the resurrection, which would continue through a thousand years.<sup>2</sup>

Prodicus is censured by Clement of Alexandria for holding that men are of nature the children of Diety.<sup>3</sup>

**Controversy Over Baptism for the Dead:** Marcion, besides being condemned for his many errors, is also censured by Irenaeus for believing in salvation for the dead, concerning which, it must be acknowledged, Marcion did hold peculiar views; but that is no reason why the general principle should be condemned.<sup>4</sup> He taught that Jesus Christ went to Hades and preached there, and brought hence all that believed on him. "The ancients," continues Irenaeus, as quoted by Lardner, "being of opinion that eternal life is not to be obtained but through faith in Jesus Christ, and that God is too merciful to let men perish for not hearing the Gospel, supposed that the Lord preached also to the dead, that they might have the same advantage with the living." He further adds, "In the language of Marcion and the fathers, hell does not necessarily mean the place of the damned; in that place is Tartarus, the place of torment, and Paradise, or the bosom of Abraham, a place of rest and refreshment. In that part of Hades, Jesus found the just men of the Old Testament. They were not miserable, but were in a place of comfort and pleasure." "For Christ," he continues, "promiseth the Jews after this life, rest in Hades, even in the bosom of Abraham." This far the doctrine of Marcion is in strict agreement with the New Testament, though denounced as blasphemy by his opponent. The unfortunate part of Marcion's doctrine on this head is that he taught that Cain and the wicked of Sodom and the Egyptians, and in fact all the nations in general, though they had lived in all manner of wickedness, were saved by the Lord; but that Abel, Enoch, Noah, and the patriarchs and prophets and other righteous men who walked with God and pleased Him in their earth-life, did not obtain salvation, because they suspected that in the preaching of Christ in the spirit world there was some scheme of deception to lead them away from their present qualified

<sup>1</sup>Jortin's Remarks on Ecclesiastical History, vol. i. p. 248.

<sup>2</sup>Eusebius, bk. iii, ch. 39.

<sup>3</sup>Lardner Works, vol. viii, p. 418.

<sup>4</sup>Lardner Works, vol. viii, 449; also I Peter iii: 18-21; Ibid. iv: 6; I Cor. xv: 29.

believe in Him, for which reason, as he says, "their souls remained in Hell."<sup>1</sup>

Marcion is also condemned for believing in the eternity of matter.<sup>2</sup> So, too, Hermogenes is censured by Tertullian for the same cause, and for arguing that God made the world out of matter and could not have made it out of nothing.<sup>3</sup>

And so throughout there is censure and counter censure between the orthodox and the heretics, and it is difficult at times to determine which are the orthodox and which the heretics, so frequently do they change places. Nor was there any improvement in the ages that succeeded these that have been briefly considered. The editor of Dr. Jortin's learned work on Ecclesiastical History, William Trollope, on a passage of Jortin's on the early fathers, says of the fathers of the fourth century:

"After the council of Nice,<sup>4</sup> a class of writers sprung up, greatly inferior to their predecessors, in whatever light their pretensions are viewed. Sadly deficient in learning, prejudiced in opinion, and inelegant in style, they cannot be admitted for a moment into competition with those who were contemporary with the Apostles and their immediate successors."<sup>5</sup>

The whole tenor of his remarks is to the effect that while the fathers of the second and third centuries are not to be relied upon in their interpretations of Scripture, were frequently deceived in opinions, and not always to be depended upon in matters of tradition, yet they were greatly to be preferred in all respects to the fathers of succeeding centuries.

**II. The Development of False Doctrines After the Death of the Apostles:** Here, too, I shall rely very largely upon the conclusions of the learned Dr. Lardner, referring to the development of the heresies, the seeds of which were sown in the days of the Apostles, says:

"Eusebius relates that Ignatius, on his way from Antioch to Rome, exhorted the churches to beware of heresies which were then springing up, and which would increase; and that he afterwards wrote his epistles in order to guard them against these corruptions, and to confirm them in the faith. This opinion that the seeds of these heresies were sown in the time of the Apostles, and sprang up immediately after is an opinion probably in itself, and is embraced by several learned moderns, particularly by Vitranga, and by the late Rev. Mr. Brekel of Liverpool.<sup>6</sup>

**Conditions of the Church in the First Three Centuries:** A certain Mr. Deacon attempted to refute the Mr. Brekel referred to by Dr. Lardner, and to maintain the purity of the Church of the first three centuries. On this Mr. Brekel observed that "If this point were thoroughly examined, it would appear that the Christian Church preserved her virgin purity no longer than the Apostolic age, at least if we may give

<sup>1</sup>Ibid, p. 460.

<sup>2</sup>Ibid. p. 581-2.

<sup>3</sup>Lardner, vol. viii, p. 345.

<sup>4</sup>Held in 325 A. D.

<sup>5</sup>Jortin, vol. i, p. 166, note.

<sup>6</sup>Lardner, vol. viii, p. 344.

credit to Hegeſippus." Relying upon the ſupport of the eccleſiaſtical hiſtory of Socrates, a writer of the firſt half of the fifth century, Mr. Brekel alſo ſays: "To mention the corruptions and innovations in religion of the four firſt centuries, is wholly ſuperfluous; when it is ſo very notorious that, even before the reign of Conſtantine, there ſprang up a kind of heathenſh Chriſtianity which mingled itſelf with the true Chriſtian religion."<sup>1</sup>

Of the impending departure from the Chriſtian religion immediately ſucceeding the days of the Apoſtles, Dr. Neander ſays:

"Already, in the latter part of the age of St. Paul, we ſhall ſee many things different from what they had been originally; and ſo it cannot appear ſtrange if other changes came to be introduced into the conſtitution of the (Chriſtian) communities, by the altered circumſtances of the times immediately ſucceeding thoſe of St. Paul or St. John. Then enſued thoſe ſtrongly marked oppoſitions and ſchiſms, thoſe dangers with which the corruptions engendered by manifold foreign elements threatened primitive Chriſtianity."<sup>2</sup>

Dr. Phillip Smith, the author of the "Students' Eccleſiaſtical Hiſtory," in ſpeaking of the early corruptions of the Chriſtian religion, ſays:

"The ſad truth is that as ſoon as Chriſtianity was generally diffuſed, it began to abſorb corruptions from all the lands in which it was planted, and to reflect the complexion of all their ſystems of religion and philoſophy."<sup>3</sup>

Dean Milman, in his preface to his annotated edition of Edward Gibbon's great work, "The Decline and Fall of the Roman Empire," and commenting upon that great author's attitude reſpecting the Chriſtian religion, ſays:

"If, after all, the view of the early progress of Chriſtianity be melancholy and humiliating, we muſt beware leſt we charge the whole of this on the infidelity of the hiſtorian. It is idle, it is diſingenuous, to deny or diſſemble the early depravations of Chriſtianity, its gradual but rapid departure from its primitive ſimplicity and purity, ſtill more from its ſpirit of univerſal love. It may be no unſalutary leſſon to the Chriſtian world, that this ſilent, this unavoidable perhaps, yet fatal change, ſhall have been drawn by an impartial, or even an hoſtile hand."<sup>4</sup>

Dr. Mosheim, in his "Inſtitutes," deals at length with the abuſes which aroſe in the Church in the ſecond and third centuries, which I abridge to the following, and firſt as to the ſecond century: Many rites were added without neceſſity to both public and private religious worſhip, to the great offence of good men; and principally becauſe of the perversity of mankind, who are more delighted with the pomp and ſplendor of external forms and pageantry than with the true devotion of the heart. There is good reaſon to believe that the Chriſtian biſhops purpoſely multiplied ſacred rites for the ſake of rendering the Jews

<sup>1</sup>Lardner, vol. viii, p. 345.

<sup>2</sup>Neander's Hiſtory of the Chriſtian Religion and Church, vol. i, p. 191.

<sup>3</sup>Eccles. Hiſt., vol. i, p. 49.

<sup>4</sup>Gibbon's Roman Empire, Preface by Dean Milman, p. 15.

and pagans more friendly to them. For both these classes had always been accustomed to numerous and splendid ceremonies, and believed them an essential part of religion. In pursuance of this policy, and to silence the calumnies of the pagans and the Jews against them—to the effect that the Christians were pronounced atheists, because destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist—the Christian leaders introduced many rites, that they might be able to maintain that they really had those things which the pagans had, only they subsisted under different forms. Some of these rites—justified, as was supposed, by a comparison of the Christian oblations with Jewish victims and sacrifices—in time corrupted essentially the doctrine of the Lord's supper, and converted it into a sacrifice. To add further to the dignity of the Christian religion, the churches of the east feigned mysteries similar to those of the pagan religions; and, as with the pagans, the holy rites of the mysteries were concealed from the vulgar:—"And they not only applied the terms used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord's Supper, but they gradually introduced also the rites which were designed by those terms." This practice originated in the eastern provinces of the empire, and thence, after the times of Adrian (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the west. "A large part therefore, of Christian observances and institutions, even in this century, had the aspect of the pagan mysteries." In like manner many ceremonies and customs of the Egyptians were adopted.<sup>1</sup>

Speaking of the third century, the Doctor says that all the monuments of this century show that there was a great increase of ceremonies in the Church, owing to the prevailing passion for the Platonic philosophy. Hence arose the public exorcisms, the multiplication of fasts, the aversion to matrimony, and the painful austerities and penances which were enjoined upon offenders.<sup>2</sup>

<sup>1</sup>Institutes, vol. i, cent. ii, part ii, ch. iv.

<sup>2</sup>Ibid. cen. iii, part ii, ch. iv.

## LESSON XXXIII.

(Scripture Reading Exercise.)

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**CONSTANTINE.**
**ANALYSIS.**

- I. The Revolution of the Fourth Century.
- II. Conversion and Character of the First Christian Emperor.

**REFERENCES.**

See the References to Authorities given in the notes.

**NOTES.**

**The Revolution of the Fourth Century: Constantine:** It will be observed that I have so far confined my quotations concerning the corruptions which arose in the Church to the first three centuries of the Christian era. I have done so purposely; and chiefly that I might show by such quotations that the forces which were to bring about the destruction of the Christian Church were active during those ages; and also because an event took place in the first part of the fourth century that culminated in the triumph of those forces. This event was the establishment of Christianity as the state religion of Rome.

**Parentage and Station of Constantine:** Constantine the Great was the emperor under whose reign this unlooked for revolution took place. He was the son of Constantine Chlorus, emperor of the West in the preceding reign; which reign he had shared with Galerius Maximianus, who ruled the East. Constantine was an "emperor born of an emperor, the pious son of a most pious and virtuous father," is the flattering announcement of his parentage on the paternal side, by his contemporary, Eusebius, the church historian; though he neglects to mention the obscure origin and humble vocation (that of inn keeper) of Constantine's mother, Helena, whom her husband repudiated when raised to the dignity of "Caesar" in the reign of Diocletian.

Constantine was proclaimed emperor by the army in Britain on the death of his father at York, 306 A. D.; but civil strife raged through the empire for eighteen years, occasioned by the contending aspirants for the imperial dignity. The future patron of Christianity, however, overcame all his rivals and reigned sole monarch of Rome from 323 A. D. to the time of his death, fourteen years later.

The policy of Constantine's father towards the Christians in his division of the empire (the West) had been one not only of toleration, but also of friendship; and this policy the son followed from the commencement of his career as emperor. The fact of both his own and his

father's friendliness toward the Church on the one hand, and the hostility of his rivals against the Church on the other, brought to him the united support of the Christians throughout the empire; and though they were not so numerous as they are frequently represented to be, yet it cannot be denied that the Christians were important factors in determining the course of events in the empire at this time; and truly they were faithful allies to Constantine, and he, on his part, neglected not to meet their anticipations of reward.

A careful study of his life and character will force the conviction upon the mind that Constantine was a most suitable head for the revolution which ended by establishing a pseudo-Christianity as the state religion of the decaying empire. A professed Christian for many years, if we may believe Lactantius and Eusebius, he postponed his baptism, after the fashion of his times, until the very last year of his life, in order that, purified at once from all the stains of sin by means of it, he might be sure of entering into bliss. Such the explanation of those who would defend this delay of the emperor's; but one cannot fail to remember that it was quite customary at this time among many professing the Christian religion to put off baptism as long as they dared that they might enjoy a life of sin, and then through the means of baptism, just before death, as by magic, obtain forgiveness.<sup>1</sup> On the motives that prompted Constantine's acceptance of Christianity, our historians are not agreed. According to Eusebius, his conversion was brought about through seeing in the heavens a luminous cross at midday, and above it the inscription: "By this Conquer." This miraculous sign was supplemented on the night following by the appearance of Jesus Christ to the emperor in a dream, with the same symbol, the cross, and directed Constantine to make it the ensign of his banners and his protection against the power of the enemy.<sup>2</sup> According to Theodoret, the emperor was converted through the arguments of his Christian mother.<sup>3</sup> According to Zosimus, it was through the arguments of an Egyptian Christian bishop—supposed to be Hosius, Bishop of Corduba—who promised him absolution for his crimes, which included a number of murders, if he would but accept Christianity.<sup>4</sup>

**The Conversion of Constantine:** It is as difficult to settle upon the time of Constantine's conversion as it is the means and nature of it. Neander inclines to the opinion that he was early influenced in favor of Christianity through the example if not the teachings of his parents, who, if not fully converted to the Christian faith, were at least tolerant of it; and may be reasonably counted among the number who at least admitted Christ to the pantheon of the gods. By an act of his in 308 A. D., after the death of his father, and he himself had been proclaimed em-

<sup>1</sup>Neander Ch. Hist., vol. i, p. 252. Decline and Fall., vol. ii, chap. xx.

<sup>2</sup>Eusebius' Life of Constantine, bk. i, 27.

<sup>3</sup>Hist. Eccles., vol. i, bk. i, ch. 17.

<sup>4</sup>Zosimus, bk. ii, p. 104.

peror of the West, shows that he was at that time still respected the pagan forms of worship; for hearing that the Franks, who had been inclined to rebel against his government, had, on his preparations to make war upon them, laid down their arms, he offered public thanks in a celebrated temple of Apollo, and gave a magnificent offering to the god.<sup>1</sup>

The story of Constantine's conversion, as related by Eusebius, would fix that event in the year 312 A. D.; and surely if the open vision of the luminous cross and the subsequent appearing of Christ in his dream were realities, Constantine had sufficient grounds for a prompt and unequivocal conversion to the Christian faith. But after that, if we consider the conduct of the emperor, we shall find him, however astonishing it may seem, still attached to pagan ceremonies of worship. As late as 321 A. D., nine years after the visitation of Christ to him, we find him accused of artfully balancing the hopes and fears of both his pagan and Christian subjects by publishing in the same year two edicts; the first of which enjoined the solemn observance of Sunday; and the second directed the consultation of the Haruspices<sup>2</sup>—the soothsayers of the old pagan religion. Of this circumstance, Neander, who is disposed to palliate the conduct of Constantine as far as possible, after intimating that this lapse might be accounted for on the grounds of state policy, says: "Yet the other hypothesis, viz., that Constantine had actually fallen back into heathen superstitions, may indeed be regarded as the more natural."<sup>3</sup> Five years after his supposed miraculous conversion "we find marks of the pagan state religion upon the imperial coins.<sup>4</sup> "A medal was struck," says Dr. John W. Draper, doubtless referring to the same thing, "on which was impressed his (Constantine's) title of 'God,' together with the monogram of Christ." "Another," he continues, "represented him as raised by a hand from the sky while seated in the chariot of the Sun. But more particularly the great porphyry pillar, a column one hundred and twenty feet in height, exhibited the true religious condition of the founder of Constantinople. The statue on its summit mingled together the Sun, the Savior, and the Emperor. Its body was a colossal image of Apollo, whose features were replaced by those of Constantine, and around the head, like rays, were fixed the nails of the cross of Christ, recently discovered in Jerusalem."<sup>5</sup> While on the day Constantinople was formally made the capital of the empire, he honored the statue of Fortune with gifts. In view of all these acts, ranging as they do over the greater part of the first Christian emperor's life, and through many years after his supposed conversion, I think Gibbon is justified in his remarks upon this part of Constantine's

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<sup>1</sup>Neander's Ch. Hist., vol. ii, p. 8.

<sup>2</sup>Gibbon, Decline and Fall, vol. iii, ch. xx.

<sup>3</sup>Neander Ch. Hist., vol. ii, p. 21.

<sup>4</sup>Neander Ch. Hist., vol. ii, p. 21.

<sup>5</sup>Intellectual Development of Europe, vol. i, p. 280.



conduct: "It was an arduous task to eradicate the habits and prejudices of his education, to acknowledge the divine power of Christ, and to understand that the truth of his revelation was incompatible with the worship of the gods."<sup>1</sup>

**The Character of Constantine.** Turning from the consideration of the equivocal conduct of the emperor to his character, we have a subject about which there is less disagreement among authorities; for even Christian apologists are compelled to admit the wickedness of this first Christian emperor. "Relying with presumptuous confidence," says Neander, "on the great things which God had done, through him, for the advancement of the Christian Church, he found it easy to excuse or extenuate to his conscience, many a wrong deed, into which he had suffered himself to be betrayed by ambition, the love of rule, the arbitrary exercise of power, or the jealousy of despotism."<sup>2</sup>

"It is indeed true that Constantine's life was not such as the precepts of Christianity required," Dr. Mosheim remarks, but softens the statement against the emperor by saying that "it is but too notorious that many persons who look upon the Christian religion as indubitably true, and of divine origin, yet do not conform their lives to all its holy precepts."<sup>3</sup>

Dr. Lardner, after drawing a most favorable outline of Constantine's person and character, and citing the flattery of contemporary panegyrists as a description of the man, says: "Having observed these virtues of Constantine, and other things, which are to his advantage; a just respect to truth obligeth us to take notice of some other things, which seem to cast a reflection upon him."<sup>4</sup> And then in the most naive manner he adds: "Among these, one of the chief is putting to death so many of his relatives!" He enumerates the victims of the first Christian emperor as follows: "Maximian Hercullius, his wife's father; Bassianus, husband of his sister, Anastasia; Crispus, his own son; Fausta, his wife; Licinius, husband of his sister, Constantia; and Licinianus, or Licinius, the younger, his nephew, and son of the forementioned Licinius."<sup>5</sup> The last named victim was a mere lad when put to death, "not more than a little above eleven years of age, if so much," is Dr. Lardner's own description of him. Fausta was suffocated in a steam bath, though she had been his wife for twenty years and mother of three of his sons. It should be remembered that this is the list of victims admitted by a most learned and pious Christian writer, not a catalogue drawn up by pagan historians, whom we might suspect of malice against one who had deserted the shrines of the ancient gods for the faith of the Christians. But this rather formidable list of murdered victims admitted by Dr. Lardner shakes not his faith in the goodness of the first

<sup>1</sup>Gibbon, *Decline and Fall*, ch. xx.

<sup>2</sup>Neander *Ch. Hist.*, vol. ii, p. 24.

<sup>3</sup>Mosheim's *Institutes*, vol. i, p. 214.

<sup>4</sup>Lardner, vol. iv, p. 39.

<sup>5</sup>Lardner, vol. iv, p. 39.

Christian emperor. Some of these "executions" he palliates, if not justifies, on the ground of political necessity; and others on the ground of domestic perfidy; though he almost stumbles in his efforts at excusing the taking off of Crispus, the emperor's own son; Fausta, his wife, and the lad Licinius. "These are the executions," he says, "which above all others cast a reflection upon the reign of Constantine; though there are also hints of the deaths of some others about the same time, with whom Constantine had till then lived in friendship."<sup>1</sup> After which the Doctor immediately adds—in the very face of all the facts he adduces, and after reciting the condemnation of both heathen and Christian writers of some of these murders—the following: "I do by no means think that Constantine was a man of a cruel disposition; and therefore I am unwilling to touch upon any other actions of a like nature: as his making some German princes taken captive, fight in the theatre; and sending the head of Maxentius to Africa, after it had been made a part of Constantine's triumphal entry at Rome." When one finds a sober Christian writer of the eighteenth century who can thus speak of Constantine; and further remembers that to this day a priest of the Greek Church seldom mentions the name of the "imperial saint," without adding the title, "Equal to the Apostles;" one is not surprised that while he lived and at his court a Christian bishop could be found who "congratulated him as constituted by God to rule over all, in the present world, and destined to reign with the son of God in the world to come."<sup>2</sup> Or that Eusebius, who is spoken of as one of the best bishops of the imperial court, "did not scruple for a moment to ascribe to the purest motives of a true servant of God, all those transactions into which the emperor, without evincing the slightest regard to truth or to humanity, had suffered himself to be drawn by an ambition which could not abide a rival, in the struggle with Licinius; when he represents the emperor, in a war which, beyond a doubt, had been undertaken from motives of a purely selfish policy, as marshaling the order of the battle, and giving out the words of command by divine inspiration bestowed in answer to his prayer."<sup>3</sup>

**Concluding Reflections Upon Constantine:** Enough of this. Let us look no longer at this first of the Christian emperors through the eyes of churchmen seeking to extol his virtues and hide his crimes, all for the honor of the Church. So odious had he become in Rome for his many murders that a pasquinade, which compared his reign to that of the detested Nero, was nailed to the palace gates. "The guilty emperor," says one, "in the first burst of anger, was on the point of darkening the tragedy, if such a thing had been possible, by a massacre of the Roman populace who had thus insulted him." His brothers were consulted on this measure of vengeance, however, and the result of their counsel was a resolution to degrade Rome to a subordinate rank, and build a metrop-

<sup>1</sup>Lardner, vol. iv, p. 44.

<sup>2</sup>Neander Ch. His., vol. ii, p. 25.

<sup>3</sup>Neander Ch. Hist., vol. ii, p. 25.

olis elsewhere, and hence the new capital of the empire rose on the shores of the Bosphorus.

Reflecting upon the career of Constantine from the days of his young manhood, which had in it something of the quality that makes the successful leader of men, to the time when he fell under the influence of the false priests of a corrupted religion, Draper says:

"From the rough soldier who accepted the purple at York, how great the change to the effeminate emperor of the Bosphorus, in silken robes, stiffened with threads of gold; a diadem of sapphires and pearls, and false hair, stained of various tints; his steps stealthily guarded by mysterious eunuchs, flitting through the palace; the streets full of spies, and an ever-watchful police! The same man who approaches us as the Roman emperor retires from us as the Asiatic despot. In the last days of his life, he put aside the imperial purple, and, assuming the customary white garment, prepared for baptism, that the sins of his long and evil life might all be washed away. Since complete purification can thus be only once obtained, he was desirous to procrastinate that ceremony to the last moment. Profoundly politic, even in his relations with heaven, he thenceforth reclined on a white bed, took no further part in worldly affairs, and, having thus insured a right to the continuance of that prosperity in a future life which he had enjoyed in this, expired."<sup>1</sup>

And so Gibbon:

"The sublime theory of the Gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great objects of his ambition through the dark and bloody paths of war and policy; and, after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and profane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionately declined in the practice of virtue; and the same year of his reign in which he convened the council of Nice, was polluted by the execution, or rather murder, of his eldest son (Crispus) \* \* \* \* \* At the time of the death of Crispus, the emperor could no longer hesitate in the choice of religion; he could no longer be ignorant that the church was possessed of an infallible remedy (baptism), though he chose to defer the application of it, till the approach of death had removed the temptation and danger of a relapse. \* \* \* \* \* The example and reputation of Constantine seemed to countenance the delay of baptism. Future tyrants were encouraged to believe that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration; and the abuse of religion dangerously undermined the foundations of moral virtue."<sup>2</sup>

**The First "Christian" Emperor:** Such, then, was the first Christian emperor. He uplifted "Christianity" from the condition of a persecuted religion, and made it the state religion of Rome; and also provided means for its wider acceptance. If for this it shall be claimed, as it is, that

<sup>1</sup>Draper, *Intellectual Development*, vol. i, p. 283.

<sup>2</sup>*Decline and Fall*, ch. xx.

much in his evil life should be overlooked, it would still be pertinent to ask whether his acts in connection with Christianity did not debase rather than exalt it; and if his provisions for its wider acceptance did not tend rather to the corruption of what remained true in the Christianity then extant, than to the establishment of true religion.

## LESSON XXXIV.

(Scripture Reading Exercise.)

## CHRISTIANITY A PERSECUTING RELIGION.

## ANALYSIS.

## I. Transposition of the Attitude of Christianity and Paganism.

1. Persecution of the Pagans.
2. Persecution of the Heretics.

## REFERENCES.

See the Authorities cited in the notes.

## NOTES.

**The Edict of Milan:** The edict of Milan, by which was intended no more than the establishment of religious liberty in the empire, and which was issued in 313 A. D., by Constantine and his colleague, Licinius, was well enough. Freedom to teach and practice the truth is all the Christian Church could ask or expect. Had Constantine stopped here, his action in this particular would have met with universal applause. But he went beyond this. He not only protected the Christians by his laws, but prohibited by express edicts the free exercise of religion to the pagans. His proscriptions were mild at first, going no further than to prohibit sooth-saying and divination in private houses or anywhere in secret. Later, however, if we may believe the words of Eusebius, he placed the pagan religion under the ban of the laws. Eusebius says:

"The emperor proceeded to act with great vigor, gave the government of the provinces chiefly to Christians, and when any Gentiles were made governors they were prohibited to sacrifice. Which law comprehended not only presidents of provinces, but also higher officers, and even the praetorian praefects. If they were Christians, they were required to act according to their principles. If they were otherwise disposed, still the practice of idolatrous rites were forbidden. \* \* \* \* \* And soon after that were two laws published at one and the same time, one prohibiting the detestable rites of idolatry hitherto practiced in cities and country places; and that for the future none should erect statues to the gods, nor perform the vain arts of divination, nor offer up any sacrifices. The other law was for enlarging Christian oratories and churches, or for rebuilding them more grand and splendid."<sup>1</sup>

**A Contrast Between Christian and Heathen Methods:** When contrasting the course of the first Christian emperor with the pagan emperors, Eusebius says: "They commanded the temples to be magnificently adorned; he demolished them to the foundation, especially such as were omst respected by superstitious people."<sup>2</sup> Later he expressly says that "throughout the whole Roman empire, the doors of idolatry were

<sup>1</sup>Life of Constantine (Eusebius) I, ii, ch. 44.

<sup>2</sup>Ibid, ch. 54.

shut to the commonalty and to the soldiery;" and that "every kind of sacrifice was prohibited." Again, he says, that there were several laws published for these purposes, forbidding sacrifices, divinations, raising statues, and the secret mysteries or rites of initiation. And he says further, that "in Egypt a sort of priesthood, consecrated to the honor of the Nile, was entirely suppressed."<sup>1</sup> I am not unmindful that some respectable authorities question if Constantine really departed from the policy of toleration announced in his edict of Milan; and that even Gibbon is inclined to believe in his toleration of paganism. The statement here made by Eusebius, the contemporary and biographer of Constantine, however, together with reference to the edicts of suppression quoted by his son, Constans, in the succeeding reign, and which is quoted by Lardner,<sup>2</sup> establishes beyond question the policy of intolerance of Constantine toward Paganism. Especially when what Eusebius has said is supplemented by the fact that the emperor destroyed a number of heathen temples, and peremptorily ordered the closing of the others. Among the heathen temples destroyed was one at Aegae, in Cilicia, erected to Aesculapius, celebrated for the number of sick that had been healed there, and held in high esteem by men of the better class among the pagans and philosophers. It is said that by its destruction and the public exhibition of certain images of the gods, many tricks of the priests were exposed and became objects of sport to the populace.<sup>3</sup> But while this may have been the conduct of some insincere pagans, those who remained heathens, as LeClerc has well said, "were no doubt extremely shocked at the manner in which the statues of their gods were treated; and could not consider the Christians as men of moderation. For, in short, those statues were as dear to them as anything, the most sacred, could be to the Christians."<sup>4</sup> Eusebius taunted the philosophers about the destruction of the temple, without any interference on the part of the god to whom it had been erected, apparently all unmindful of the fact that just such taunts had been hurled at the Christian martyrs in the days that the kingdom of God suffered violence, and the violent took it by force." "Had not Eusebius," remarked Lardner, "often heard with his own ears, and read in the history of ancient martyrs, the insults and triumphs of the heathens over the Christians, that they professed themselves the worshippers of the great and only true God, and yet everybody, that pleased, was able to molest and destroy them, as he saw good?"

....**The Policy of Constantine Indefensible:** The zeal of Christian writers has done all in its power to excuse or palliate the conduct of Constantine in his acts for the suppression of the pagan religion and worship; but after all is said by his apologists that can be said, after every allow-

<sup>1</sup>Life of Constantine (Eusebius), iv, ch., 23, 25.

<sup>2</sup>Lardner, vol. viii, p. 169.

<sup>3</sup>Neander Ch. Hist., vol. ii, pp. 26, 27.

<sup>4</sup>Lardner Works, vol. iv. p. 49.

<sup>5</sup>Lardner, Works, vol. iv. p. 50.

ance is conceded for the times in which he lived, and the previous conduct of the pagans through two centuries of violence towards the Christians, the fact remains that the first Christian emperor did by his edicts put the ancient religion of the empire under the ban of the law, and by acts of violence destroyed some of its temples and closed the rest by imperial decree, that the pagan gods might not be worshiped; and this, doubtless, with the approval—and it would not be difficult to believe, under all the circumstances, at the suggestion—of Christian bishops who thronged his court. On the foundation of intolerance thus laid by him, others hastened to build. In the succeeding reign, among the first laws enacted, was this one against pagan sacrifices:

“Let superstition cease; let the madness of sacrificing be abolished. For whoever shall presume contrary to the constitution of our father, a prince of blessed memory, and contrary to this command of our clemency, to offer sacrifices, let a proper and convenient punishment be inflicted, and execution presently done upon him.”<sup>1</sup>

This edict was supplemented a few years later<sup>2</sup> by the following edict:

“It is our pleasure that in all places and in all cities the temples be immediately shut, and carefully guarded, that none may have the power of offending. It is likewise our pleasure that all our subjects should abstain from sacrifices. If anyone should be guilty of such an act, let him feel the sword of vengeance; and after his execution, let his property be confiscated to the public use. We denounce the same penalties against the governors of the provinces, if they neglect to punish the criminals.”<sup>3</sup>

It is not necessary to pursue the subject much further. It will be sufficient to say that during the fourth century, by following the policy of suppression inaugurated by this first Christian emperor, Christianity was changed from a persecuted to a persecuting religion. Without restraint from the ecclesiastical authorities, the Christian emperors issued edicts against the pagan religion, proscribed its followers, destroyed its temples, and confiscated its property to the uses of the rival religion. Even Neander, speaking of this revolution, and constrained as he is to say all that he can for the honor of the Christian Church, is compelled to admit that “the relations of things had become reversed. As in former times the observance of the pagan ceremonies, the religion of the state, had appeared in the light of a civil duty, and the profession of Christianity in that of a crime against the state, so now it was the case, not indeed that the outward profession of Christianity was commanded as a universal civil duty, for against this the spirit of Christianity too earnestly remonstrated; but that the exercise of the pagan religion was made politically dangerous.”<sup>4</sup> In the pages of this eminent Christian historian one may read that before the close of the century which witnessed the elevation of Christianity to the dignity of the

<sup>1</sup>Lardner, Works, vol. viii, p. 169.

<sup>2</sup>In 353 A. D., according to Gothford.

<sup>3</sup>The law is extant in the Theodocian Code.

<sup>4</sup>Neander, vol. ii. p. 34

state religion of the empire, wild troops of Christian monks were undertaking campaigns, especially in the country, for the destruction of the heathen temples in which sacrifices were alleged to have been performed; of bishops who not only superintended the destruction of reathen temples at the head of bands of soldiers and gladiators, but paraded through the streets of the cities the symbols of the heathen faith, provoking civil conflicts, which Christian emperors did not hesitate to take advantage of for the more complete suppression of paganism.<sup>1</sup> Meantime, a pagan apologist, Libanius, arises to plead the cause of religious toleration, and in the course of his address to the Christian emperor, Theodosius, he puts to shame the Christianity then in vogue, by showing the emperor how far the Church had departed from the spirit of the Christian religion, by saying: "Force is said not to be permitted, even according to the laws of your own religion; persuasion is said to be praised, but force condemned by them. Why, then, do you wreak your fury against the temples, when this surely is not to persuade, but to use force? Thus, then, it is plain you would transgress even the laws of your own religion."<sup>2</sup> Lardner calls attention to the fact that as under pagan emperors previous to Constantine, Christianity had been in a state of persecution, so now, after Constantine, he proceeds to show that paganism under Christian emperors was all along in a state of persecution—"However, I would hope, not so severe and vigorous as that of the Christians in the foregoing period of near three hundred years."<sup>3</sup> And so LeClere, as quoted by Lardner:

"Thus it was that the Christians continued to return to the pagan what they had suffered from them during the first three centuries, instead of gaining them by patience and mildness, which they had so much recommended when they were the weakest. This conduct was proper to make the pagans more obstinate, by teaching them that the Christians affected to speak of humanity and moderation from interest only, and not from a principle of religion as they pretended. At least it is certain that thereby they lost the right to complain of the manner in which the pagans had treated them in times past, or to boast of the mildness of their religion, which they effectually disparaged by those persecutions. \* \* \* \* \* Nor ought we to imagine that the penalties laid by Christians upon the pagans were light. If a sacrifice was offered in a private place, with the knowledge of the proprietor, the place was confiscated; if not, they were to pay a fine of twenty pounds of gold, as much as if it had been done in a temple; and in some cases the penalty of death was appointed. We may look into the oration of Libanius for the temples, where that orator sustains the same character before Theodosius as the Christians had formerly done before pagan emperors. I must acknowledge that this phenomenon, if I may so call it, gives me pain: for I could wish that they who defended the truth had preserved to themselves the honor of being the only persons that were persecuted for religion."<sup>4</sup>

<sup>1</sup>Neander Ch. Hist., vol. ii, pp. 88-110.

<sup>2</sup>Ibid., p. 67.

<sup>3</sup>Lardner, Works, vol. viii, p. 164.

<sup>4</sup>Lardner Works, vol. viii, p. 276.



**Persecution of "Heretics:"** Once started upon the policy of suppressing by force those of a different religion, Christianity did not stop with the persecution of the pagans; bad and un-Christian as that was, still more serious results occurred from the persecutions inflicted upon so-called heretics in the Church by those who were considered orthodox. It is true that there were heretics in the Church before the days of Constantine; much progress had been made in the matter of paganizing Christianity, and more or less tolerance was manifested by Christian sects towards each other; but it was the policy and example of this first Christian emperor that laid the real foundation for that monument of shame and disgrace to the Christian name which rises upon the plains of Christian discord and strife and war waged against heretics in the name and for the glory of Christ. It is this which constitutes the most melancholy page of ecclesiastical history.

In his office of supreme pontiff in the old pagan religion, which he held by virtue of being emperor of Rome, Constantine may naturally have supposed that the supreme headship of the religion he had protected and the Church he had elevated fell to him for the same reason; and with it the right to reconcile differences, compose factions, and determine what should be the orthodox faith. At any rate, we find him acting somewhat in this capacity. When contending church parties appealed to him he at first was indifferent to their disputes, and tried to shame them into harmony by referring to the conduct of the Greek philosophers, who never discussed difficult questions before ignorant multitudes, who could "maintain their arguments without losing their temper; and assert their freedom without violating their friendship."<sup>1</sup> His efforts at reconciling the differences that arose among Christians over what is known as the Arian controversy were of no avail; and after six years of bitter strife the emperor summoned the bishops of the Church to Nicea in Bithynia. After long deliberation, Arianism was condemned, and orthodox Christianity was established by decree of the council, ratified by the emperor, to which all Christians must conform. Those who resisted the divine judgment of the synod must prepare themselves for immediate exile.<sup>2</sup> How effectual the argument, "belief or banishment," even among the bishops at the council, was, may be determined from the fact that "the opposition to the decision of the council was almost instantly reduced from seventeen to two."<sup>3</sup> In his zeal to enforce orthodoxy, the emperor forgot his former moderation, and in 326 A. D.—the year following the council at Nicea—he issued a general edict against heretics, in which, after condemning his own past forbearance as occasioning men's being seduced, he says to the various heretical parties:

"Wherefore, since this your pernicious wickedness is no longer to be presume to meet together. And we have given orders that all those

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<sup>1</sup>Decline and Fall, ch. xxi.

<sup>2</sup>Decline and Fall, ch. xxi.

<sup>3</sup>Decline and Fall, ch. xxi.

places where you are wont to hold assemblies should be taken away. Yea, our concern for this matter is such that we not only forbid you to assemble in any public place, but we likewise forbid all assemblies of your foolish superstition in private houses, and in all private places whatever. All of you, therefore, who have any sincere love of truth, come to the Catholic church. And that this remedy may have its full effect, we ordain that all your superstitious conventicles, I mean oratories of all heretics, if it be fit to call such houses oratories, be forthwith taken away, and without any opposition delivered to the Catholic church: and that the rest of your places be adjudged to the public."<sup>1</sup>

"Thus the dens of heretics were laid open by the imperial edict," exultantly exclaims Eusebius, the Christian bishop, "and the wild beasts, the ring leaders of their impiety, were scattered."<sup>2</sup> And thus was the paganized Christian Church launched upon that career of persecution of heretics within the Church, as well as upon the policy of persecuting those of a different religion; a policy that has filled the world with religious wars and deeds of cruelty which would better become the reign of a Nero than Christian rulers of Christian nations. It is a terrible arraignment which Gibbon draws against apostate Christendom in the concluding paragraph of his review of the persecutions which had been endured by the followers of Christ in the Christian centuries preceding Constantine. He says:

"We shall conclude this chapter by a melancholy truth, which obtrudes itself on the reluctant mind; that, even admitting, without hesitation or inquiry, all that history has recorded, or devotion has feigned, on the subject of martyrdom, it must still be acknowledged that the Christians, in the course of their intestine dissensions, have inflicted far greater severities on each other than they have experienced from the zeal of infidels. During the ages of ignorance which followed the subversion of the Roman empire in the west,<sup>3</sup> the bishops of the imperial city extended their dominion over the laity as well as clergy of the Latin church. The fabric of superstition which they had erected, and which might long have defied the feeble efforts of reason, was at length assaulted by a crowd of daring fanatics, who, from the twelfth to the sixteenth century, assumed the popular character of reformers. The church of Rome defended by violence the empire which she had acquired by fraud; a system of peace and benevolence was soon disgraced by proscriptions, wars, massacres, and the institution of the holy office; and as the reformers were animated by the love of civil as well as religious freedom, the Catholic princes connected their own interest with that of the clergy, and enforced by fire and sword the terror of spiritual censures. In the Netherlands alone more than one hundred thousand of the subjects of Charles the Fifth are said to have suffered by the hand of the executioner; and this extraordinary number is attested by Grotius, a man of genius and learning, who preserved his moderation amidst the fury of contending sects, and who composed the annals of his own age and century, at the time when the invention of printing had facilitated the means of intelligence and increased the danger of detection. If we are obliged to submit our belief to the authority of Grotius, it must be allowed that the number of protestants who were executed in

<sup>1</sup>Lardner Works, vol. iv. p. 36.

<sup>2</sup>Life of Constantine, Eusebius, p. 66.

<sup>3</sup>This event occurred about 476 A. D.

a single province and a single reign far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman empire!"<sup>1</sup>

Both Guizot and Milman, eminent Christian scholars, annotated the work of Edward Gibbon, the former in French, the latter in an English edition; and at every point where they could modify a statement or soften a passage apparently unjust to Christianity, they did so; but in the presence of the important and terrible passage just quoted, they remain absolutely silent! Nor has any other Christian writer since their day, so far as I know, attempted to contradict the statement of Mr. Gibbon. It is proper to say, however, that in a note Mr. Gibbon himself cites the fact that Fra Paola, an Italian writer, places the number of Belgic martyrs at fifty thousand; but even that computation would still leave the conclusion of Mr. Gibbon's reflections unimpaired.

The circumstance of the Church elevated by Constantine becoming a persecuting Church is a strong evidence of its paganized state; for the true Christian religion is not a persecuting religion; the true Church of Christ is not a persecuting Church. When the Samaritans would not receive the Messiah, some of the Apostles would have them consumed by fire from heaven; but the Master turned and rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."<sup>2</sup> It is true that Messiah said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."<sup>3</sup> This, however, is but a prediction of the effect of the proclamation of the Gospel, not an authorization to force the acceptance of Christianity by the sword; nor does it authorize the Church to invoke the arm of the civil authority to execute her doctrinal decrees. The Gospel of Jesus Christ, it is true, did not bring peace, but a sword; the sword, however, was found in the hands of those who rejected the Gospel, not in the hands of those who accepted and preached it. And when the Church departed so far from the spirit of Christ that she grasped the sword in her own hands, or dictated the civil authority to wield it in her behalf, and that became the policy of the Church, the adoption of that policy proclaimed her apostate condition to the world, in a manner to be known and read of all men.

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<sup>1</sup>Decline and Fall, ch. xvi.

<sup>2</sup>Luke ix: 54-56.

<sup>3</sup>Matt. x: 34-36.

## LESSON XXXV.

(Scripture Reading Exercise.)

## MORAL STATUS OF THE CHURCH AFTER COSTANTINE.

## ANALYSIS.

- I. Moral Requirements of the Gospel.  
 II. Moral Decline in the First Three Christian Centuries.

## REFERENCES.

Authority cited in the notes.

**Christianity Before and After Constantine:** I think sufficient has been said to justify the belief that the reign of Constantine marks the period when the paganization of Christianity had become complete. I do not mean by this that there is any particular date which one may set down to show that here true Christianity ceases, and there apostate Christianity begins; which is a point frequently insisted upon by those who contend for the unbroken perpetuity of Christianity from the days of Messiah. They demand to know on what night it was that the whole collection of Christians, of different nationalities and languages, went to bed sound in the Christian faith, to awaken the next morning all pagans. I claim no such sudden revolution brought about the apostasy which I am sure took place. We have seen by what has already been said, that even in the time of the Apostles, there was a tendency on the part of the Christians to depart from the religion of Jesus Christ; that after the days of the Apostles there was a steady increase in the number and influence of false teachers; an insidious introduction of heresies; a multiplication of rites and ceremonies well known in the pagan celebration of religious mysteries, but entirely foreign to the Gospel; and an amalgamation or pagan doctrines with Christian principles. It remains to be shown that there was a steady increase of immorality among the professing Christians; a marked loss of spirituality; a rapid growth of pride and worldliness on the part of Christian bishops and other church leaders; and, at last, an utter departure from the true and living God, and Jesus Christ, whom He had sent, and the establishment of a system in its place as debasing to men as it was dishonorable to God.

Taking then the reign of Constantine as the period beyond which the true religion of Christ did not extend, nor the true Church of Christ exist, let us consider Christianity before his reign and after it. Here

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<sup>1</sup>End of Religious Controversy, Milner, Letter 26.

I shall ask the reader to take into account as part of the consideration of Christianity previous to Constantine what I have already set before him in this treatise concerning the tendency to diversions and heresies which existed in the Church in the days of the Apostles; and also those quotations I have made from eminent Christian authorities, which give evidence of the early corruptions of Christianity, and which too plainly testify that it was in a state of steady decline through the second and third centuries, until it was fit only for such enthronement as a Constantine could give it, when he made it the state religion of a corrupt empire, hastening to its decay. If the reader will do this, it will obviate the necessity of my referring to these matters again.

**Decline in Moral and Spiritual Living Among Christians:** It will be conceded that the Gospel of Jesus Christ commands a very high order of moral and spiritual living and that the Apostles enjoined this moral law upon the early saints as essential to the favor of God. Others, also, after the days of the Apostles, followed in the same admonition, and, indeed, the sharp contrast that existed between the lives of converts before and after their acceptance of Christianity was a matter of pride not only to St. Paul,<sup>1</sup> but to Justin Martyr, of the second century, who, in reference to the change produced in the lives of Christian converts, said:

**Moral Status of Christians of the Second Century:** "We who were once slaves of lust, now have delight only in purity of morals; we, who once practiced arts of magic, have consecrated ourselves to the Eternal and Good God; we, who once prized gain above all things, give even what we have to the common use, and share it with such as are in need; we, who once hated and murdered one another, who on account of differences of customs would have no common hearth with strangers, do now, since the appearance of Christ, live together with them; we pray for our enemies; we seek to convince those that hate us without cause, so that they may order their lives according to Christ's glorious doctrine, and attain to the joyful hope of receiving like blessings with us from God, the Lord of all."<sup>2</sup>

It was not long, however, before there was a marked departure from this high moral level among the Christians. In tracing that decline I shall use chiefly the History of the Church, by Joseph Milner, published in 1794. My reason for doing so is this, as I have already stated in this writing, he wrote what some regard as his great history of the Church to counteract the influence of Dr. Mosheim's splendid "Institutes of Ecclesiastical History," which is evidently by some regarded as too much a history of the perversions and abuses of religion. Milner plainly informs his readers that he intends to write the history of those only who have been real, not nominal, Christians, irrespective of the external Church to which they belonged, proceeding upon the theory that these good men constitute the Church of Christ. His history, in other words, is a history of piety, not of the Church. It will be his purpose, therefore,

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<sup>1</sup>Cor. vi: 9-11.

<sup>2</sup>Neander Ch. Hist., vol. I, p. 250.

to exalt the morality of the Christians of all ages, and I quote his work respecting the moral deterioration of the Christians that I may not be charged with quoting authorities who some think have made too much of Christian shortcomings. Milner says that a gloomy cloud, concerning moral conditions, hung over the close of the first century, and proceeds to argue that the first impressions made by the effusions of the spirit are the strongest; that human depravity overborne for a time arose afresh; particularly in the next generation, and hence the disorders of schisms and heresies in the Church. Neander does not agree with the philosophy of Milner. He says: "Christianity, since it first entered human nature, has operated, wherever it has struck root, with the same divine power for sanctification; and this divine power cannot be weakened by the lapse of ages. In this respect, therefore, the period of the first appearance of Christianity could have no advantage over any of the following ages of the Christian Church."<sup>1</sup> And he follows this declaration with a statement that the change which Christianity produced in the lives of those who accepted it appeared so strongly marked, by the contrast it presented with what they had previously been when pagans. The correctness of the philosophy I shall leave these two great Christian authorities to settle between themselves. I am concerned more particularly with the facts in the case.

In consequence of the prominence that has been given to the persecutions of the Christians during the first three centuries, the impression very extensively prevails that the early Christian Church was constantly under the hard pressure of continuous and relentless persecution. This, however, is not the case. There were many periods of peace granted to the Christians. Indeed, their periods of persecution were only occasional, and it is a question if these periods of peace were not more detrimental to Christianity than the seasons of persecution. Milner, under the authority of Origen, says that the long peace granted the Church in the third century, during the reigns of the several emperors, from about 260 A. D. to the opening of the fourth century, produced a great degree of lukewarmness and religious indecorum. "Let the reader," he says, "only notice the indifference which Origen here describes and the conduct of the Christians both in the first and second centuries, and he will be affected with the greatness of the declension." Then he quotes Origen: "Several come to church only on solemn festivals, and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring or asking the pastors questions. Others stay not till the lecture is ended, and others hear not so much as a single word, but entertain themselves in a corner of the church."<sup>2</sup>

Coming to the middle of the third century, just previous to that severe persecution inaugurated by the Emperor Decius, and speaking of Cyprian, Bishop of Carthage, Milner exclaims: "A star of the first magni-

<sup>1</sup>Neander Ch. Hist., vol. I, p. 259.

<sup>2</sup>Ibid.

tude, when we consider the time in which he lived! Let us recreate ourselves with the contemplation of it. We are fatigued with hunting for Christian goodness, and we have discovered but little, and that little with much difficulty. We shall find Cyprian to be a character who partook, indeed, of the declensions which we have noticed and lamented, but who was still far superior, I apprehend, in real simplicity and piety, to the Christians of the East."<sup>1</sup> This same Cyprian, in whom Milner delights speaking of the effects of the long peace upon the Church which preceded the Decian persecution, says:

Each had been bent on improving his own patrimony, and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth; the pastors and the deacons each forgot his duty; works of mercy were neglected, and discipline was at the lowest ebb; luxury and effeminacy prevailed; meretricious arts in dress were cultivated; fraud and deception practiced among brethren Christians would unite themselves in matrimony with unbelievers; could swear, not only without reverence but even without veracity. With haughty asperity they despised their ecclesiastical superiors! they railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglected the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence and their flocks; they traveled through distant provinces in quest of pleasure and gain; have no assistance to their needy brethren, but were insatiable in their thirst of money. They possessed estates by fraud and multiplied usury. What have we deserved to suffer for such conduct? Even the divine word hath foretold us that we might expect: "If his children forsake my law and walk not in my judgments, I will visit their offenses with the rod and their sins with scourges." These things had been denounced and foretold, but in vain. Our sins had brought our affairs to that pass, that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils and a trial of our faith by severe remedies.<sup>2</sup>

Referring to the long reign of peace in the closing decades of the third century, Milner says:

This new [the toleration of Christianity by a pagan government] did not prove favorable to the growth of grave and holiness. In no period since the Apostles was there ever so great a general decay as in this. Not even in particular instances can we discover during this interval much of lively Christianity.<sup>3</sup> e e e e e e e e

Here I drop Milner to take up Eusebius, who was an eyewitness of the moral declension among the Christians previous to the last great pagan persecution under the emperor Diocletian. Referring to the long

<sup>1</sup>Milner's Ch. Hist. vol. I, cent. iii. ch. vi.

<sup>2</sup>Ibid.

<sup>3</sup>Milner's Ch. Hist., vol. I, cent. iii, ch. xvii.

period of peace which the Church had enjoyed—a period of forty years—he says:

But when, by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways, and we were almost, as it were, upon the point of taking up arms against each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had risen to the greatest height of malignity, then the divine judgment, which usually precedes with a lenient hand, whilst the multitude were yet crowding into the Church, with gentle and mild visitations began to afflict the episcopacy; the persecution having begun with those brethren in the army. But as if destitute of all sensibility, we were not prompt in measures to appease and propitiate the Deity; some indeed like atheists, regarding our situation as unheeded and unobserved by a Providence, we added one wickedness and misery to another. But some that appeared to be our pastors deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.<sup>1</sup>

Here I shall avail myself of some reflections upon this condition which I have elsewhere expressed:<sup>2</sup> Let it be remembered that what is said in the foregoing quotation is from a writer contemporary with the events, and who says, in the very chapter following the one from which I have just quoted, that it was not for him to record the dissensions and follies which the shepherds of the people exercised against each other before the persecution. He also adds: “We shall not make mention of those that were shaken by the persecution, nor of those that suffered shipwreck in their salvation, and of their own accord were sunk in the depths of the watery gulf.”<sup>3</sup> Then in his Book of Martyrs, referring to events that occurred between the edicts ordering the persecution, he says: “But the events that occurred in the intermediate times, besides those already related, I have thought proper to pass by; I mean more particularly the circumstances of the different heads of the churches, who from being shepherds of the reasonable flocks of Christ, that did not govern in a lawful and becoming manner, were condemned, by divine justice, as unworthy of such a charge, to be the keepers of the unreasonable camel, an animal deformed in the structure of his body; and condemned further to be the keepers of the imperial horses. \* \* \*  
\* \* \* Moreover, the ambitious aspirings of many to office, and the injudicious and unlawful ordinations that took place, the divisions among the confessors themselves, the great schisms and difficulties industriously fomented by the factions among the new members, against the relics of the Church, devising one innovation after another, and unmercifully thrusting them into the midst of all these calamities, heaping up affliction upon affliction. All this, I say, I have resolved to pass by, judging it foreign to my purpose, wishing, as I said in the beginning, to shun

<sup>1</sup>Eusebius' *Eccl. Hist.*, bk. viii, ch. i.

<sup>2</sup>*New Witness for God*, pp. 75, 76.

<sup>3</sup>Eusebius' *Eccl. Hist.*, bk. viii, ch. ii.



and avoid giving an account of them.”<sup>1</sup> Hence, however bad the condition of the Church is represented to be by ecclesiastical writers, we must know that it was still worse than that; however numerous the schisms, however unholy the ambition of aspiring prelates, however frequent and serious the innovations upon the primitive ordinances of the Gospel; howsoever great the confusion and apostasy in the Church is represented to be, we must know that it is still worse than that, since the Church historians contemporaneous with the events refused to record these things in their fullness, lest it should prove disastrous to the Church; just as some of our modern scholars, professing to write Church history, express their determination to close their eyes to the corruption and abuses which form the greater part of the melancholy story of ecclesiastical history, for fear that relating these things would make it appear that real religion scarcely had any existence.<sup>2</sup>

**Constantine's Nicene Plan of Propaganda:** I shall say no more upon the matter of moral declensions among Christians, except this: If there was such moral declension among Christians as is represented by the foregoing high authorities on Christian affairs in the centuries preceding Constantine, what moral declension must have prevailed when from a proscribed religion Christianity was exalted to the dignity of the state religion of the empire; and her prelates and clergy were recalled from exile and suffering, poverty and disgrace, and loaded with the wealth and honors that the lord of the Roman world could bestow? Consider, in this connection, the propositions of Constantine at the council of Nicea for the propaganda of Christianity, and pass a candid judgment upon the moral or rather immoral effect they would produce upon the Church. Neander thus states them:

“The heathen would be most easily led to salvation, if the condition of the Christians were made to appear to them in all respects enviable.

“They (the bishops) should consider, that the advantage to be derived from preaching could not belong to all.

“Some, he said, might be drawn to the faith by being seasonably supplied with the means of subsistence.

“Others were accustomed to repair to that quarter where they found protection and intercession (alluding to the intercessions of the bishops).

“Others would be won by an affable reception.

“Others by being honored with presents.

“There were but few who honestly loved the exhibitions of religious doctrine; but few were the friends of truth (therefore but few sincere converts).

“For this reason they should accommodate themselves to the characters of all, and like skillful physicians, give to each man that which might contribute to his cure, so that in every way the saving doctrine might be glorified in all.”<sup>3</sup>

The effect of adopting such methods for the more rapid propagation of Christianity, as is here proposed by the emperor to the bishops as-

<sup>1</sup>Book of Martyrs, ch. xii.

<sup>2</sup>See Milner's Introduction to his Church Hist., vil. I.

<sup>3</sup>Neander's Ch. Hist., vol. ii, pp. 29-30.

sembled at the council at Nicea, must be apparent to all, and is quite universally lamented by Christian writers of later ages. "A course of proceeding upon such principles," remarks Neander himself, "must entirely have thrown open a wide door for all manner of hypocrisy. Even Eusebius, the panegyrist of Constantine, blinded as he was by the splendor which the latter had outwardly cast over the Church—even he is obliged to reckon among the grievous evils of this period, of which he was an eye witness, the indescribable hypochisy of those who gave themselves out as Christians merely for temporal advantage, and who, by their outward show of zeal for the faith, contrived to win the confidence of the emperor, which he suffered them to abuse."<sup>1</sup> "The piercing eye of ambition and avarice," says Gibbon, "soon discovered that the profession of Christianity might contribute to the interest of the present as well as of a future life. The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, Jifused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities, which signalized a forward zeal by the voluntary destruction of their temples, were distinguished by municipal privileges and rewarded with popular donatives. \* \* \* \* As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that in one year twelve thousand men were baptized at Rome, besides a proportionable number of women and children; and that a white garment, with twenty pieces of gold had been promised by the emperor to every convert."<sup>2</sup>

Under all these circumstances it is small wonder if men exclaimed as Augustine did somewhat later in his commentary on St. John—"How many seek Jesus only that He may benefit them in earthly matters! One man has a law suit, so he seeks the intercession of the clergy; another is oppressed by his superior, so he takes refuge in the Church. Others are seeking, one in this way and another in that, to be interceded for in some quarter where they have but little influence themselves. The Church is daily full of such persons. Seldom is Jesus sought for Jesus' sake!"<sup>3</sup> After nicely balancing the possibility and probability of those who came into the Church for present wordly advantage being converted in time to a true faith in the Christian religion, Neander says: "Beyond all doubt the number was far greater of those who grew hardened in that wordly sense by which from the first they had profaned a holy profession, and who were thus the means of introducing into the Church a great mass of corruption."

"Unhappily," he adds, "there were bishops whose only wish was to make the conversion to Christianity a right easy thing for the pagans. \* \* \* \* Hence they baptized even those who lived in open sin.

<sup>1</sup>Neander's Ch. His., vol. ii, p. 30.

<sup>2</sup>Decline and Fall, ch. xx.

<sup>3</sup>Augustine on St. John, tract 25, ch. 10.

and who plainly enough manifested that it was not their purpose to forsake it. They imagined that when these were only baptized and introduced into the fellowship of the Church, it was then time enough to admonish them against sin."<sup>1</sup>

**The Evil Effects of the Nicean Program:** Surely it was not difficult among such a mass of unconverted members thus brought into the Church to find elements that would foster the errors, both in ethics and in doctrine, which about this time arose in the Church. It is small wonder that it was well nigh publicly adopted in this age—as we are informed by Mosheim—"That to deceive and lie is a virtue when religion can be promoted by it, and that error in religion ought to be visited with penalties and punishmens." The first of these evils resulted in the accumulation of that mass of myth and fable that burdens the annals of the dark ages; the second established the "holy inquisition," alike the shame of the Roman Catholic church and the so-called Christian civilization she has influenced. "It is almost incredible," continues Mosheim, speaking of the first evil referred to, "what a mass of the most insipid fables, and what a host of pious falsehoods have, through all the centuries, grown out of it, to the great detriment of true religion. If some inquisitive person were to examine the conduct and the writings of the great and most pious teachers of this century, I fear he would find about all of them infected with this leprosy." "Those idle fictions," he adds, "which a regard for the Platonic philosophy, and for the prevailing opinions of the day had induced most theologians to embrace, even before the time of Constantine, were now in various ways confirmed, extended and embellished. Hence it is that we see, on every side, evident traces of excessive veneration for departed saints; of a purifying fire for the soul when separated from the body; of the celibacy of the clergy; of the worship of images and relics, and of many other opinions, which in process of time almost banished the true religion, or"—and here the Doctor perhaps remembered that he was a Protestant and that his position as such would not admit of conceding the utter subversion of the Christian religion, and hence added—"or at least very much obscured and corrupted it." Genuine piety was supplanted by a long train of superstitious observances, which originated partly from opinions inconsiderately embraced, partly from a preposterous disposition to adopt profane rites and combine them with Christian worship, and partly from the natural predilection of mankind in general for a splendid and ostentatious religion."

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<sup>1</sup>Neander's Ch. Hist., vol. ii, p. 120.

## LESSON XXXVI.

(Scripture Reading Exercise.)

## SPIRITUAL AND DOCTRINAL CHANGES.

## ANALYSIS.

## I. Spiritual Gifts.

1. Nature and Enjoyment of them by Early Christians.
2. Loss of them during the second and third Centuries.

## II. The Christian Doctrine of Diety.

## REFERENCES.

See the Authorities cited in the notes.

On the Christian Doctrine of Diety, see a Lecture "Jesus Christ the Revelation of God," in Mormon Doctrine of Diety, ch. iv.

## NOTES.

**The Loss of Spiritual Gifts:** Not only did the moral declensions in the Church which started soon after the demise of the Apostles, proceed with accelerated pace after Constantine became the patron of the Church, and with such resulting evils as I have pointed out, but there was a like declension in the enjoyment of spiritual gifts in the Church. It is well known that the Apostles promised the Holy Ghost to those who received the Gospel, and the enjoyment of those supernatural gifts which go with it. Indeed, Jesus Himself said in His last commission to His disciples:

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."<sup>1</sup>

Paul, in speaking of the spiritual gifts promised in the Gospel, says:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will."<sup>2</sup>

It is well known that the spiritual gifts here enumerated were enjoyed by the saints in the early Christian centuries; and especially in Apostolic

<sup>1</sup>Mark xvi: 15-18.

<sup>2</sup>I Cor. xii: 1-11.

enjoyment of these gifts of the Spirit among the saints. Nor is there any intimation of the discontinuance of them. On the contrary it is reasonable to conclude that so long as the saints shall continue in the enjoyment of the Holy Ghost, that long also will they enjoy the spiritual gifts which proceed from a possession of Him. Moreover, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."<sup>1</sup>

**Effects of the Holy Spirit Upon Man:** Such are the effects of the operations of the Holy Ghost upon the nature of man. These fruits of the Spirit indicate the change that the Spirit of God may effect in human nature; by which that which is corrupted through sin may be conformed to that which is pure and holy, according to the working whereby the Spirit is able to subdue all things unto Himself, in them that give place for His indwelling in their souls. This effectual working of the Spirit in the souls of men, by which they were transformed from vileness to holiness, was the boast of the early saints. And upon reflection all will concede that the victories of the Spirit in reforming the lives of men and making them in their very nature conform to the likeness of Christ in righteousness, are more to be desired and more to be celebrated than those victories which are physical or intellectual merely in their nature. Indeed these latter fruits of the Spirit derive their chief value from the extent to which they contribute to the production of the former—that is, to the extent that they establish men in the faith, enable them to crucify the flesh with the lusts thereof, and help them to live in harmony with the sweet influence of the Spirit of God. When men live in harmony with that Spirit there will righteousness obtain; there will love abound; there will the Gospel of Christ appear triumphant. Where these fruits do not appear, there the Gospel of Christ is not; there the powers of darkness for the time being, are triumphant. Yet notwithstanding this promise concerning the enjoyment of the spiritual gifts of the Gospel, the evidence is abundant and conclusive that when all the Apostles were deceased, then there was a marked declension in the manifestations of the spiritual powers of the Gospel. "With the close of the New Testament records," says Dr. Phillip Smith, author of *The Student's Ecclesiastical History*, "and the death of the last surviving Apostle, the history of the Church passes from its sacred to its purely human phase. The miraculous gifts which attested the divine mission of the Apostles ceased; not indeed by any formal record of their withdrawal, but by the clear evidence that they were possessed no longer."<sup>2</sup>

Dr. Jortin bears witness to the same fact. He says:

"The words of Eusebius intimate that he thought those extraordinary powers to be, at least, not very common afterwards—(i. e., the begin-

<sup>1</sup>Gal. v. 22-24.

<sup>2</sup>Students' Ecclesiastical History, vol. i, p. 62.

ning of the second century). 'They went about,' says he, 'with God's co-operative grace, for even then the divine Spirit performed many miracles by them.' \* \* \* \* \* This brings the probability of miracles down to the beginning of the second century, in the middle of which Justin Martyr says: 'There are prophetic gifts among us even until now:' and amongst these gifts he reckons up miraculous powers, as healing the sick, casting out evil spirits, etc. His words imply an opinion that such gifts were not only exercised in his time, but had been continued down to his time, and he may be justly supposed to speak the sense of his contemporary Christians; and that is all that I cite him for. It seems probable that if we had a full and authentic history of the propagation of the Gospel, from the time of the Apostles to the middle of the second century, composed by eye witnesses and by the preachers of Christianity, we should find miracles wrought for the conversion of the pagans. But from A. D. 70 to 150 is a dark interval, and we have very short accounts of the transactions of those days, unless we should accept the groundless rumors and frivolous tales."<sup>1</sup>

**Spiritual Gifts in the Second Century:** So, also, Dr. Mosheim, speaking of the second century, and after commenting on the extent to which the extraordinary divine gifts contributed to the extension of the limits of the Church, says: "The gift of foreign tongues appears to have gradually ceased, as soon as many nations became enlightened with the truth; \* \* \* \* \* but the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons here and there." And when writing of the fourth and succeeding centuries, he, too, bears witness of the declension and final cessation of these spiritual powers among the Christians; and, indeed, the most of our ecclesiastical writers form the same conclusion.

Thus the Christians lost the enjoyment of the spiritual gifts of the Gospel, such as inspired dreams, prophecies, healings, speaking in new tongues, ministering of angels, and, most to be lamented of all, direct revelation from God, by which the will of God might be made known to His people and His Church preserved from error, from decadence, and from destruction: and by the absence of these spiritual gifts and powers among the Christians of the third and fourth centuries, we may know that a mere man-made religion, having indeed a form of godliness, but denying the power thereof, had succeeded to the spiritually gifted religion of Jesus Christ, wherein the power of God is ever present and outwardly as well as inwardly manifested.

**The Christian Doctrine of God:** In nothing perhaps was there a wider departure from the real truth of Christianity than in the doctrine concerning God defined by the general council of the Church held within the lifetime of Constantine, and which, in fact, he assembled upon his own authority. This was the celebrated Council of Nicea in Bithynia, Asia Minor, held in 325 A. D. The main purpose for which the first general Council of the Church was assembled was to settle a dispute between one Arius, a presbyter of Alexandria, and his bishop, Alexander, of the same

<sup>1</sup>Jortin's Eccl. Hist., vol. I, pp. 134-6.

city, respecting the doctrine of the Godhead. The dispute proved to be far-reaching in its effects, and for three hundred years the rivalry of the contending factions disturbed the peace of Christendom. We shall have clearer conceptions of the subject, however, and be better able to judge of the extent to which there was a departure from the true doctrine respecting the Godhead, by the definitions formulated and enforced upon the Church by the Council of Nicea, if we first consider the doctrine of the Godhead as found in the Testament.

The existence of God both Jesus and the Apostles accepted as a fact. In all the teachings of the former He nowhere seeks to prove God's existence. He assumes that, and proceeds from that basis with His doctrine. He declares the fact that God was His Father, and frequently calls Himself the Son of God.<sup>1</sup> After His resurrection and departure into heaven, the Apostles taught that He, the Son of God, was with God the Father in the beginning; that He, as well as the Father, was God; that under the direction of the Father He was the Creator of world; that without Him was not anything made that was made.<sup>2</sup> That in Him dwelt all the fullness of the Godhead body;<sup>3</sup> and that He was the express image of the Father's person.<sup>4</sup> Jesus Himself taught that He and the Father were one;<sup>5</sup> that whosoever had seen Him had seen the Father also;<sup>6</sup> that it was part of His mission to reveal God, the Father, through His own personality; for as was the Son, so too was the Father.<sup>7</sup> Hence Jesus was God manifested in flesh—a revelation of God to the world.<sup>8</sup> That is, a revelation not only of the being of God, but of the kind of being God is.

Jesus also taught (and in doing so showed in what the "oneness" of Himself and His Father consisted) that the disciples might be one with Him, and also one with each other, as He and the Father were one.<sup>9</sup> Not one in person—not all merged into one individual, and all distinctions of personality lost; but one in mind, in knowledge, in love, in will—one by reason of the indwelling in all of the one spirit, even as the mind and will of God the Father was also in Jesus Christ.<sup>10</sup>

The Holy Ghost, too, was upheld by the Christian religion to be God. Jesus ascribed to Him a distinct personality; as proceeding from the Father; as sent forth in the name of the Son, as weeling love; experiencing grief; as forbidding; as abiding; as teaching; as bearing wit-

<sup>1</sup>John x; Matt. xxvii; Mark xiv: 61, 62.

<sup>2</sup>For all of which see John i: 1-4, 14; Heb. i: 1-3.

<sup>3</sup>Cor. i: 15-19, and ii: 9.

<sup>4</sup>John x: 30; xvii: 11-22.

<sup>5</sup>John xiv: 9.

<sup>6</sup>John xiv: 1-9; John i: 18.

<sup>7</sup>Tim. iii: 16.

<sup>8</sup>John xiv: 10, 11, 19, 20; also John xvii.

<sup>9</sup>Eph. iii: 14-19.

<sup>10</sup>Acts v: 1-14. To lie to the Holy Ghost is to lie to God, because the Holy Ghost is God.

ness; as appointing to work; and as interceding for men. All of which clearly establishes for Him a personality.

**Distinct Personalities of Father, Son and Holy Ghost:** The distinct personality of these three individual Gods (united however into one Godhead, or Divine Council), was made apparent at the baptism of Jesus; for as He, God the Son, came up out of the water from His baptism at the hands of John, a manifestation of the presence of the Holy Ghost was given in the sign of the dove which rested upon Jesus, while out of the glory of heaven the voice of God the Father was heard saying, "This," referring to Jesus, "is my beloved Son, in whom I am well pleased." The distinctness of the personality of each member of the Godhead is also shown by the commandment to baptize those who believe in the Gospel equally in the name of each person of the Holy Trinity. That is, in the name of the Father, and of the Son, and of the Holy Ghost.<sup>1</sup> And again, also in the Apostolic benediction, viz., "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."<sup>2</sup>

These three personages constitute the Christian Godhead, the Holy Trinity. In early Christian theology they were regarded as the Supreme Governing and Creating Power in heaven and in earth. Of which Trinity the Father was worshiped in the name of the Son, while the Holy Ghost bore record of both the Father and the Son. And though the Holy Trinity was made up of three distinct persons, yet did they constitute but one Godhead, or Supreme Governing Power.

**The Doctrine That Man Was Made in the Image of God:** This outline of the doctrine of God, derived from the New Testament, represents Him as anthropomorphic; that is, like man in form, and possessed of human characteristics. It reaffirms the old doctrine found in the book of Genesis, viz., that man is created in the image of God, and after His likeness. The outline of New Testament doctrine of God also ascribes to Him what are called human attributes and feelings; but as in the foregoing we first say that God is represented as being in human form, and then to get the exact truth say: "Or, rather, man was created in the image and likeness of God," so in this latter case, when we have said that the doctrine of the New Testament ascribes human attributes and feelings to God, to get the exact truth we should say: "Or, rather, man possesses the attributes of God"—the attributes of knowing, willing, judging, loving, etc.—though it should be stated, of course, that man does not possess these attributes in their perfection, as God does. The same may also be said of the physical perfections. While man has been created in the image and likeness of God, yet our bodies in their present state of imperfection—sometimes stunted in growth, diseased, subject to sickness, wasting, decay and death—cannot be said to be like God's glorious, per-

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<sup>1</sup>Matt. xxviii: 19, 20.

<sup>2</sup>II Cor. xiii: 14.



fect physical body; yet we have the Divine word that our bodies shall be like His:

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."<sup>1</sup>

So also the attributes of the spirit of man—the attributes of the mind—now imperfect, impure, unholy, and limited in the range of vision and apprehension of things, owing largely to the conditions in which man finds himself placed in this earth-life (and all for a wise purpose in God's economy); yet the time will come that it will be with the spirit as with the body; for God shall change our vile spirit that it may be fashioned like unto His own glorious spirit, "according to the working whereby He is able even to subdue all things unto Himself." That whereas now we see only as through a glass, darkly, then we shall see as we are seen; that whereas now we know but in part, then we shall know even as we are known.<sup>2</sup>

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<sup>1</sup>Phil. iii: 20, 21.

<sup>2</sup>The foregoing doctrine of God, taught to the Christians in Apostolic times, awakened their pious reverence without exciting their curiosity. They dealt with no metaphysical abstractions, but were contented to accept the teachings of the Apostles in humble faith, and believed that Jesus Christ was the complete manifestation of Deity, and the express image of God His Father; and hence a revelation to them of God; while the Holy Ghost they accepted as God's witness and messenger to them.

<sup>2</sup>1 Cor. xiv.

## LESSON XXXVII.

(Scripture Reading Exercise.)

## CORRUPTION OF THE CHRISTIAN DOCTRINE OF DEITY.

## ANALYSIS.

- I. Early Pagan Views of Deity.
- II. Adoption of Pagan Views by Early Christians.
- III. The Paganization of Christian Doctrine Expressed—Creed of St. Athanasius.

## REFERENCES.

See Mormon Doctrine of Deity ch. iv; also authorities cited in the notes.

## NOTES.

**Pagan Trinities:** Christianity, as is well known, came in contact with other doctrines concerning Deity. It was almost immediately brought in touch with the mysticism of the Orient and also with the philosophies of the Greeks, who took so much delight in intellectual subtleties. In the Oriental philosophies, and in the Greek philosophy, there was conceived the idea of a trinity in Deity; an idea which possibly may have come down from the doctrines revealed to the patriarchs concerning the Godhead, but which had been corrupted and rendered unintelligible by the vain philosophizings of men. In some of the Oriental systems the trinity or Trimurti consisted of Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. It will be seen, however, that this trinity is not necessarily one of persons, or individuals, but may be one of attributes, qualities, or even a trinity of functions in one being; and in this way it is usually understood.<sup>1</sup>

Plato's trinity is sometimes stated in the terms, "First Cause; Reason, or Logos; and Soul of the Universe;" but more commonly in these: "Goodness, Intellect, and Will." The nature of the Greek trinity has long been a matter of contention among the learned, and one indeed that is not settled to this day. Is there indicated in his system "a true and proper tri-personality, or merely a personification of three impersonalities," a trinity of attributes or functions? The answers to these questions are varied, and would require too much space for consideration here. Christians having been taught to accept the New Testament doctrine of the Father, Son, and Holy Spirit as constituting one Godhead, Christianity no sooner came in contact with the philosophies of the Greeks and Egyptians than there was an effort made to

<sup>1</sup>See Shedd's History of Christian Doctrine, vol. i, p. 342, et seq. and note.

identify the Christian trinity with that of the Greek and other philosophies. The temptation to do this was very great. Christianity was a proscribed religion and its followers detested. Whenever it could be shown, therefore, that under new symbols the Church really taught the same doctrines that the old philosophers—who were held in esteem—did, it was regarded as a distinct gain to Christianity.

**Early Christian Disputation on the Doctrine of Deity:** The mere fact of Christianity teaching a trinity of any kind was a sufficient basis of comparison, under the temptation offered, and hence in a short time we have the alleged followers of Christ involved in all the metaphysical disputations of the age. The chief difficulty in those speculations was to define the nature of the *Logos*, or Word of God; a title that is given to our Savior by the Apostle St. John,<sup>1</sup> be it remembered. Adopting absolute "being" as the postulate of their conception of God, absolute oneness, and therefore absolute singleness, their difficulties arose in trying to reconcile the existence of three persons in the Godhead to the postulate of unity. The disputations were carried on chiefly concerning Christ, the "Word," in His relationship to the Godhead; and the disputants concerned themselves with such questions as these: "Is Jesus the Word?" "If He be the Word, did He emanate from God in time or before time?" "If He emanated from God, is He co-eternal and of the same, that is identical, substance with Him, or merely of a similar substance?" "Is He distinct from the Father, that is, separate from Him, or is He not?" "Is He made or begotten?" "Can He beget in His turn?" "Has He paternity, or productive virtue without paternity?" Similar questions were asked as to the other Person of the Godhead, the Holy Spirit.

**The Arian Controversy:** These questions were violently agitated at Alexandria by the bishop of that city, Alexander, and one of the presbyters, Arius, 318-321 A. D. The controversy spread throughout Christendom, and culminated finally in the Council at Nicea, 325 A. D. Arius held the doctrine that the *Logos* or Word was a dependent or spontaneous production created out of nothing by the will of the Father; hence the Son of God, by whom all things were made, begotten before all worlds; but there had been a time when the *Logos* was not; and also He was of a substance, however similar it might be, different from the Father. This doctrine, in the minds of the opponents of Arius, detracted from the divine nature of Christ; in fact, denied Him true Deity and relegated Him to the position of a creature, against which the piety of a large number of Christians rebelled. After six years of hot disputation and frequent appeals by the contestants to the emperor, the Council of Nicea was assembled and the mysteries of the Christian faith submitted to public debate, a portion of the time, at least, in the presence of the emperor, who, to some extent, seemed to exercise the functions of president over the assembly. The doctrine of Arius was condemned, and after "long deliberations, among struggles, and scrupulous examinations," the following creed was adopted:

"We believe in one God, the Father Almighty, creator of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, only-begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of the same substance with the Father, by whom all things were made in heaven and in earth, who for us men and for our salvation came down from heaven, was incarnate, was made man, suffered, rose again the third day, ascended into the heavens, and He will come to judge the living and the dead; and in the Holy Ghost. Those who say there was a time when He was not, and He was not before He was begotten, and He was made of nothing (he was created), or who say that He is of another hypostatis, or of another substance (than the Father), or that the Son of God is created, that He is mutable, or subject to change, the Catholic church anathematizes."<sup>1</sup>

Arius himself was condemned as a heretic and banished into one of the remote provinces; Ilyricum, his friends and disciples, branded by law with the idiotic name of "Porphyrrians," because it is supposed that Arius, like Porphyry, had sought to injure Christianity. His writings were condemned to the flames and a capital punishment was pronounced against those in whose possession they should be found. Three years later, however, through the influence of the women at the imperial court, Constantine softened in his demeanor towards Arius and his followers. The exiles were recalled and Arius himself was received at court and his faith approved by a synod of prelates and presbyters at Jerusalem; but on the day that he was to be publicly received in the cathedral church at Constantinople, by the order of the emperor, who, by the way, received the sacrament at the hands of Arius, he expired under circumstances which have led many to believe that other means than the prayers of the orthodox against him were the cause of his death. The leaders of the orthodox party, Athanasius of Alexandria, Eustathius of Antioch, and Paul of Constantinople, were now to feel the wrath of the first Christian emperor. They were deposed on various occasions and by the sentence of numerous councils, and banished into distant provinces. In fact, so far from the adoption of the Nicean creed ending the conflict which had arisen, it was more like the opening of that controversy which agitated Christendom for so long, and resulted in so many shameful conflicts. Councils were arrayed against councils, and though they never could convince one another of error, they never failed, in the spirit of such Christian charity as was then extant, to close their decrees with curses. Votes were bartered for and purchased in those councils, and the facts justify the latent sarcasm in Gibbon's remark, that "the cause of truth and justice was promoted by the influence of gold." There were persecutions and counter-persecutions, as now one party and then the other prevailed; there were assassinations and bloody battles over this doctrine of Deity, the accounts of which fill, as they also disgrace, our Christian annals. The creed which was adopted at Nicea, however, became the settled doctrine of orthodox Christendom, and remains so to this day.

<sup>1</sup>Hist. Christian Councils (Hefele), p. 294.

**The Athanasian Creed:** It is difficult to determine which is really the worst, the creed itself or the explanations of it. At any rate, we do not clearly see the impiety of its doctrines until we listen to the explanations that have been made of it. Athanasius himself has left on record a creed explanatory of the one adopted at Nicea. True, among the learned, many doubt Athanasius being the author of the creed which bears his name; but, however much doubt may be thrown upon that question, no one hesitates to accept it as the orthodox explanation of the doctrine of Deity, and, in fact, it is accepted as one of the important symbols of the Christian faith, and is as follows:

"We worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son, and Holy Ghost is all one: the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreate, but one uncreate and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty; and yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God."

As already stated, this creed of St. Athanasius is accepted as one of the symbols of the orthodox Christian faith. It is understood that these two creeds teach that God is incoporeal; that is to say, an immaterial being. The Catholic church says: "There is but one God, the creator of heaven and earth, the supreme incoporeal, uncreated being, who exists of Himself and is infinite in all His attributes."<sup>1</sup> While the Church of England teaches in her articles of faith "that there is but one living and true God, everlasting, without body,<sup>2</sup> parts, or passions, of infinite power, wisdom and goodness." This view of God as an incoporeal, immaterial, bodiless, partless, passionless being is now and has been from the days of the great apostasy from God and Christ, in the second and third centuries, the doctrine of Deity generally accepted by apostate Christendom. The simple doctrine of the Christian Godhead, set forth in the New Testament is corrupted by the meaningless jargon of these creeds, and their explanations; and the learned who profess a belief of them are wandering in the darkness of the mysticisms of the old pagan philosophies. No wonder that Athanasius himself, whom Gibbon with a quiet sarcasm calls the most sagacious of the Christian theologians, candidly confesses that whenever he forced his understanding to meditate on

<sup>1</sup>Catholic Belief (Bruno), p. 1.

<sup>2</sup>i.e., without materiality .

the divinity of the Logos (and which, of course, involved the whole doctrine of the Godhead), his "toilsome and unavailing efforts recoiled on themselves; that the more he thought, the less he comprehended: and the more he wrote, the less capable was he of expressing his thoughts!" It is a fine passage with which Gibbon closes his reflections upon this subject, and hence I shall give it place here:

"In every step of the inquiry, we are compelled to feel and acknowledge the immeasurable disproportion between the size of the object and the capacity of the human mind. We may try to abstract the notions of time, of space, and of matter, which so closely adhere to all the perceptions of our experimental knowledge; but as soon as we presume to reason of infinite substance, or spiritual generation; as often as we deduce any positive conclusions from a negative idea, we are involved in darkness, perplexity, and inevitable contradiction."<sup>1</sup>

Recurrence to the New Testament doctrine of God, and a comparison of it with the doctrine of Deity set forth in the Nicean and Athanasian creeds, will exhibit the wide departure—the absolute apostasy—that has taken place in respect of this most fundamental of all doctrines of religion—the doctrine of God. Truly "Christians" back in those early Christian centuries denied the Lord that brought them,<sup>2</sup> and turned literally to fables. They enthroned a conception of a negative idea of "being," which can stand in no possible relationship to man, nor man to it; and to this they ascribe divine attributes and give it title, knee and adoration which belong to God alone. Small wonder that the angel whom John saw flying in the midst of heaven having the everlasting Gospel to commit to the earth in the hour of God's judgment, in the last days, should cry aloud to the inhabitants of the earth, saying, "Fear God and give glory to Him; \* \* \* \* \* and worship Him that made heaven, and earth, and the sea, and the fountains of water"<sup>3</sup>—small wonder, I repeat, that such should be part of his great message, for truly the whole world had departed from the worship of the true and living God.

<sup>1</sup>Decline and Fall, ch. xxi.

<sup>2</sup>II Peter ii: 1.

<sup>3</sup>Rev. xiv: 6, 7.

## LESSON XXXVIII.

(Scripture Reading Exercise.)

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 THE CHURCH OF CHRIST DISPLACED BY CHURCHES OF MEN.

## ANALYSIS.

- I. The Christian Church.
- II. The Roman Hierarchy.
- III. Corruption of the Ministry.

## REFERENCES.

I Cor. xii: Eph. iv. The Gospel ch. xxii. Outlines of Ecclesiastical History, Section viii, 15-31 and note 5 and 6 in that section. See also authorities cited in notes New Witness for God, ch. iv.

## NOTES.

**The Necessity of a Church:** The departure from the form and spirit of church government was no less marked than the moral and spiritual declension among the Christians of the early centuries of the era, or the departure from the true doctrine of Deity. Beyond filling the vacancy in the council of the Twelve Apostles, occasioned by the fall of Judas, there is no clear and satisfactory evidence that other successors of the Apostles were ever chosen, though the fair implication is that the organization of the Church, with Apostles, Prophets, Evangelists, Seventies, Bishops, Teachers, etc., was to be perpetuated as at first established. At least this organization was given for the perfecting of the saints, for the work of the ministry, until the saints should come to a unity of the faith and knowledge of the Son of God;<sup>1</sup> so that the plain inference is that as long as there are saints to be perfected, or edified, or united, or brought to the knowledge of God; as long as there is work for a ministry, or the necessity of a Church, through the agency of which the truth is to be taught to the world, and the lives of those who accept the truth perfected, so long will it be necessary to perpetuate the organization given of God for the achievement of those high purposes. To say that man could devise a better organization for the accomplishment of these several objects would be to challenge the wisdom of God. To say that any of these means provided in the Church organization could be dispensed with, would be to contradict the plain teaching of Scripture, which, in this very connection forbids the eye to say to the hand, I have no need of thee; or the head to the feet, I have no need of you; that is, one officer

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<sup>1</sup>I Cor. xii; Eph. iv.

of the Church may not say to another officer, I have no need of thee.<sup>1</sup> The doctrine of Scripture is that all the officers of the Church, together with their several gifts, are essential to the Church of Christ; essential to its perfection; essential to the performance of the sacred functions assigned to it. Yet it must be conceded that the organization described in the New Testament did not survive the last of the Apostles; or preserve much beyond that time the spirit which the Master impressed upon it.<sup>2</sup>

**Central Authority in the Christian Church:** The Apostles, while they lived, exercised a general jurisdiction over the Church, to which all submitted without question. In the exercise of their general authority they organized branches of the Church, appointed Elders or Bishops to take the oversight of them, and instructed them in Church government, and discipline, and doctrine. After the demise of the Apostles, there seems to have been left no central authority to exercise the functions of general supervision or presidency over the entire Church, such as the Twelve had exercised. That center of unity, together with the power thereof, seems to have vanished from the Church with the Apostles. The Bishops and some subordinate officers remained, it is true, but these were local, not general authorities. The Church in each city or district of country after the Apostolic age seems to have been regarded as a sort of independent republic of itself, without any bond of consociation with any other church beyond that which was the result of possessing a common faith in Christianity, which bond was one of sympathy merely, not of hierachical association.

**Rise of the Roman Hierarchy:** The rise of the hierarchy, with the centralization of its powers in the Bishop of Rome, and which ultimately dominated the whole Church, and not only the Church but, directly and indirectly, the western civilized world, came later, and was of gradual development; and when it was finally established, it was not the organization described in the New Testament, the Church with an inspired Priesthood of Apostles, and Prophets, Evangelists, Seventies and Pastors, etc., but a hierarchy fashioned by man out of such remnants of Church organization as survived Apostolic times. As the number of Christians increased, the bishops of large cities organized new branches of the Church in the suburbs of their cities, and in the towns and villages adjacent, and ordained for them a ministry. It was but natural perhaps that the officers of these new branches of the Church, both the bishops and subordinate clergy, should look to the one who had brought them into existence as a source of general presiding authority over them. And hence in time arose what were called metropolitan bishops, bishops who had under their direction the bishops of neighboring towns and villages—bishops of the "suburbs and the fields," they were sometimes called—and perhaps of the entire province of which the metropolitan city was recognized as the

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<sup>1</sup>Cor. xii.

<sup>2</sup>Matt. xx.



center. As the bishop of the metropolis, or of a province, became the center of ecclesiastical unity for that province, so too in time, the bishops of cities which were the capitals of the three great divisions of the empire—Antioch, Alexandria and Rome—asserted a superior dignity over metropolitan bishops. It was in these cities that the exarchs of the empire resided, and if we may trust the authority of Neander, the bishops of these cities also, at first, took that title, but later made choice of the more ecclesiastical name of Patriarch.<sup>1</sup> In addition to the importance attached to these cities as the capitals of the great divisions of the empire, a superior dignity in the minds of Christians attached to the Churches founded by the Apostles as the surest depositories of the Apostolic teaching and doctrine; and as Apostolic origin could be claimed for the churches in the three cities named, it is not surprising, when their political importance is added, that the bishops of those cities claimed superior dignity for their office, and united under their jurisdiction the metropolitan bishops of the respective three great divisions of the empire. Subsequently the same title was granted to the bishop of Jerusalem, and to the bishop of Constantinople; to the former it was granted in virtue of the peculiar sanctity which attaches to Jerusalem, and the fact that the first Christian Church was planted there; to the latter, because it was made the capital of the empire, "New Rome;" and because it was peculiarly the city of the first imperial patron of Christianity. Thus five patriarchates were established.

Through circumstances too numerous and intricate to detail here, the bishops of Rome changed the primacy of mere precedence which had been accorded them among associated brethren, to a primacy of power and jurisdiction, which resulted in the bishops of Rome becoming recognized as the supreme head of the Christian Church; and the papacy entered upon that marvelous career which by the impartial can but be regarded as the shame of the Christian name.

**Corruption of the Ministry:** Attention has already been called to the corruptions which prevailed in that period of peace in the closing decades of the third century, where bishops are represented as being full of pride and ostentation; as deserting the law of piety and being inflamed against each other with mutual strifes, only accumulating quarrels, threats, rivalships, hostilities, hatreds towards each other, and only anxious to assert the Church government as a kind of sovereignty for themselves. And all this when Christianity was a proscribed religion; and when the Church, and especially its leaders, the bishops, were liable to severest persecution. Reason and a due consideration of human nature both combined to fix upon us the conviction that the bitterness of rivalry, of hatred, of ambition, must have greatly increased when metropolitan and patriarchal bishops, formerly proscribed and hunted like wild beasts, rose to the dignity of civil princes, and took upon them more and ever more of the spirit of worldliness as wealth and honor and popular applause were made the accompaniments of their ecclesiastical offices. History con-

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<sup>1</sup>Neander Ch. Hist. vol. ii, p. 196.

firms what reason and a knowledge of human nature suggests; for the history of the Church after the elevation of proscribed Christianity to the dignity of the state religion of the Roman empire, is but the melancholy history of unholy ambition, jealousies, strifes, contentions, murders, and wars between rival bishops and their adherents on the one hand; and equally unholy struggles for worldly advantages with kings and rulers of this world on the other. The spirit that actuated the bishops of the Church after their elevation through the policy of Constantine is admirably illustrated by a remark of Gregory of Nazianzus, made in Constantinople, 380 A. D., when deploring the evils of the Church. He says:

"Would to heaven there were no primacy, no eminence of place, and no tyrannical precedence of rank; that we might be known by eminence of virtue alone. But, as the case now stands, the distinction of a seat at the right hand or the left, or in the middle; at a higher or a lower place; of going before or aside of each other, has given rise to many disorders among us, to no salutary purpose whatever, and plunged multitudes in ruin."<sup>1</sup>

**The Fatal Gift of a Christian Emperor:** Matters in Church government did not mend with time, but grew worse and worse. Pride increased; rivalry between contending prelates grew more embittered; ambition mounted higher and ever higher in the breasts of the shepherds of the flock of Christ. In His association with His Apostles—to whom He committed the keys of His kingdom—the Master had discouraged ambition and had said that he who would be great among His followers must be their minister; and whosoever would be chief among them, was to be their servant; and the government of His Church was to be distinct in these particulars from the governments of this world.<sup>2</sup> But all in vain were the instructions of Messiah to the worldly; ambitious prelates of an apostate Christianity had gradually supplanted the religion of Jesus Christ; and henceforth we may see in that hierarchy which usurped the place of the Church of Christ from the time of Constantine, all the spirit of pride, envy, jealousy, contention, strife, selfishness, bitterness, and unholy ambition which characterized the princes and rulers of this world; attended, too, with all the evils that wait upon these passions of rulers when once let loose, viz., secret plottings, usurpations of authority, corrupt elections, cruel imprisonments, banishments, secret and public murders, and wars; all undertaken, of course, in the interest of the gentle religion of Christ, and the maintenance of that authority which is based on love, and whose control over men is through the means of persuasion and the teaching of true knowledge. Is it not evident that the kingdom of peace, wherein was to dwell righteousness and truth, had become merely one of the kingdoms of this world? And were not the Fratricelli of the thirteenth century, though denounced as heretics, right when they loudly proclaimed their conviction that "the fatal gift of a Christian emperor had been the doom of the true Christian religion?"

<sup>1</sup>This remark is quoted by Neander, *Ch. Hist.*, vol. ii, p. 198.

<sup>2</sup>*Matt.* xx: 26, 27.

## LESSON XXXIX.

(Scripture Reading Exercise.)

## THE TESTIMONY OF PROPHECY.

## ANALYSIS.

- I. Predictions of the New Testament Prophets.
- II. Paul's Great Prophecy to the Thessalonians.
- III. The Prophecy of Isaiah on Breaking the "Everlasting Covenant."
- IV. Concluding Reflections on the Whole Subject of the Dispensations.\*

## REFERENCES.

Besides the authorities cited in the notes see "Outlines Ecclesiastical History," Section vii. *New Witness for God*, chapter vi.

## NOTES.

**What is Prophecy but History Reversed:** "What is prophecy but history reversed?" Nothing. Prophecy is a record of things before they take place. History is a record of them after they have occurred; and of the two prophecy is more to be trusted for its accuracy than history; for the reason that it has its source the unerring inspiration of God; while history—except in the case of inspired historians—is colored by the favor or prejudice of the writer, depends for its exactness upon the point of view from which he looks upon the events; and is likely to be marred in a thousand ways by the influences surrounding him—party considerations, national interest or prejudice; supposed influence upon present conditions and future prospects—all these things may interfere with history; but prophecy is free from such influences. Historians are self-constituted, or appointed by men; but prophets are chosen of God. Selected by divine wisdom, and illuminated by that spirit which shows things that are to come, prophets have revealed to them so much of the future as God would have men to know, and the inspired writers record it for the enlightenment or warning of mankind, with out the coloring or distortion so liable to mar the work of the historian. Thus Moses recorded what the history of Israel would be on condition of their obedience to God; and what it would be if they were disobedient. Israel was disobedient, and historians have exhausted their art in attempts to tell of their disobedience and suffering; but neither in vividness nor accuracy to the histories compare with the prophecy. So with the prophecy of Daniel in regard to the rise and succession of the great political powers that should dominate the earth, and the final triumph of the Kingdom of God. So with well nigh all of the prophecies. With these observations upon the trustworthiness of prophecy it is my purpose to show that prophecy no less than the facts of history, sustains the conclusion arrived at on the apostasy from the Christian religion, and the destruction of the Christian Church." (*New Witness for God*, pp. 113-4).

**Testimony of Prophecy to the Universal Apostasy:** Clear as the fact is made in this historical review that there was a complete and univer-

sal apostasy from the religion established in the Dispensation of the Meridian of Time; and clear as is the proof from the same review that the Church of Christ then established was destroyed, there is yet another line of evidence pointing to the same solemn fact that I cannot altogether omit, though often used in our literature, viz., the testimony of prophecy to the apostasy from the Christian religion, and the destruction of the Church of Christ.

The Apostles themselves through the inspiration of the Holy Ghost were fully aware that such an apostasy would take place, as the following several predictions bear witness: Paul passing through Ephesus admonished the Elders of that Church to take heed to the flock "over which the Holy Ghost hath made you overseers; \* \* \* \* \* for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."<sup>1</sup>

**Paul's Predictions:** To Timothy Paul said: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats."<sup>2</sup> And again: "I charge thee to preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."<sup>3</sup>

And still again he said to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."<sup>4</sup>

Peter's prophecy concerning the rise of false teachers among the saints, who privately would bring in damnable heresies, even denying the Lord who bought them, and by reason of whom the way of truth would be evil spoken of, we have already quoted.<sup>5</sup>

**Paul's Prophecy to the Thessalonians:** Paul, in his second epistle to the Thessalonians, gives utterance to a prophecy which covers the whole ground of the absolute and universal apostasy of Christendom. A prophecy which, if the apostasy of so-called Christendom has not been complete and universal, proves beyond all question that the great Apostle

<sup>1</sup>Acts xx: 28-30.

<sup>2</sup>I Tim. iv: 1, 2, 3.

<sup>3</sup>II Tim. iv, 1, 2, 3, 4.

<sup>4</sup>II Tim. iii: 1-5.

<sup>5</sup>II See page xlvi, and II Peter i: 3.

of the Gentiles is a false prophet; or if fulfilled, then it proves that the Church of Christ, so far as it existed in the earth, was to be destroyed; that another and different religion was to be substituted for the Christian religion; that another church, one founded by men, was to take the place of the Church of Christ, a worldly church dominated by the very spirit of Lucifer, who, under its rule, would oppose and exalt himself above all that is called God; and sit in the temple of God, showing himself, so far as this world is concerned, that he is God. Moreover, Paul declared in this very prophecy I am about to quote that the forces which would ultimately bring to pass this universal apostasy from the Christian religion—"the mystery of iniquity"—was already at work even in his day. With this introduction, which is also to be considered as my comment upon and interpretation of the passage, I quote Paul's great prediction on the universal Apostasy.

Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember yet not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (hindereth) will let (hinder), until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in uprightness.<sup>1</sup>

**Isaiah's Great Prophecy:** A more ancient prophet than Paul also predicted a like condition of the world in the last days. "Behold," says Isaiah, "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest. \* \* \* \* \* The land shall be utterly emptied and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the

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<sup>1</sup>III Thes. ii: 1-12.

everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."<sup>1</sup>

Clearly all this prophecy of Isaiah's has not yet been fulfilled; for the earth, however much it may have been defiled under the inhabitants thereof, has not yet been burned, and but few men left. That is a judgment that still hangs over the world; and will come upon it as sure as the Lord has spoken the word; and that, too, because men have transgressed the laws; because they have changed the ordinances; because they have broken—not the covenant made with Moses, or with Abraham—but because they have broken the everlasting covenant; of which covenant the blood of Christ is the sign and seal.<sup>2</sup> In other words, they have broken the Gospel covenant—departed from the Gospel faith—hence the predicted judgment.

"Yet a few shall escape. As the prophet in another place in this remarkable chapter says—referring to the general desolation of the earth and its inhabitants—"When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done. They shall lift up their voices, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. From which it is to be understood that there will be a few even in those disastrous times, whose righteousness will call down the favor of God. And though the earth shall reel to and fro like a drunkard, and the transgressions thereof shall be heavy upon it; though the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth; though as prisoners they shall be gathered into the pit, and will not be visited for many days; though the moon shall be confounded, and the sun ashamed, yet shall the Lord of Hosts reign in Mount Zion and in Jerusalem, and before his ancients gloriously. (Isaiah xxiv: 20-23.)

If I did not think these two great prophecies foretold completely the universal apostasy of Christendom, I should be tempted to enter into the consideration of the great prophecies to be found in the book of Daniel and the book of Revelation, and show how to both of these prophets, as well as unto Paul and other New Testament writers, the Lord revealed the rise of an earth-power that would not only open his mouth in blasphemy against God, to blaspheme His name and them who dwell in heaven;<sup>3</sup> who would speak great words against the Most High, and so magnify itself as to stand up against the Prince of princes—<sup>4</sup> but who would also make war with the saints and "prevail against them;"<sup>5</sup> who would "wear out the saints of the Most High;"<sup>6</sup> "destroy the mighty and the holy people;"<sup>7</sup> "make war with the saints and overcome them."<sup>8</sup> But believing that the two passages quoted at length entirely

<sup>1</sup>Isaiah xxiv: 1-16.

<sup>2</sup>Heb. xiii: 10.

<sup>3</sup>Rev. xiii: 6.

<sup>4</sup>Dan. vii: 25; viii: 25.

<sup>5</sup>Dan. vii: 21.

<sup>6</sup>Dan. viii: 25.

<sup>7</sup>Dan. viii: 24.

<sup>8</sup>Rev. xiii: 7.

cover the subject prophetically, I shall not here enter into further prophetic proofs either of the corruptions of the Christian religion or the destruction of the Christian Church, deeming that what has already been set forth sufficient on that head.

Notwithstanding the above remark I think it will be to the advantage of the student to have placed before him in parallel form the predictions of St. John and Daniel, to which allusion is made.

#### John.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seen seven heads and ten horns, and upon his heads the name of blasphemy.—(Rev. xiii: 1.)

And the Dragon gave him his power, and his seat, and great authority.—(Rev. xii: 2.)

And there was given unto him a mouth speaking great things and blasphemy; and power was given unto him to continue forty and two months.—(Rev. xiii: 5.)

And he opened his mouth in blasphemy against God to blasphemy His name and they who dwell in heaven.—(Rev. xiii: 6.)

And it was given unto him to make war with the Saints, and to overcome them.—(Rev. xiii: 7.)

#### Daniel.

Then I would know the truth of the fourth beast.—And of the ten horns that were in his head, and of the other which came up, \* \* that had eyes and a mouth that spake very great things.—(Dan. vii: 19-20.)

And his power shall be mighty, but not by his own power.—(viii: 2.)

And he shall speak great words against the most high; and think to change times and laws, and they shall be given unto his hand until a time times and the dividing of time.—(vii: 25.)

And he shall magnify himself in his own heart. He shall also stand up against the Prince of Princes.—(viii: 25.)

I beheld and the same horn made war with the Saints and prevailed against them.—(vii: 21.) He shall wear out the Saints of the most High.—(viii: 25.) And he shall destroy the Mighty and the Holy people.—(viii: 24.)

**Concluding Reflections on the Whole Period Covered by the Dispensations as Far as Developed:** The sum of the whole matter, thus far, is:—The purpose of man's creation and the plan of his redemption, were known to God and the immense host of the spirits of men before the creation of the earth. Adam came to the new creation, the earth, under the divine commandment to people it with his offspring. From Adam to Messiah numerous dispensations of the Gospel were given to men; but these dispensations were limited in their effectiveness, owing to the proneness of men to reject the truth, and to walk in darkness rather than light because their deeds were evil. Yet God left not Himself without witnesses in the earth; for there were a few in all dispensations that honored Him and his righteous laws. Finally, when the appointed time was come, Jesus of Nazareth, the Son of God, came and made the appointed Atonement for the sins of the world and brought men under the dominion of His mercy,<sup>3</sup> as well those who lived before his coming, as those who lived after that event. He taught the Gospel; He brought life and immortality to

light; He brought into existence His Church, and then ascended on high to His Father. For a time the Gospel in its purity was preached in the world by the chosen Apostles, though even in their days men began to mar it with their vain philosophies, their doctrines of science, falsely so called; and when the Apostles were all fallen asleep, then corruptions ran riot in the Church, doctrines of men were taught for the commandments of God; a church made by men was substituted for the Church of Christ; a church full of pride and worldliness; a church which, while it clung to forms of godliness, ran riot in excesses and abominations—until spiritual darkness, fell like a pall over the nations; and thus they lay for ages. In vain men sought to establish reforms, and through them bring back the religion of Jesus Christ, and the Church of Christ. To do that, however, was beyond the power of these men, however good their intentions. The Gospel taken from the earth, divine authority lost, the Church of Christ destroyed, there was but one way in which all these could be restored, viz.: By reopening the heavens and dispensing again a knowledge of the Gospel; by once more conferring divine authority upon men, together with a commission to teach all the world, and re-establish the Church of Christ on earth. In a word, it would require the incoming of the Dispensation of the Fullness of Times to restore all things, and gather together in one all things in Christ, both in heaven and in earth. Such a Dispensation is promised of God, as we have seen; and it now only remains to add that such dispensation was committed to the Prophet Joseph Smith; and this brings us to the outline development of that dispensation in Part VI.



## LESSON XL.

(Scripture Reading Exercise.)

## LIFE AND CHARACTER OF CONSTANTINE—HIS INFLUENCE ON THE CHRISTIAN CHURCH.

(A Lecture.\*)

## NOTES.

**Suggestions to the Speaker:** In Lesson XXX some suggestions as to "plans" for discourses were considered. Continuing the subject, we quote from the authority (Mr. Pittinger) so often cited in these pages. On the undesirability of allowing the plan of the discourse to appear, he says:

"There may be occasions when a speaker is justified in announcing his divisions and subdivisions, but such cases are exceptions. Hearers do not care how a discourse is constructed, so it comes to them warm and pulsating with life. To give the plan of a speech before the speech itself is contrary to the order of nature. We are not required first to look upon a grisly skeleton before we can see a graceful, living body. There is a skeleton inside each body, but during life it is well hidden, and there is no reason that the speaker should anticipate the work of the tomb. It is hardly less objectionable to name the parts of the discourse during the progress of the discussion, for—continuing the former illustration—bones that project through the skin are very unlovely. The only case, I presume to think, where it is justifiable to name the parts of a discourse, either before or during its delivery, is where the separate parts have an importance of their own, in addition to their office of contributing to the general object. Much of the proverbial "dryness" of sermons arises from the preacher telling what he is about to remark, firstly, before he actually makes the remark thus numbered. Whenever we hear a minister read his text, announce his theme, state the parts into which he means to divide it, and then warn us that the first head will be subdivided into a certain number of parts, each of which is also specified in advance, we prepare our endurance for a severe test. What great speeches require are deep, strong appeals to the hearts of the

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\*Of all the abused terms in our "Mormon" vocabulary, perhaps this term "lecture" is the most abused. It is defined in the Dictionaries as "a discourse read or pronounced on any subject: especially, a formal or methodical discourse used for instruction." It includes the idea of careful preparation and literary excellence; but we style the most ordinary effort of our public speakers "lecturers." An error that should be corrected. When a "lecture" is announced, it should be understood that a carefully thought out treatise upon the subject proposed will be expected. When this "lecture" on Constantine is given it should be understood that a treatise is in store for the Quorum and their invited guests. See suggestion in a former lesson.

people, through which shines the radiance of great truths and the lighting of intense convictions. These can all find their place in the most logically constructed address if the logic be not brought out and paraded in its offensive nakedness. No matter if the orator's mode of work is less understood. A tree is far more beautiful and impressive when covered with waving foliage, even if some of the branches are hidden. Let the tide of eloquence flow on in an unbroken stream, bearing with it all hearts, but giving no indication of the manner in which it is guided; or, better still, let it move with the impetus of the cannon-ball, but without proclaiming in advance the mark toward which it is flying. The plan should go just as far as the intended speech, that we may know exactly where to stop. Then we can arise with confidence, for we are sure that we have something to say; we know what it is, and, most important of all, we will know when it is finished. Most of the objections urged against extempore speaking apply only to speeches that have no governing plan. But when a firm and clear plan is prearranged, there is no more danger of saying what we do not intend, or of running into endless digressions, than if every word was written. Indeed, there is no better way of guarding against undue discursiveness in a written speech than by arranging such a plan before beginning to write. But it may be urged that this laborious preparation—this careful placing of every thought—will require as much time as to write in full. It may at first. The mind needs to be drilled into the work, and it will be of great value even as a mental discipline. No study of logic or of metaphysics will give such practical insight into the nature of the mind's workings as this prearrangement of thoughts and words to frame a speech. But the work grows continually easier with practice, until the mature speaker will save three-fourths or even more than that proportion of the time consumed by the speech-writer. The speech is now clearly indicated. A plan has been prepared that fixes each item in its proper place. There is no further danger of the looseness and desultoriness with which extempore speech has been reproached. Yet there is abundant room for the inspiration of the moment. It is possible, in all the fire of utterance, to leave the beaten track and give expression to any new ideas that may be called up by the ardor of speech. But a sure foundation is laid—a course is marked out which has been deeply premeditated, and which gives certainty to all we say. (Extempore Speech, Pittinger, pp. 173-4-5-6.)

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**Clearness in Speech:** In Lesson XXX we dealt with ambiguity of speech through the use of too many pronouns: in this Lesson we propose to show the ambiguity that arises from the uncertainty of antecedents of pronouns.

**Pronouns Must Have Unmistakable Antecedents:** "A pronoun may be used a great number of times without destroying coherence, if it refers always to the same antecedent. In the following passage from Macaulay, "he" is used twelve times; yet the passage is firmly coherent:

"The situation of William was very different. He could not, like those who had ruled before him, pass an Act in the spring and violate it in the summer. He had, by assenting to the Bill of Rights, solemnly renounced the dispensing power; and he was restrained, by prudence as well as by conscience and honour, from breaking the compact under which he held his crown. A law might be personally offensive to him: it might appear to him to be pernicious to his people: but, as soon as

he had passed it, it was, in his eyes, a sacred thing. He had, therefore, a motive, which preceding kings had not, for pausing before he passed such a law. They gave their word readily, because they had no scruple about breaking it. He gave his word slowly, because he never failed to keep it." (Macaulay: Hisorty of England.)

There is much danger that in some way the antecedent of a pronoun will be left uncertain. If the antecedent is shifted, if the pronoun stands without any antecedent, or with only a vague antecedent, or if the word to which it refers grammatically is not the word to which it refers in sense, ambiguity surely results. The following sentences are cases in point:

"Either way will be difficult, for the President will want the Secretary of War to be inferior in rank to the commanding general, as he will be more of a personal appointee, and so he will have a better control over the army.

**Corrected:** "Either way will be difficult, for the President will want the Secretary of War to be inferior in rank to the commanding general, because then the former will be more of a personal appointee, and he himself will so gain a better control over the army."

The first "he" refers to the Secretary of War, the second to the President; the shift in antecedent produces complete obscurity.

No doubt Banquo was ambitious, but it did not master him as it did Macbeth.

**Corrected:** No doubt Banquo was ambitious, but ambition for the craving for advancement) did not master him as it did Macbeth.

In the original form, "it" is without an antecedent, because a pronoun may not refer grammatically to an adjective. The reader is left to supply the noun "ambition" from the use of the adjective "ambitious."

We went to the Capitol determined to vote against him, but got there too late for our votes to count, which seemed to our adherents a most unwise policy.

**Corrected:** We went to the Capital determined to vote against him, though this determination seemed to our adherents a most unwise policy, but we got there too late for our votes to count.

"Which" is here ambiguous, because its antecedent is vague. Speaking strictly, it has no antecedent, for "which" may not refer grammatically to a phrase or a clause, but, like all pronouns, must have one word as its antecedent. Disregarding, however, the grammatical fault, we may still condemn the sentence, because "which" may mean either the determination to cast a negative vote or the carelessness of coming late.

1. They (the Danes) did not care for grammar, and, consequently, their influence unsettled the inflections of the language and prepared the way for their complete disappearance.

**Corrected.** They (the Danes) did not observe the rules of grammar, and, consequently, their influence unsettled the language and prepared the way for the complete disappearance of inflection.

2. General Johnson's father, also a soldier, died in battle before his twentieth year.

**Corrected.** General Johnson's father, also a soldier, died in battle before his son was twenty.

In the first sentence, "their" refers grammatically to "the Danes," in sense to "inflections;" in the second, "his" refers grammatically to "father," in sense to "General Johnson." Be careful to make a pronoun refer grammatically to the word it modifies in sense. In all these cases, rewriting has increased the number of words, but when clearness is at stake, to think of the number of words is a "penny-wise, pound-foolish policy." (Composition and Rhetoric, Herrick and Damon, pp. 305-7.)

# PART VI.

## The Dispensation of the Fullness of Times.

### NOTE I.

#### LESSON LI.

(Scripture Reading Exercise.)

### OPENING OF THE DISPENSATION.

#### ANALYSIS.

- I. Joseph Smith's Vision.
- II. Status of the Christian World Announced.
- III. The American Scriptures Revealed and Translated.

#### REFERENCES.

"Pearl of Great Price"—  
writings of Joseph Smith—  
"History of the Church,"  
Vol. I, ch. i. Doc. & Cov.  
Sec. i.  
New Witness for God,  
ch. x, note 3.  
History of the Church,  
Vol. I, ch. ii; Vol. IV, ch.  
xxx. Pearl of Great Price,  
p. 81 et seq, and note 5.

#### NOTES.

1. **Dispensation of the Fullness of Times:** A "dispensation," in a general way, has been already defined (Lesson VII, note I.) By "Dispensation of the Fullness of Times" is meant the dispensation which includes all others; and gathers to itself all things which bear any relation whatsoever to the work of God. Also it is the last dispensation, the one in which will be gathered together in one all things in Christ, both which are in heaven and which are on earth; even in Him. It is the dispensation which will see fulfilled all the decrees of God respecting the salvation of men and the redemption of the earth itself; and bears such relation to all other dispensations of the Gospel as the ocean does to all earth's streams. It receives and reunites them all in itself. History of the Church, Vol. I, pp. 25-6.)

2. **The Announcement of the Universal Apostacy:** It is a most startling announcement with which the Prophet Joseph Smith begins his message to the world. Concerning the question, he asked God—"Which of all the sects is right, and which shall I join?" he says:

"I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight: that those professors were all corrupt: that 'they draw near to me with their lips, but their hearts are far

from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof.\*

This is a tremendous arraignment of all Christendom. It charges a condition of universal apostasy from God; especially upon Christendom that was dwelling in a fancied security of being the farthest removed from the possibility of such a charge was it severe. Each division of the so-called Christian Church felicitating itself with the flattering unctiousness that its own particular society possessed the enlightened fullness of the Christian religion. While the boldness of this declaration of the young Prophet is astounding, upon reflection it must be conceded that just such a condition of affairs in the religious world is consistent with the work he, under the direction of divine Providence, was about to inaugurate. Nothing less than a complete apostasy from the Christian religion would warrant the establishment of the Church of Jesus Christ of Latter-Day Saints. Of sects there were already enough in existence. Division and subdivision had already created of confusion more than enough, and there was no possible excuse for the introduction of a new Christian sect. But if men through apostasy had corrupted the Christian religion and lost divine authority to administer the ordinances of the Gospel, it was of the utmost importance that a new dispensation of the true Christian religion should be given to the world. It should also be observed at this point, that Joseph Smith, then but a boy, scarcely removed from childhood, was not himself pronouncing judgment upon the status of Christendom. It was not he who declared the sects to be all wrong, their creeds an abomination, and the professors thereof corrupt. He of all persons, both on account of his extreme youthfulness and his lack of general information, was among the least qualified to pronounce upon such a question. Indeed, he himself confesses his unfitness for such an office. His seeking knowledge from God upon this very question—"which of all the sects is right?" is a confession of his own inability to determine the matter. No human wisdom was sufficient to answer that question. No man in all the world was so pre-eminent as to be justified in proclaiming the divine acceptance of one church in preference to another, or God's rejection of them all. Divine wisdom alone was sufficient to pass judgment upon such a question; and there is peculiar force in the circumstance that the announcement which Joseph Smith makes with reference to this subject is not formulated by him nor by any other man, but is given to him of God. God has been the judge of apostate Christendom, Joseph Smith but His messenger, to herald that judgment to the world.

3. **Far Reaching Effect of First Direct Revelation in Modern Times:** "How little that fair-haired boy, Joseph Smith, standing there in the unpruned forest, with the sunlight stealing through the trees about him, realized the burden placed upon his shoulders that morning by reason of the visitation he received in answer to his prayer!

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\* History of the Church, Vol. I, p. 6.

Here is not the place for argument, that is to come later; but let us consider the wide-sweeping effect of this boy's vision upon the accepted theology of Christendom.

First, it was a flat contradiction to the assumption that revelation had ceased, that God had no further communication to make to man.

Second, it reveals the errors into which men had fallen concerning the personages of the Godhead. It makes it manifest that God is not an incorporeal being without form, or body, or parts; on the contrary, he appeared to the Prophet in the form of a man, as he did to the ancient prophets. Thus after centuries of controversy the simple truth of the Scriptures, which teach that man was created in the likeness of God—hence God must be the same in form as man—was reaffirmed.

Third, it corrected the error of the theologians respecting the oneness of the persons of the Father and the Son. Instead of being one person as the theologians teach, they are distinct persons, as much so as any father and son on earth; and the oneness of the Godhead referred to unity of purpose and of will; the mind of the one being the mind of the other, and so as to the will and other attributes.

The announcement of these truths, coupled with that other truth proclaimed by the Son of God, viz., that none of the sects and churches of Christendom were acknowledged as the church or kingdom of God, furnish the elements for a religious revolution that will affect the very foundations of modern Christian theology. In a moment all the rubbish concerning theology which had accumulated through all the centuries since the Gospel and authority to administer its ordinances had been taken from the earth, was grandly swept aside—the living rocks of truth were made bare upon which the Church of Christ was to be founded—a New Dispensation of the Gospel was about to be committed to the earth—God had raised up a Witness for himself among the children of men." (New Witness, pp. 173-4.)

4. **Joseph Smith's Description of the Book of Mormon:** "The records (in plates of the Book of Mormon) were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument, which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast plate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel, at the confusion of languages, to the beginning of the

fifth century of the Christian Era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the Tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made His appearance upon this continent after His resurrection; that He planted the Gospel here in all its fullness, and richness, and power, and blessing; that they had Apostles, Prophets, Pastors, Teachers, and Evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings, as were enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days." (History of the Church, Vol. IV, pp. 537-8.)



## LESSON XLII.

(Scripture Reading Exercise.)

## ESTABLISHMENT OF THE CHURCH.

## ANALYSIS.

## REFERENCES.

- I. Restoration of the Aa.onic Priesthood.
- II. Restoration of the Melchisedek Priesthood
- III. Power and Authority of Priesthood.
- IV. Organization of the Church.

Pearl of Great Price, pp. 98-151 and note.

History of the Church, Vol. 1 ch. v. See Note 1.

History of the Church, Vol. ch. v and note at pp. 40-42.

Doc. and Cov. Sec. vii: 20 and Ibid 18, 19. Also Sec. 84.

History of the Church, Vol. 2 chs. viii, ix. Doc. and Cov. Sec. xx. Outlines of Ecclesiastical History, pp. 316-334 and note.

## NOTES.

1. **Priesthood:** Priesthood is power which God gives to man, by which man becomes an agent of God; an authorized officer in his kingdom, with the right and power to teach the laws of the kingdom, and administer the ordinances by which foreigners and aliens are admitted to citizenship. It gives man the right and power to act in God's stead,—thus: If a man endowed with the proper degree of the priesthood takes one who believes the gospel and baptizes him for the remission of sins in the name of the Father, Son and Holy Ghost, the act of that authorized servant of God is just as valid as if the Lord Jesus Christ himself did it, and remission of sins will follow. So also if an authorized servant of God lays on hands to impart the Holy Ghost, the Holy Ghost will be given, inasmuch as all is done as the law of the Lord directs. So in preaching, exhorting, warning; whether it be by God's own voice, or the voice of his servants, it is the same. Man through receiving the priesthood becomes God's agent; and the Lord is bound to recognize the ministrations of his agents so long as they act in accordance with the terms by which they hold that agency. Such is priesthood." Outlines, p. 364.)

"The power and authority of the Higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the church—To have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and

presence of God the Father, and Jesus the Mediator of the new covenant. The power and authority of the lesser, or Aaronic priesthood, is to hold the keys of the ministering angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.” (Doc. & Cov. Sec. 107, vers. 18-20.)

2. **Reflections on the Restoration of the Aaronic Priesthood:** The same qualities of directness and simplicity, are to be observed in the ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, by John the Baptist. This is the more surprising when the circumstances connected with that event are taken into account. The Aaronic Priesthood had not been upon the earth for many centuries; it is to be restored by the great forerunner of Messiah, whose business it is to prepare the way before him; he descends out of heaven in a pillar of light, and appears to Joseph Smith and Oliver Cowdery and lays his hands upon them—I am bold to affirm it as my steadfast belief that any mere enthusiast or imposter would have taken advantage of these really dramatic circumstances to have indulged in something theatrical in the ceremony of ordination that was to follow. Some reference to the long absence of the Priesthood from the earth; some glowing words relative to its importance; the awful solemnity of conferring part of God’s power on men; the honor these men received in having it bestowed upon them—the temptation to the mere enthusiast or imposter to have indulged in some extravagant expression would have been simply irresistible. But hear what the angel said:

Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

That was all, except that the messenger explained that he acted under the direction of Peter, James and John, that a higher Priesthood would later be conferred upon them, and commanded them each to baptize the other.

The simplicity, directness and appropriateness of this ordination in the presence of such temptation to introduce pomp and ceremony, stamp it with the seal of truth. It is just such an ordination as we would expect—upon due reflection—an angel to make, full, covering all necessary ground, but simple and direct.” (New Witness for God, pp. 225-6.)

**The Line of the Restoration of the Melchisedek Priesthood:** The promise to confer upon Joseph and Oliver the Melchisedek Priesthood was fulfilled; but as there is no definite account of the event in the history of the Prophet Joseph, or, for matter of that, in any of our annuals, the evidences of the fact of their ordination to the higher or Melchisedek Priesthood promised them by John the Baptist, are presented now, together with a consideration of the place where, and the time when, the great event occurred.

The Prophet Joseph, in a communication to the Church, under date of September 6, 1842, makes undoubted allusion to the restoration of the Melchisedek Priesthood in the course of an ecstatic review of the great thing<sup>7</sup> God had revealed to him. He said: "And again, what do we hear? Glad tidings from Cumorah; Moroni, an angel from heaven, declaring the fulfillment of the phophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the Dispensation of the Fullness of Times." (Doctrine and Covenants, Sec. cxxviii: 20.)

In one of the early revelations given to the Prophet Joseph, the Lord makes most direct reference to the restoration of the higher Priesthood through the ministration of Peter, James and John. The subject matter of the revelation is the Sacrament of the Lord's Supper; and in the course of it the Lord promises to "drink of the fruit of the vine" with his servants on earth to whom the revelation is addressed; "and with Moroni, \* \* \* \* and also Michael, or Adam, the father of all. \* \* \* \* and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and special witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times; and for the fullness of times." (Doctrine and Covenants, Sec. xxvii.) This revelation was given some time early in August, 1830, but only the first four verses were written at that time. The rest of it was written in September of that year. (See chapters xi of this volume.) These two allusions—the one by the Prophet and the other by the Lord—to the restoration of the Melchisedek Priesthood not only make clear the fact that the Melchisedek Priesthood was restored in accordance with the promise of John the Baptist when conferring the Aaronic Priesthood, but they make it possible to fix upon the place where, and approximately the time when, the event occurred. Undoubtedly the place where the ordination was performed was on the banks of the Susquehanna river, in the wilderness between Colesville, in Broome county, New York, and Harmony, in Susquehanna county Pennsylvania; for it is there the Prophet says the voice of Peter, James and John was heard declaring themselves as "possessing the keys of the kingdom, and of the dispensation of the Fullness of Times;" for which appearing and declaration there could be no other occasion than the ordination of Oliver and Joseph to the Melchisedek Priesthood in fulfillment of the promises made by John the Baptist. The time at which the ordination took place was evidently between the 15th of May, 1829, and August, 1830. The last named date is the one

under which the Lord so definitely referred to the circumstance of having sent Peter, James and John to ordain Joseph and others to be Apostles, even special witnesses of His name, and unto whom he had committed the keys of the kingdom. Hence the time of the ordination must have been between those two dates.

From information contained in other revelations, however, this period within which the Melchisedek Priesthood was restored may be considerably reduced. In April, 1830, a revelation was given concerning the organization and government of the Church, and in that revelation the Lord said: "Which commandments (i. e. to organize the Church) were given to Joseph Smith, Jun., who was called of God, and ordained an Apostle of Jesus Christ, to be the first Elder of this Church; and to Oliver Cowdery, who was also called of God, an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand." (Doctrine and Covenants, Sec. xx: 2, 3.) This allusion to the ordination of these men to the apostleship reduces the time of their ordination to the period between the 15th of May, 1829, and April 6, 1830.

But the time within which the ordination took place may be still further reduced. In a revelation bearing the date of June, 1829, making known the calling of the Twelve, the Lord said: "I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called." As this could scarcely be said of men who had not been ordained to the same holy apostleship as that held by Paul, and consequently to the Melchisedek Priesthood, the conclusion is reasonable that the ordination promised by John the Baptist, doubtless occurred some time between May 15, 1829, and the expiration of the month of June of that same year. (History of the Church, vol. I, pp. 40-41, note.)

**3. The Organization of the Church of Christ:** In all things, the two young men, Joseph Smith and Oliver Cowdery, waited for direction from the Lord, and hence did not undertake to organize the church until he commanded them. It was in obedience to a commandment from the Lord, therefore, that they appointed the sixth day of April, 1830, as the time to organize the church. Several persons who had been baptized, and a few of their friends, met at the house of Peter Whitmer, Sen., in Fayette, Seneca county, in the state of New York, to affect that organization. The meeting was opened by solemn prayer after which, according to previous commandments, the Prophet Joseph called upon the brethren present to know if they would accept himself and Oliver Cowdery as their teachers in the things of the Kingdom of God; and if they were willing that they should proceed to organize the church according to the commandment of the Lord. To this they consented by unanimous vote. Joseph then ordained Oliver an Elder of the Church of Jesus Christ; after which Oliver ordained Joseph an Elder of the said church. The sacrament was administering and those who had been previously baptized were confirmed members of the church and received the Holy Ghost by the laying on of

hands. Some enjoyed the gift of prophecy, and all rejoiced exceedingly. (See Note 4, end of section.)

While the church was yet assembled a revelation was received from the Lord, directing that a record be kept in the church, and that in it Joseph be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church; and the church was commanded to give heed to all his words and commandments which he should receive from the Lord; accepting his word as the word of God in all patience and faith. On condition of their doing this the Lord promised them that the gates of hell should not prevail against the church; but on the contrary he would disperse the powers of darkness from before them and shake the heavens for their good.

4. **The Voice of God and the Voice of the People in Church Government:** Thus the church was organized; and in that organization we see the operation of two mighty principles—the voice of God; the consent of the people. At the time that Joseph and Oliver received instruction to ordain each other to be elders of the church, they were told to defer their ordination until such time as would be practicable to get their brethren who had been and who would be baptized assembled together: for they must have the sanction of their brethren before they ordained each other elders of the Church; and their brethren must decide by vote whether they would accept them (Joseph and Oliver) as spiritual teachers. Thus, notwithstanding Joseph and Oliver had been ordained apostles under the hands of Peter, James and John, and had doubtless re-ordained each other as already stated yet when it came to being ordained Elders of the church, and made the spiritual leaders of it, it must be done by the common consent of the church; and thus early we see enforced that law which says: All things shall be done by common consent in the church, by much prayer and faith. But no sooner was the church organized than a prophet, a seer, a translator, is appointed and the church commanded to give heed to his words, and to receive them as coming from the mouth of the Lord himself. Here in the very inception of the church organization is clearly established the great truth, the grand principle, that in the government of the church there is to be a union of the voice of God and the consent or voice of the people. Not *vox populi, vox Dei*; nor *vox Dei, vox populi*; but *vox Dei et vox populi*.\* (Outlines, pp. 319-21.)

\*The voice of God and the voice of the people.

## LESSON XLIII.

(Scripture Reading Exercise.)

## DOCTRINAL AND ORGANIC DEVELOPMENT (Note 1).

## ANALYSIS.

- I. The Name of the Church:
  1. The Church of Christ.
  2. The Church of the Latter Day Saints.
  3. The Church of Jesus Christ of Latter Day Saints.
- II. The first officers of the Church:
  1. Elders.
  2. Priests.
  3. Teachers.
  4. Deacons.
- III. Subsequent additions of officers and Councils.
  1. The Presidency of the Church.
  2. High Priests.
  3. Bishops.
  4. Standing High Councils.
  5. Councils of the Seventy.

## REFERENCES.

History of the Church, Vol. II p. 79, 62—See title of minutes as also minutes and footnote; also Ibid pp. 79, 249. Doc. & Cov. Sec. cxv. and History of the Church Vol. III, pp. 23-4 and note 2, note 1.

Doc. & Cov. Sec. xx. New Witness for God, ch. xxiv.

Doc. & Cov. Sec. xx; 65-67. Also Ibid Secs. lxxxiv, cvii; cxxiv, (Presidency.)

Doc. & Cov. Sec. xx; 2, 3. History of the Church Vol. I pp. 76-78. Ibid 243 and foot note. Ibid p. 267. Ibid p. 334 (Doc. & Cov. Sec. xc; 6. And Vol. II p. 176. Doc. & Cov. Sec. cvii-22.

History of the Church Vol. I pp. 175-6 and foot notes.

Doc. and Cov. Sec. xli; 9 and foot note lxxii; 1-15.

Doc. & Cov. Sec. cii. History of the Church, Vol. II ch. ii.

Doc. & Cov. Sec. xviii, also Sec. cvii. History of the Church, Vol. II, ch. xiii. And the foot notes. Also Seventy's Year Book No. 1, Lesson i, ii, iii.

## NOTES.

1. Development of the Church and its Doctrine: Only the merest outline can be indicated on the Doctrinal and Organic development of the Church in this and the succeeding (which is the concluding) lesson of this Year Book. It should be understood, however, that we have been merely led up to the Dispensation of the Fullness of Times, not into it. These sketches are merely traced to give something like completeness to

our outline History of the Dispensations, but it should be remembered of course that they are outlines throughout, and that these of the last dispensation, the most incomplete.

2. **The Evolution of the Name of the Church:** "For thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." It will be observed that the Lord gives to the Church its official name, "The Church of Jesus Christ of Latter-day Saints." Previous to this the Church had been called "The Church of Christ," "The Church of Jesus Christ," "The Church of God," and by a conference of Elders held at Kirtland in May, 1834, (see Church History, vol. 2 pp. 62-3), it was given the name "The Church of the Latter-day Saints." All these names, however, were by this revelation brushed aside, and since then the official name given in this revelation has been recognized as the true title of the Church, though often spoken of as "The Mormon Church," the "Church of Christ," etc. The appropriateness of this title is self evident, and in it there is a beautiful recognition of the relationship both of the Lord Jesus Christ and of the Saints to the organization. It is "The Church of Jesus Christ." It is the Lord's. He owns it. He organized it. It is the Sacred Depository of His truth. It is His instrumentality for promulgating all those spiritual truths with which He would have mankind acquainted. It is also His instrumentality for the perfecting of the Saints, as well as for the work of the ministry. It is His in all these respects. But it is an institution which also belongs to the Saints. It is their refuge in principle, doctrine; and they have joint ownership in it with Jesus Christ, which ownership is beautifully recognized in the latter part of the title. "The Church of Jesus Christ of Latter-day Saints," is equivalent to "The Church of Jesus Christ;" and "The Church of the Latter-day Saints." (History of the Church, vol. III, p. 24.)

3. **The Presidency:** The idea of Presidency of the Church like all things else seems to have passed through a course of development. At the first organization effected on the 6th of April, 1830, Joseph Smith and Oliver Cowdery were sustained as the First and Second Elders of the Church (Doc. & Cov. Sec. xx and Sec. xxi, History of the Church, vol. I, pp. 76-78.) Subsequently on the 25th of January, 1832, Joseph Smith was ordained President of the High Priesthood at a conference at Amherst, Ohio; in which position he was sustained by a general conference of the Church held in Zion (Independence, Mo.), on the 26th of April, 1832. On March 8th, 1833, a revelation was given announcing Sidney Rigdon and Frederick G. Williams to be equal with the Prophet in holding the keys of the kingdom (Doc. & Cov. Sec. xc: 6); on the 18th of the same month, these brethren expressed the desire to be ordained to their office. "Accordingly," remarked the Prophet, "I laid my hands on Brother Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom and to assist in the Presidency of the High Priesthood, as my counselors." (History of the Church, vol. I, p. 334.)

On the 5th of December, 1834, Oliver Cowdery was brought into the Presidency of the High Priesthood—which is also the Presidency of the Church—taking his place as “Second Elder” of the Church (see History of the Church vol. II, p. 176 and foot note). In pursuance of this arrangement it will be found on the title page of the “Doctrine and Covenants” issued at Kirtland in August, 1835, that these four brethren are set forth as the Presiding Elders of the Church, as follows:

*Compiled by*

Joseph Smith, Junior,  
Oliver Cowdery,  
Sidney Rigdon,  
Frederick G. Williams,

[Presiding Elders of Said Church].”

On March the 28th, 1835, however, a revelation was received in which it is said: “Of the Melchisedek Priesthood, three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the conference, faith, and prayer of the church, form a quorum of the Presidency of the church. (Doc. & Cov., Sec. 107, ver. 22.)

And to this law the matter of Presidency of the High Priesthood and of the Church, the latter always goes with the former, has been conformed.

4. **The Evolution of Church Government:** Next to the evidence of divine authority furnished by the spirit of church government is the manner in which that government was brought into existence. “Governments,” remarks Herbert Spencer, “are not made, they grow.” A remark which is as true of ecclesiastical as of civil government: and although the growth of the church government founded by Joseph Smith was rapid, it was, nevertheless, a growth, a development; it was not made. What I mean is there was no plan more or less elaborate formed by the prophet, a mental creation of officers with duties assigned, powers defined and authority limited, and then an organization effected in accordance with such a plan. On the contrary the organization at the beginning was extremely simple. Before the church was organized both the Melchisedek and Aaronic Priesthood had been conferred on Joseph Smith, but the only officer known to the church at its organization, April 6th, 1830, were elders, priests, teachers and deacons. It was not until the 4th of February, 1831, that a bishop was appointed, and then of course by revelation. Then in November following it was made known that other bishops were to be appointed. The first high council in the church was not organized until February 17th, 1834. The quorum of the Twelve Apostles and quorums of Seventy were not organized until the winter of 1835. Thus throughout, an officer was appointed today and his duties defined; another officer was appointed tomorrow or next year and an explanation given of his duties and perhaps a limit fixed to his authority. Thus line was given upon line, precept upon precept: the prophet and those co-operating with him being apparently unconscious that they were



gradually developing a system of government, each part of which was beautifully adjusted to every other part and to the whole. This gives evidence that if there was no general plan for this organization in the mind of Joseph Smith, there was a plan in the mind of God who through the instrumentality of this man was founding his church. Joseph Smith, under God's direction, was building better than he knew. He as well as others associated with him were called upon to lay the foundation of a great work—how great they knew not. One may stand so close to a mountain that he perceives neither the vastness of the pile nor the grandeur of its outlines. Not until one recedes from it some distance does the magnificence of its snow-capped peaks, the solemnity of its rugged cliffs, and deep ravines stir the sensibilities of the soul. So with this work established through the labors of Joseph Smith and his associates. They stood too close to it to comprehend its greatness; too absorbed in its parts to contemplate much less fully understand the meaning and harmony of the whole. It was not until the work was well advanced towards its completion, and men had receded some distance from it in time that they began to be aware that out of the parts given to them developed so sublime a system of ecclesiastical government, the like of which was not to be found in all the world." (A New Witness for God, pp. 255-7.)

## LESSON XLIV.

(Scripture Reading Exercise.)

## DOCTRINAL AND ORGANIC DEVELOPMENT (Continued.)

## ANALYSIS.

## IV. Organization of Stakes of Zion.

## 1. Zion.

## 2. Stakes of Zion.

## V. Doctrinal Growth.

## VI. The Order and Presidency of all Dispensations.

## REFERENCE.

Book of Mormon, III Nephi, ch. xxi: 20-25. Missouri Persecutions, chs. ii, iii. Doc. & Cov. Sec. lvii: 1-5. History of the Church, Vol. I, pp. 188-191.

History of the church, Vol. II, pp. 513-514 and note.

New Witness for God, chs. xiv and xv. See also History of the Church, Vol. IV. Introduction, pp. xxxiii-xli and note.

History of the Church, Vol. IV Introduction, pp. xxxix-xli; Mormon Doctrine of Deity, pp.

## NOTES.

**Zion:** The word Zion is variously employed: "This is Zion, the pure in heart." (Doc. & Cov.) In this instance the word refers to a people who are declared to be the pure in heart. In the south part of Jerusalem is a hill frequently spoken of in Jewish scripture as Zion, or Mount Zion. Then Enoch the seventh from Adam gathered the righteous and built a city, "that was called the city of Holiness, even Zion." The Lord in speaking to Enoch about the great events to take place in the last days, in which He would come to the earth in His glory, said He would with righteousness and truth sweep the earth as with a flood to gather His elect to "an holy city. \* \* \* and it shall be called Zion, a new Jerusalem." The Nephite prophet, Moroni, tells us that Ether in vision saw the days of the coming of the Son of Man, and that "he spake concerning a new Jerusalem upon this land (America)," that was to be built up unto the remnant of the seed of Joseph. (Ether xiii.) Jesus also after his resurrection, when He visited the Nephites on the American continent, told them that He would establish them upon this land, and if the Gentiles would not harden their hearts, but would repent of their sins, they should be included in the covenant, and should assist in building up the city New Jerusalem. (III Nephi xx.) The word Zion, then, is applied to a people; it is the name of a hill in the south part of Jerusalem; it is the name of a city built by Enoch and his people; it is to be the name of a city built in the last days by the saints of the Most High upon the continent of America. (Missouri Persecutions; also Outlines of Eccl. History, pp. 349-50.)

**The Land of Zion:** "When the Book of Mormon was revealed and it became known that the Americas were precious lands of promise, and that God had such a high destiny for the two continents as is described in the Book of Mormon, that among other things America was the place where the Zion of God should be built in the last days, the brethren in those early days very naturally became anxious to know where the city of Zion would be located. After much striving for the knowledge, the place of Zion was at last revealed to them. The Lord indicated the place for the commencement of the building of Zion, and the place for the temple upon which the glory of God should rest by day and by night. This place was declared to be near Independence, Jackson county, Missouri. The site for the temple and the land around about was dedicated under the supervision of the prophet, and the Saints in the eastern states were commanded to gather to this place. They did so, and lived there some three years when their enemies rose up against them and expelled them from the land under circumstances of great cruelty and hardship. The Saints, who had been driven from their homes, accounted themselves exiles from Zion, and there was much disappointment in Israel because, apparently the promises of God had failed them; for they looked forward to an unbroken possession of the land, notwithstanding the word of the Lord to the contrary. (See Introduction to Volume III of the History of the Church, pp. xxxii-xxxix.) Shortly after this, three years later, a still further removal was made into the counties of northern Missouri, and finally, as you know, the entire Church was expelled from the state of Missouri and had to take refuge in Illinois. The prophet with his usual activity began the establishment of stakes of Zion in Illinois, especially at Nauvoo and vicinity. Meantime the Saints were questioning much concerning Zion, and the privilege of dwelling therein. At the April conference, preceding his martyrdom, the prophet alluded to these disappointments, and he spake of Zion at considerable length. I want to read to you his words on that occasion. The Saints had too narrow a conception of Zion, and of the purpose of God with reference to her; and hence the prophet, in the course of his remarks, said:

"You know there has been a great discussion in relation to Zion, where it is, and where the gathering of the dispensation is, which I am now going to tell you. The prophets have spoken and written upon it, but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is described by the prophets who declared that it is Zion, where the mountain of the Lord shall be, and it shall be the center of the land. I have received instructions from the Lord that from henceforth wherever the elders of Israel shall build up churches and branches unto the Lord, throughout the states (having reference to the United States, of course) there shall be a stake of Zion. In the great cities, as Boston, New York, etc., there shall be stakes. It is a glorious proclamation, and I reserved it to the last, and designed it to be understood that this work shall commence after the washings and anointings and endowments have been performed here (i. e. in Nauvoo).

The martyrdom of the prophet and the exodus to the mountains consequent upon that martyrdom made it impossible to carry out this policy of building up stakes of Zion in Boston, New York and other eastern cities. The Church found that it had all it could do in establishing itself in the valleys of the Rocky mountains, where it might fulfill the predictions of the prophet of this dispensation, to the effect that the Saints would become a great and powerful people in the midst of the Rocky mountains. Sometimes, however, I have wondered if we have not too much set our hearts upon these valleys, upon this state of Utah and these surrounding states; and if—like the Saints in the earlier history of the Church, when inhabiting Jackson county, we have not limited our conceptions of Zion by lines that are altogether too narrow. Last fall, as I journeyed through the eastern states, through New England, and in the south, and realized that in the southern states there are more than 10,000 of our people, and in the Eastern States mission more than 3,000, and in the Northern States mission a still greater number than in the Eastern States, I wonder if it would not be possible to establish stakes of Zion in the eastern and southern states as well as in Canada, in Mexico, in Oregon, in Arizona, or Colorado. Would it not be just as legitimate to establish stakes of Zion in South Carolina, in Florida, in Vermont or New York, as it is to establish stakes of Zion in these other places I have named? The whole land of America, the two great continents, is Zion, the land of Joseph; and I believe that the elements are forming, that God is so tempering the minds of men, so making them receptive of the truth, that by a strong, intelligent proclamation of the gospel, that God has entrusted to His Church, it may become possible for stakes of Zion to be established all over this land." (Defense of the Faith and the Saints, pp. 437-440.)

**A Stake of Zion:** A Stake of Zion is a division of the church territorially that embraces several wards\* and branches. There is no set number of wards or branches necessary to constitute a Stake. That is arranged according to convenience. The Stake is presided over by a president, who is a High Priest, assisted by two other High Priests as coun-

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\* Wards: The Stakes are divided into ecclesiastical wards, presided over by a bishopric, consisting of a bishop aided by two high priests as counselors, unless the bishop is a literal descendant of Aaron, in which event he has authority to act as bishop without counselors. The bishopric has a direct general presidency over the quorums of the lesser priesthood in his ward, and presides even over those holding the Higher Priesthood as members of his ward; but not over the quorums of the Higher Priesthood as quorums.

selors. They constitute the Presidency of the Stake, and preside over the organization in that Stake much in the same way that the President of the Church presides over the entire church; but is subject of course to the general authorities of the church.

In each Stake is a Standing High Council, over which the Presidency of the Stake—or the President or either one of the counselors, when cir-

cumstances render it impossible or inconvenient for all to be present—preside. This forms the highest judicial tribunal in the Stake.

One or more Patriarchs are appointed to confer upon the people patriarchal blessings within the Stake. The High Priests are organized into a quorum with a presidency over them as already explained. The Elders are organized into one or more quorums, according as they are numerous enough for one or a number of quorums; and with the High Priests constitute the standing ministry in the Stake. (Outlines, pp. 374-375.)

...**Fitness in Doctrine Development:** "Not only did our Prophet start right but he continued right. He not only received the gospel through the ministration of an angel; but he received his authority to preach it, administer its ordinances and build up the Church of Christ from those who last held the keys of that authority on earth. From John, who when on earth was called the Biptist, now raised from the dead and become an angel of God, he received the Aaronic Priesthood, which gave him power to preach repentance and baptize for the remission of sins, from Peter, James and John, the three chief apostles of the dispensation ushered in by the personal ministry of the Lord Jesus, he received the keys of the Melchisedek Priesthood—the Holy Apostleship, which gave him power to establish the church of Christ to the uttermost and regulate all its affairs; from Moses he received the keys of the gathering of Israel from the four quarters of the earth and the leading of the ten tribes from the land of the north; from Elijah the keys of the priesthood to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, according to the prediction of Malachi. Thus he was called and ordained of God through divinely appointed agents as was Aaron, and therefore fulfilled the law which provides that those who minister for men in things pertaining to God, must be called of God as Aaron was, by prophecy and revelation. In this development of the work of God, one sees a fitness of things. Look for a moment at the work God has proposed to himself to accomplish: The time has come for the restoration of the Gospel; for the re-establishment of his church; for the ushering in of the Dispensation of the Fullness of Times in which he has promised to gather together in one all things in Christ, "both which are in heaven, and which are on earth." A reign of peace, a reign of righteousness is about to be inaugurated—the Millennium which the scriptures promised—long looked for by earth's troubled children—despaired of—given up—is about to be realized! The remnant of Israel is to be gathered to Zion; Jerusalem is to be established, no more to be thrown down; the nations are to beat their swords into plow-shares, and their spears into pruning-hooks and nation shall not lift up sword against nation, nor shall they learn war any more—the earth is to rest from its wickedness. To bring this to pass, the cooperation of man is necessary—his obedience, his righteousness. To secure that obedience, that co-operation, faith is needed; and as faith is based on evidence, God proceeds to create the evidence by

bringing a witness into existence who can not only testify of God's existence, but also of his purposes. He then enlarges the evidence by bringing forth the Book of Mormon, the voice of entire nations of people speaking out of the dust of ages, testifying that the Lord is God, that Jesus in the Christ, that the gospel is the power of God unto Salvation; and by thus increasing the evidence the foundation for faith was enlarged; and by establishing faith in the hearts of men the seed of obedience was planted. For faith is the incentive to action, the cause of obedience, and the foundation of all righteousness. When the work reached that stage of development that men could be taught repentance, and receive baptism for the remission of sins, who so qualified or who with more propriety could be sent to deliver the keys of the priesthood that is especially appointed to cry repentance and administer baptism than the teacher of repentance and the Baptists? Or, when the time came for the restoration of the apostleship, who could restore it save those who last held the keys of it on earth—Peter, James and John? Who so fit to restore the keys of the gathering of Israel and leading the ten tribes back from the north as Moses, the great prophet of Israel? Who so fitting to restore the keys of the priesthood which should turn the hearts of the fathers and children towards each other as Elijah, of whom it was prophesied that he would do that work? Thus throughout there was a fitness in the development of the great work of God in the last days—an appropriateness to be observed in the personages employed to restore the keys of authority which opened up the several departments of the great dispensation. And it is to be observed, too, that this fitness of things as here pointed out was not the result of working to a well-matured plan in the mind of Joseph Smith; he was too young and too inexperienced to preconceive it all and then set himself at work to unfold it in such beautiful order. It was of course working to a well-matured plan, but the plan existed in the mind of God; and it was given to Joseph Smith piece-meal—incident followed incident without an apparent suspicion in his mind that each incident was a step in the progress of the mighty march of events matured in the mind of God—each key of authority, or part of the gospel but a fragment of a mighty and consistent whole that God was unfolding. The consistency and appropriateness of the development Joseph Smith never spoke of; it was left for others to note these things after the work was well advanced in the course of its development. The Prophet received the messengers God sent to him, and under their instruction proceeded with the unfolding of the purposes of the Lord, and left it to others to admire the work and note the evidences of God's directing hand in the order of the events and the appropriateness of the parties entrusted with the introduction of the various departments of it." (New Witness for God, p. 219-222.)

**Adam the President of All Dispensations to Our Earth:** The following remarks of the Prophet respecting man and his relation to God, and the relationship of certain leading men to each other, in the several dis-

pensations of the Gospel which have been given, cannot fail to be an interesting and instructive contribution and conclusion to this lesson. The remarks under division I are taken from a discourse by the Prophet delivered in June, 1839, in answer to some inquiries concerning Priesthood. The Prophet's remarks under division I appear in the *Millennial Star*, Vol. xxvii, pages 310, 311. Those in division II are from an article on Priesthood prepared by the Prophet, and read by Robert B. Thompson at the general conference of the Church held at Nauvoo, October 5, 1840, and are to be found in the *Millennial Star*, Vol. xviii, pages 164, 165.

## I.

The Priesthood was first given to Adam; he obtained the First Presidency and held (holds) the keys of it from generation to generation. He obtained it in the creation, before the worlds were formed, as in Genesis 1: 20, 26, 28. He had dominion given him over every living creature. He is Michael, the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the Father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven it is by Adam's authority. Daniel vii, speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and held a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given Him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. \* \* \* \* The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship and they to him. \* \* \* \* I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. (*Mill.Star*, Vol. xviii, pp. 310, 311; see *Doc. & Cov. Sec. cvii: 53, 56.*) This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc., Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not

obtain them, but they prophesied of a day when this glory would be revealed. Paul spoke of the Dispensation of the Fullness of Times, when God would gather together all things in one, etc., and those men to whom these keys have been given, will have to be there, and they without us cannot be perfect. These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason (Matt. 13: 41). "And the Son of Man shall send forth his angels," etc. All these authoritative characters will come down and join hand in hand in bringing about this work.

## II.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great grand progenitor, of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the Dispensation of the Fullness of Times, i. e. the dispensation of all the times, have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed: Ephesians, 1st chap., 9th and 10th verses—"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." \* \* \* \* \* And again: God purposed in himself, that there should not be eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore he set the ordinances to be the same forever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them; Hebrews I: 14—"Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation," These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to his connection with man, and that glorious and perfect order which he established in himself, whereby he sent forth power, revelations, and glory. \* \* \* \* \* This then, is the nature of the Priesthood; every man holding the presidency of his dispensation, and one man holding the presidency of them all, even Adam; and Adam receiving his presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation." ("The Mormon Doctrine of Deity, pp. 243-248.)



T H E

# Seventy's Course in Theology

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THIRD YEAR

## The Doctrine of Deity

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Compiled and Edited by  
**B. H. ROBERTS**  
Of the First Council of  
The Seventy

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*"And this is life eternal, that they might know Thee, the Only True God, and Jesus Christ whom Thou has sent."—Jesus.*

*"It is the First Principle of the Gospel to know for a certainty the Character of God."—Joseph Smith.*

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## SEVENTY'S YEAR BOOK No. III.

### INTRODUCTION.

The Seventy's Course in Theology, Third Year, treats directly of the Doctrine of Deity. In structure and treatment of the theme, it follows the general plan of the First and Second Year Books. Therefore what was said in the Introduction to the First Year Book to "Class Teachers;" and on the "Manner of Lesson Treatment;" "Home Reading and Preparation;" "Scripture Reading and Special Texts;" and on "Lectures," will be available here. As quite a number of the Quorum members will not have First and Second Year Books, it is recommended that the Presidents or Class Teachers bring the suggestions under the above headings to the attention of the classes, and read them in class. An entire class session indeed, could be well spent in consideration of methods of work.

One modification only is suggested in methods of work. Where the Seventies meet in classes that are only fragments of quorums, in instances where the number of meetings does not average more than from three to six or eight, it is thought that better results would be obtained if such a class would convert the occasion into a lesson-study meeting, for three lessons in the month, and instead of trying to deliver the lesson statement in lecture form, remain seated around the table and read the lesson, hunt up the citations given, and discuss the notes—in a word study the lesson together and profit by each other's assistance. Then, on the fourth lesson of the month—when the Seventies are supposed to meet in quorum capacity, the usual quorum methods could be followed.

The importance of the Subject, "The Doctrine of Deity:" Of the importance of the subject treated in this present Year Book, but little need be said, as its importance is largely self-evident; but to minds that do not so conceive it, perhaps its importance will be made apparent by such expressions as these:

*"This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."*—*Jesus, the Christ.*

*“It is the first principle of the Gospel to know for a certainty the Character of God; and to know that we may converse with Him as one man converses with another.”—Joseph Smith, the Prophet.*

Far be it from me to hold that faith in God, and participation in salvation, depends upon a scientific knowledge of the being, and the kind of being, God is. The Soul of man, self-conscious of the being of God, and enlightened, if only in a general way—in a way far from what would be regarded as well-arranged knowledge—may yet have faith in God. So that I am not holding that the very definite knowledge we are seeking through this treatise, is necessary to first steps in what must always be a progressive faith. I do not address the men for whom these Lessons are prepared from the standpoint that I would have them understand in order that they may believe; but rather that they may undersand—as clearly as I can help them to understand—that which they already believe. Also that they may more distinctly teach that which they believe, for surely well-ordered knowledge can have no other effect upon faith than to increase it, to strengthen it.

In any event it would be neglect of duty in men if, after coming to belief, they did not study to understand what they believe. It would be doubly a neglect of duty on the part of men who are consecrated by solemn ordination to teach the true doctrine about God, and stand as Witness for him, if they should be indifferent to an understanding of the nature and character of God. The pleas that are sometimes made on the ground of incomprehensibility of the subject, resulting in recommendations that the nature and attributes of Deity had best be left hidden in the mystery supposed to enshroud them; and that God be held as an object of faith rather than of understanding—analyzed, you shall find such views bottomed rather on indifference than in grace or true modesty. What has been revealed about God may be known; beyond that our treatise does not seek to go, except where the treatise deals historically with the doctrines and speculations of theologians and philosophers. If this part of the treatise deals at times with “Thin Thought” and difficult abstractions, two things at least can be said for it, namely: (1) It will furnish good mental exercise; and (2) It will have the effect of making more clear by contrast the simple and beautiful doctrine of Deity as revealed in the person and character of Jesus, the Christ.

## SPECIAL LESSONS.

There are five special lessons in the course, viz., Lessons V, X, XV, XXIV and XXXI, designed to be given in the form of discourses or lectures, by one or more speakers to each subject as shall be determined upon by the Presidents and Class Teachers. As suggested in previous Year Books these Lessons should be made special occasions by the Quorums; and in order that the work shall be well done, plenty of time should be allowed for preparation by making the assignment for the discourse or lecture, several weeks in advance. For example, at the second session of the classes assignments should be made for Lesson V., and so for each special Lesson, allowing from two to three weeks for preparation, having it understood that something like thorough and intelligent handling of the subject will be expected.

It is further suggested that not more than forty-five or at the outside sixty minutes be devoted to the main question, and then that fifteen or twenty minutes be allowed for criticism and the asking of questions, to be answered by the principal speaker or speakers who have had the subject in hand.

In these special Lessons, and quite aside from the main theme of which they treat are parts of two other lessons, to which the whole class should be required to give attention. These two lessons are first, Delivering a Discourse; and second, On Strength of Expression. The first subject runs through the five special lessons, the second through but four. It has been the aim of the writer to give one lesson on each of these subjects in the five and four parts respectively, into which the lessons are divided; and he entertains the hope that they will be helpful, at least to those just beginning their efforts at public speech.

### SUGGESTIONS AS TO PART III.

In Lessons under Part III, "Conceptions of God," it is suggested that the effort of the classes be, simply to master the information contained in the lessons. It will not be found feasible to undertake a discussion of the various conceptions of God presented with any view to reconciliation with each other or with the scripture. Strive only for an understanding of what these conceptions are as presented by the advocates of them.

### DIVISION OF LESSONS.

Where the Lessons are thought to contain too much matter for one session of the class it is quite within the province of the Presidents or Class Teachers to divide them; and it is especially recommended that they do so in Lessons xxxii, xxxiii, xxxiv.

## BOOKS OF REFERENCE.

The books of reference used in the following lessons would make an extended list, and in some cases the volumes named could only be found in reference libraries, as they are now out of print; it would therefore be of no advantage to give a complete enumeration of them here. I have given copious and extended notes upon many subdivisions of the lessons, especially where the books quoted would be difficult to obtain. The following named works, however, can be obtained and some of them are indispensable:

**The Seventy's Indispensable Library**, consisting of the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price, Richards and Little Compendium—this set of books in special and uniform bindings can be obtained; and we suggest that it would be a good thing for prospective missionaries among the Seventies to get these books in convenient form and durable bindings, so that when going upon missions they can take books with them with which they are familiar through frequent handling and reading.

Some **Standard Dictionary of the English Language**, such as is used in high schools and academies, where unabridged Standard Dictionaries cannot be obtained.

**A Dictionary of the Bible.** (Dr. Wm. Smith's "Dictionary of the Bible," the four-volume edition by Prof. H. B. Hackett, contains, it is said, "the fruit of the ripest biblical scholarship of England").

**Smith's Smaller Dictionary of the Bible** (one volume) is the same work condensed. In somewhat the same line, owing to its very valuable introductory articles (thirty in number, one of which, "Belief in God," we were permitted by the publishers to reproduce in the January and February numbers of the Era) is **Dummelow's "One-Volume Bible Commentary,"** published by the MacMillan Company, New York.

Some **Standard Ecclesiastical or Church History**, such as Mosheim's or Dr. Neander's. The former can be had both in one or three volumes. The latter is in six volumes. In this line, and in preference to any other Church histories—after Mosheim's and Neander's—that have fallen under my notice, I recommend for the period it covers—the first ten centuries—Dr. Philip Smith's "History of the Christian Church," two volumes. The Ecclesiastical History of Eusebius Pamphilus, covering the first three and one half—nearly—Christian centuries; and the Early Christian Literature Primers, four books, covering the first seven and a half centuries.

**The History of Christianity.** This is a collection from the writings of Gibbon, chiefly selected chapters from the author's celebrated "Decline and Fall of the Roman Empire," edited and annotated by Peter Eckler. It is published in one volume, and as a history of Christianity's struggle with Pagan philosophy, and of the paganization of Christianity in the Early Christian Centuries, it is a valuable work.

**"A History of Christian Doctrine,"** by Wm. G. T. Shedd (two volumes), is a valuable work. Written from a sympathetic view-point of orthodox Christianity, but valuable for its history of the development of the orthodox doctrine.

**The Nicene Creed,** by J. J. Lias, gives detailed analysis of that somewhat famous "symbol of the Christian faith," as it is sometimes called (one volume).

**"Story of the World's Worship,"** by Frank S. Dobbins—1901— (one volume).

**"Ten Great Religions,"** by James Freeman Clarke (two volumes). This work on the general subject, Conceptions of God, would be the best here enumerated.

**"History of the Warfare of Science with Theology,"** by Andrew Dixon White (two volumes).

**"Conflict Between Religion and Science,"** John William Draper (one volume). By the same Author, **"Intellectual Development of Europe"** (two volumes).

**"Science of Religion,"** by Max Muller (one volume). By the same Author, **"Chips from a German Workshop"** (two volumes).

**The Philosophers:** To name the works of the philosophers from Plato to modern times would be to uselessly enumerate a library. The following works, however, could perhaps be obtained by the quorums if not by individuals:

**Outlines of Lectures on the History of Philosophy,** by Elmendorf (one volume). It is in the nature of an amplified index to the subject, and presupposes some general knowledge of it.

Maurice's **"Moral and Metaphysical Philosophy"** (two volumes, 1395 pages), a noble work.

**"Typical Modern Conceptions of God,"** Leighton (one volume), 1901.

Cicero's **"Tusculan Disputations,"** (one volume), translated by Yonge.

Spencer's **"First Principles,"** (one volume).

John Fiske's **"Studies in Religion"** (one volume).

**"The Truth of Thought,"** Poland, (one volume).

**"Scientific Aspects of Mormonism,"** Prof. N. L. Nelson, of Brigham Young University (one volume). A work not yet fully appreciated.

Orson Pratt's Works, **"The Kingdom of God."**

**"Mormon Doctrine of Deity"** (Roberts).

Joseph Smith, **The Prophet-Teacher.** (Roberts).

**The Seventy's Course in Theology,** Numbers I and II. They can be obtained bound together in cloth, 75c. General Seventy's office.

**The Current Volume of the Improvement Era.** The organ of the Priesthood Quorums.



# The Seventy's Course in Theology.

THIRD YEAR.

## *The Doctrine of Deity.*

### PART I.

## The Sources of Man's Knowledge of God.

### LESSON I.

(Scripture Reading Exercise.)

#### I.—TRADITION.

##### ANALYSIS.

- I. **Adamic Tradition.**
- II. **Antediluvian.**†
- III. **Postdiluvian.**‡
- IV. **Tradition reversed—Child to Parent, back to Adam.**

##### REFERENCES.

Doc. & Cov.\* Lectures on Faith, No. II.

‡ "The Gospel" (Roberts). Ch. ix, 3d Edition.

† Note 1.

Note 2.

Note 3. Consider notes 4, 5, 6.

*SPECIAL TEXT:* "Can'st thou by searching find out God? Can'st thou find out the Almighty unto perfection? Job xi:7.

#### NOTES.

1. Tradition as a Source of the Knowledge of God: The first evidence men have of the existence of God comes from tradition, from

\*The abbreviations stand for Doctrine and Covenants throughout. It is expected that the whole lecture will be read as a preparation for the lesson.

†What is the meaning of Antediluvian?

‡What of Postdiluvian?

the testimony of their fathers; and this has been the case from that event known in history as the Fall, until the present. Nor is this evidence unworthy of serious attention; it rests upon a surer foundation than is usually accorded it. Suppose we go back to its beginning, to its first introduction into the world, and observe how well founded it is.

According to the account given by Moses in Genesis, previous to the Fall, Adam associated with God; conversed with Him respecting the works of creation, and gave names to the cattle and all living things upon the earth. How long continued, or how intimate this association was, we are not informed in Genesis; but at all events, it was long enough continued, and sufficiently intimate to fix definitely in the minds of Adam the fact of God's existence. Then when Adam and his wife transgressed God's law, their recollection of his existence did not vanish, but they tried to hide from his presence; and were afterwards visited by the Lord, who reproved them for their sin and pronounced the penalty which would overtake them for their transgression. All I wish to call attention to in this is the fact that they knew positively of the Lord's existence before their transgression, and they did not forget his existence after that event; but, on the contrary, had a lively recollection of what they had seen and heard before they fell. This they related, undoubtedly, to their children, who, in turn, transmitted the knowledge to their children, and so from generation to generation the tradition of God's existence has been handed down until the present time.

2. **Antediluvian Tradition of God:** It will be remembered that Adam and all the patriarchs previous to the Flood lived to a very great age. Adam lived nine hundred and thirty years, and during that time Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech, the father of Noah, were born. Indeed, the last named patriarch was fifty-six years old when Adam died; so that for a number of years he must have had the pleasure of Adam's acquaintance; while the patriarchs between Adam and Lamech all associated with him for hundreds of years, and would learn well the story that the grand Patriarch of our race would have to tell respecting Eden before the Fall.

3. **Postdiluvian Tradition of God:** We are told in Genesis that when Lamech was one hundred and eighty-two years old he begat Noah; and since Lamech was fifty-six years old when Adam died, Adam had been dead but one hundred and twenty-six years when Noah was born. After the birth of Noah, Lamech lived five hundred and ninety-five years, so that Noah associated with his father, who had seen Adam, for more than five hundred years; and also with a number of the other patriarchs—with Enos, the grandson of Adam, and son of Seth—with Cainan, Mahalaleel, Jared and Methuselah. Then, the sons of Noah, Shem, Ham and Japheth, all of whom were born before the Flood, would likewise be acquainted with a number of these worthies who had lived with Adam and heard his testimony of God's existence.

Again, Noah lived three hundred and fifty years after the Flood; that would give him ample time and opportunity to teach his posterity for several generations the tradition respecting God, which he had received from a number of patriarchs, who lived previous to the Flood, and thus the said tradition became firmly fixed in the minds of men. The chronology here followed is that of the authorized version of the English Bible as summarized in the Second Lecture on Faith, Doctrine and Covenants.

**4. The Bible Here Regarded as a Body of Tradition:** It may be thought that in the foregoing notes, dealing with tradition, we have been really appealing to Revelation, the Bible—the product of a divine inspiration resting upon men, hence Revelation—not tradition as men commonly understand tradition, viz: something handed down from age to age by oral communication without the aid of written memorials. But the Bible is sometimes regarded in more than one aspect. Commonly it is held to be a volume of inspired writings, revelation indeed; but it is also regarded as a body of traditions crystalized into writing. As such it has been used in preparing the foregoing notes.

**5. Reversed Order of Tradition:** By this title I ask you to reverse the order of considering tradition. Instead of beginning with Adam and coming down through the generations to our own times, begin with the child of today and go up through the generations of men to Adam. How do children of our generation get their first idea of God? Ordinarily from their fathers. In Christian lands they obtain the "God idea" in childhood at their mothers' knee. And these mothers and fathers from the preceding generation of fathers and mothers; and these again from a preceding generation of fathers and mothers, and so following until the stream of tradition is traced to its source, which the Bible, considered as a body of tradition, now of long standing, represents to be Adam, who was "the first man." It is interesting to note, in passing, that the Bible tradition—when we consider the Bible at no higher value than a volume of tradition—is confirmed in many respects by the tradition of other people than the Hebrews; namely, the Chaldeans, Babylonians, Assyrians, Phoenicians and Egyptians. (See the Seventy's First Year Book, note 2 pp. 24, 25. \* )

**6. How True Traditions Degenerated Into Mythology:** Traces of that tradition, (of the existence of God) and of these patriarchs connected with it, may be found in nearly all, and so far as I know, in all the mythologies of the world, as well in ancient as in modern times; as well in the mythology of the civilized Greeks and Romans, as in that of India, China, Egypt, and that of the American Indians. The tradition has evidently been corrupted, added to and twisted into fantastic shapes by the idle fancies of

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\*References to past Year Books will occasionally be made throughout our course, and it should be the desire of every Seventy to have a complete set of these Year Books. Numbers One and Two bound together, in strong cloth, can now be had by application to the General Secretary of the Seventies, price 75c, post paid.

corrupt minds, but despite all the changes made in it, traces of this tradition are discoverable in the mythology of all lands. I believe, too, with Crabb, "That the fictions of mythology were not invented, (always) in ignorance of divine truth, but with a wilful intention to pervert it; not made only by men of profligate lives and daring impiety, who preferred darkness to light, because their deeds were evil, but by men of refinement and cultivation, from the opposition of science, falsely so-called; not made, as some are pleased to think, by priests only, for interested purposes, but by poets and philosophers among the laity, who, careless of truth or falsehood, were pleased with nothing but their own corrupt imaginations and vain conceits."

Thus the tradition of the patriarchs was, in time, degraded, by some branches of their posterity, to mythology—a muddy, troubled pool, which like a mirror shattered into a thousand fragments, reflects while it distorts into fantastic shapes the objects on its banks. Still, under all the rubbish of human invention may be found the leading idea—God's existence; and that fact alone, however mis-shapen it may be, proves how firmly fixed in the human mind is the tradition of the fathers; while the universality of that tradition goes very far towards proving its truth. Scriptural evidences that traditions are sometimes made to distort truth, revealed or received from the fathers, may be learned from the following passages: Matt. XV:2; Mark VII:5, 9, 13; Col. 11:8; II Thes. III:6; I Peter 1:18.

## LESSON II.

(Scripture Reading Exercise.)

### II.—CREATION—THE WORKS OF GOD.

#### ANALYSIS.

- I. The extent and greatness of Creation.
- II. The Evidence of Design in Creation.
- III. Incompleteness of the Evidences from Creation and Design.

#### REFERENCES.

Psalms xlix: 1-6 cf.\*  
Rom. 1:18. "Evidences of Theism," pp. 167-175.†

Dummelow's "Commentary on the Bible." Art. "Belief in God." p. xcix—cv.‡

(1) See Seventy's Second Year Book, Lesson VI, Note 2, for sources of Information.¶

Also Notes 1, 2, 3, this lesson.

(2) Notes 4, 5.

(3) Note 6.

*SPECIAL TEXT: "Such knowldege is too wonderful for me; it is high, I cannot attain unto it. . . . Marvelous are Thy works, and that my soul knoweth right well." Ps. cxxxix.*

#### NOTES.

1. The Testimony of the Creation to the Existence of God: When once the idea of the existence of God is suggested to the mind of man by the testimony of the fathers, and represented as he is by that tradition, as the Creator of the heavens and the earth, and also as the great governing and guiding power throughout the universe—very much is discovered in the marvelous works of nature to strengthen and confirm, almost to a certainty, the truth of that tradition.

Man is conscious of his own existence, and that existence is a stupendous miracle of itself; he is conscious, too, of other facts. He looks out into space in the stillness of night, and sees the deep vault of heaven inlaid with suns, the centers, doubtless of planetary systems, all moving in exact order and harmony, in such regularity that he cannot doubt that

\*Cf. Abbreviation of the latin Confere, i. e. "Compare."

†John Stuart Mill, the above title is a subdivision in his "Three Essays on Religion." (1874 Edition.)

‡This Commentary is a fine one-volume work, and gives the very latest results of Modern Scholarship in reference to Bible interpretation. Its article on "Belief in God," cited above, will be published in the Era for January.

¶See foot note from note 5, Lesson I of this Year Book.

Intelligence brought them into being, and now sustains and directs the forces that preserve them. Thus the heavens declare the existence of God as well as His glory. This thought is in harmony with the tradition of his fathers, and he recognizes the identity between the Intelligence that he knows must control the universe, and the God of whom his fathers testify.

Nor is this all: but in the mysterious changes which take place on our own planet, in the gentle Spring, luxuriant Summer, fruitful Autumn and nature-resting Winter, with its storms and frosts—the “mysterious round” which brings us our seed time and harvest, and clothes the earth with vegetation and flowers, perpetuating that wonderful power we call life,—the strangest fact in all the works of nature—in these mighty changes so essential and beneficent, man recognizes the wisdom and power of God of whom his fathers bear record.

As the heavens declare God’s existence and glory, so, likewise, do these changes and a thousand other things, connected without earth, until lost in wonder and admiration, one exclaims with Paul,

“The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead.” (Rom. 1:20.)

Or else He calls to mind another Scripture, still more sublime—

“The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. \* \* \* Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power.” (Doc. & Cov. Sec. 88.)

“But wandering oft, with brute unconscious gaze,  
Man marks not thee; marks not The Mighty hand,  
That, ever busy, wheels the silent speres!”—Thompson.

This much we may say, in conclusion, tradition confirmed by the works of creation, lays a broad foundation for an intelligent belief in God’s existence, intelligence, power, and glory.

**2. The Law of Substance and the Universe.** “Through all eternity the infinite universe has been, and is, subject to the law of substance: \* \* \* \* \*

1. “The extent of the universe is infinite and unbounded; it is empty in no part, but everywhere filled with substance.”

2. “The Duration of the world (i. e. universe) is equally infinite and unbounded; it has no beginning and no end; it is eternity.”

3. “Substance is everywhere and always in uninterrupted movement and transformation; nowhere is there perfect repose and rigidity;

yet the infinite quantity of matter and of eternally changing force remains constant." (*Riddle of the Universe.* Ernest Haeckel p. 242. Harper & Brothers, 1900. See his whole chapter xii, on the "Law of Substance." Also *Seventy's Second Year Book*, Lesson V.)

**2. Extent and Greatness of the Universe—The Solar System:** The heavenly bodies belong to two classes, the one comprising a vast multitude of stars, which always preserved their relative positions, as if they were set in a sphere of crystal, while the others moved, each in its own orbit, according to laws which have been described. We now know that these moving bodies, or planets, form a sort of family by themselves, known as the Solar System. This system consists of the sun as its center, with a number of primary planets revolving around it, and satellites, or secondary planets, revolving around them. Before the invention of the telescope but six primary planets were known, including the earth, and one satellite, the moon. By the aid of that instrument, two great primary planets, outside the orbit of Saturn, and an immense swarm of smaller ones between the orbits of Mars and Jupiter, have been discovered; while the four outer planets—Jupiter, Saturn, Uranus and Neptune—are each the center of motion of one or more satellites. The sun is distinguished from the planets, not only by his immense mass, which is several hundred times that of all the other bodies of his system combined, but by the fact that he shines by his own light, while the planets and satellites are dark bodies, shining only by reflecting the light of the sun.

"A remarkable symmetry of structure is seen in this system, in that all the large planets and all the satellites revolve in orbits which are nearly circular, and, the satellites of the two outer planets excepted, nearly in the same plane. This family of planets are all bound together, and kept each in its respective orbit, by the law of gravitation, the action of which is of such a nature that each planet may make countless revolutions without the structure of the system undergoing any change." (*Newcomb's Popular Astronomy*, School Edition, pp. 103-4. Part III of Newcomb's work which deals at length with the Solar System could also be considered with profit.)

**3. Number and Distances of the Fixed Stars:** "Turning our attention from this system to the thousands of fixed stars which stud the heavens, the first thing to be considered is their enormous distance asunder, compared with the dimensions of the Solar System, though the latter are themselves inconceivably great. To give an idea of the relative distances, suppose a voyager through the celestial spaces could travel from the sun to the outermost planet of our system in twenty-four hours. So enormous would be his velocity, that it would carry him across the Atlantic ocean, from New York to Liverpool, in less than a tenth of a second of the clock. Starting from the sun with this velocity, he would cross the orbits of the inner planets in rapid succession, and the other

ones more slowly, until, at the end of a single day, he would reach the confines of our system, crossing the orbit of Neptune. But, though he passed eight planets the first day, he would pass none the next, for he would have to journey eighteen or twenty years, without diminution of speed, before he would reach the nearest star, and would then have to continue his journey as far again before he could reach another. All the planets of our system would have vanished in the distance, in the course of the first three days, and the sun would be but an insignificant star in the firmament. The conclusion is, that our sun is one of an enormous number of self-luminous bodies scattered at such distances that years would be required to traverse the space between them, even when the voyager went at the rate we have supposed." (Newcomb's Astronomy p. 104.) \* \* \* \* \*

"The total number of stars in the celestial sphere visible with the average naked eye may be estimated, in round numbers, as 5000. The number varies so much with the perfection and training of the eye, and with the atmospheric conditions, that it cannot be stated very definitely. When the telescope is pointed at the heavens, it is found that for every star visible to the naked eye there are hundreds, or even thousands, too minute to be seen without artificial aid. From the counts of stars made by Herschel, Struve has estimated that the total number of stars visible with Herschel's twenty-foot telescope was about 20,000,000. The great telescopes of modern times would, no doubt, show a yet larger number; but a reliable estimate has not been made. The number is probably somewhere between 30,000,000 and 50,000,000." (Ibid. p. 422.)

4. **The Design Argument:** "The Design Argument is wholly grounded on experience. Certain qualities, it is alleged, are found to be characteristic of such things as are made by an intelligent mind for a purpose. The order of Nature, or some considerable parts of it, exhibit these qualities in a remarkable degree. We are entitled, from this great similarity in the effects, to infer similarity in the cause, and to believe that things which it is beyond the power of man to make, but which resemble the works of man in all but power, must also have been made by intelligence, armed with a power greater than human." (John Stuart Mill. Essay on "Theism," see "Three Essays on Religion," p. 167. The whole essay, if possible, should be read.)

5. **The Evidence of a Designer:** "The consideration of the external world around him, even in its broadest aspect, leads man up to the thought of an Eternal Cause; the study of its phenomena in detail with its marvellous intricacy of harmonious interaction produces the impression of design, and leads to the thought of a Designer—i. e., of an Eternal Cause that is intelligent and free. \* \* \* \* \*

"The Design Argument is perhaps the most ancient and the most popular of all. It is never actually formulated in the Bible, for the Bible, as we have seen, never treats God's existence as the subject of argument.



But its basis, the marvelous harmony of the created world, is the theme of more than one of the Psalms (cf. e. g. Pss. 19, 104, 147, 148); and St. Paul comes very near to stating the argument in so many words, when he says (Rom. 1, 20) in depreciation of pagan superstitions and immortality, that the 'everlasting power and divinity' of the Creator are clearly discernible from His works.

"Granted that the very existence of the world implies an Eternal Cause, what can we learn about that Cause? The nearest thing to a true first Cause of which I have experience, is my own personality; hence there is a presumption that the world's first Cause will be at least what we know as personal. But that presumption is not all we have to go upon. There are definite indications in nature, when more closely observed, that make it impossible to regard the Eternal Cause as a merely mechanical originator of the world-process, that stamp it—or rather Him—as intelligent and free, a nature like my own rational nature, only far above and beyond it.

"Everywhere in nature we see the teleological principle (as it is called) at work, i. e., we see means adapted to ends, and the present subordinated to the future. This adaptation of means to ends manifests itself in a bewilderingly complex way—in each individual member of the great organism, in the lesser and greater groups, and in the whole. Everywhere, in fact, I see traces of purpose and design—for such adaptation speaks to me irresistibly of these. My only direct experience of like phenomena is in my own personality, and so I am led to infer a Designer." (Commentary on the Holy Bible." Dummelow, 1909, Art. Belief in God, pp. ci, cii.)

6. **Incompleteness of the Evidences from Creation:** Some extol the evidences for the existence of God found in creation, out of all proportion to their merit. "The wonderful structure of the universe," said Thomas Paine, "and everything that we behold in the system of the creation prove to us far better than books can do, the existence of God and at the same time proclaim his attributes. It is by exercise of our reason that we are enabled to contemplate God in his works and imitate him in his ways. When we see his care and kindness extended over all his creatures it teaches us our duty towards each other, while it calls forth our gratitude to Him." And again, "the Almighty Lecturer (Deity) by displaying the principles of science in the structure of the universe, has invited man to study and to imitation. It is as if he had said to the inhabitants of this globe we call ours, I have made an earth for man to dwell upon, and I have rendered the starry heavens visible to teach him science and the arts. He can now provide for his comfort, and learn from my munificence to all, to be kind to each other." Far be it from me to say any word that would detract from any class of evidence for the truth of God's existence; and for the evidence to be found in the works of creation, I have the profoundest esteem. They do indeed testify of the existence of intelligence higher than of man and these creations do convey to the mind not

only the idea of the existence of these higher intelligences but to some extent they reveal their greatness and majesty and power; and also to some extent the munificence and beneficence of their nature. But the evidences of the works of nature are defective in that they scarcely indicate the relationship of these divine intelligences to man, or man's relationship to them, or the purpose and destiny of the creation. Standing alone on these evidences of the creation one asks in vain for a complete manifestation of God to man. Not so much as to his being—bare existence—but as to the kind of being he is. Is He personal or impersonal? Merely "a power outside ourselves"? or, Is He not only a power outside ourselves, but a power outside ourselves that makes for righteousness? and does He hold personal relations to man, and men definite and personal relations to Him? Why should man obey God? And what is man that God is mindful of him? On these questions the revelations from the works of nature are unsatisfactory, and certainly need the supplemental knowledge that comes from the direct revelations of God to man. Both John Stuart Mill and Dummelow state the weakness or incompleteness of this Design Argument. The former in his "Theism"—"Three Essays" pp. 167 et. seq., and the latter in his "Belief in God." Nearly all our modern writers on the subject of the "design argument" depreciate the treatment of it by Paley in his "Natural Theology."

LESSON III.

(Scripture Reading Exercise.)

III.—MISCELLANEOUS EVIDENCES AND ARGUMENTS  
FOR THE DIVINE EXISTENCE.

ANALYSIS.

- I. The Soul's Innate Consciousness of God.
- II. The Argument from "The General Consent of Mankind."

REFERENCES.

A History of Christian Doctrine (Shedd), Vol. I, Book III, pp. 223-240.

General History of the Christian Religion (Neander), Vol. I Appendix, pp. 557-560.

Confessions of St. Augustine (Oxford Translation), Book X, pp. 186-188. "Theism" (Mill), pp. 161-166.\*

(1) Luke x:21, 22; John xvii.

(2) Acts xvii:22-28.

Notes 4, 5, 6, 7.

*SPECIAL TEXT: I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God." Job xix:25.*

NOTES.

1. **Patristic Arguments:** "The Patristic arguments for the Divine Existence rest mainly upon the innate consciousness of the human mind. They magnify the internal evidence for this doctrine. \* \* \* \* God was conceived as directly manifesting himself to the moral sense, through that Divine Word or Reason who, in their phraseology, was the manifested Deity. In their view, God proved his existence by his presence to the mind. In the Western Church, particularly, this immediate manifestation and consequent proof of the Divine Existence was much insisted upon. Augustine in his Confessions implies that the Deity evinces His being and attributes by a direct operation—an impinging, as it were, of Himself, upon the rational soul of His creatures." (History of Christian Doctrine (Shedd) Vol. I, pp. 229-30.)

2. **The "Heart" Knowledge of God:** "This heart knowledge is, after all, to each individual who has it, the most direct form of evidence for

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\*As these works of Reference may be somewhat difficult to obtain, copious notes are made for this lesson.

the existence of God—the personal intercourse with Him of our personal spirit—the communion in virtue of which we can say, 'I know that there is a God because I know him. I experience in prayer and sacrament and meditation a conviction of His reality and His presence which is quite as real to me as is the conviction that those things exist which I can touch and see. This conviction is clearest and strongest when I am at my best, and I attribute all that is best and highest in my character to such communion, as thousands have done before me.'

"This is the kind of Knowledge of God that cries aloud to us from the Psalms and Prophecies, and underlies the other writings of the Old Testament. And the perfection of this communion is to be found in Jesus Christ as portrayed for us in the Synoptic Gospels (Lk. 10:22; cf. Mk. 13:32), but especially in St. John (5:19 cf. 10:15, 30; 14:11, etc.) and reaches its climax in the great high-priestly prayer of Jn. 17. After our Lord's Ascension and the descent of the Holy Spirit, it takes the form, for Christ's members, of a fellowship with the blessed Trinity, Father, Son and Holy Ghost. (2 Cor. 13:14; cf. 1 Jn. 1:3.)

"Being, however, in one sense, a purely personal and individual matter, this sense of communion is commonly thought to be too subjective to be adduced as an argument for the existence of God. It is always open to an objector to say, 'You assert that you have this feeling; I am willing to admit your sincerity, but you may be the victim of illusion. All I can say is that I have no such feeling myself.' To such an assertion it seems perhaps inadequate to reply, 'If you will but assume first provisionally (as we have to assume many things in practical life,) that existence which you cannot demonstrate, and then act upon the assumption, conviction will come with experience.' Yet such a reply may be enforced and corroborated with all the weight of more than nineteen centuries of personal experience. Generation after generation of martyrs and saints have testified in the strongest possible manner to their conviction that God is, and is a rewarder of them that diligently seek him.' (Heb. 11:6); and have been ready to seal the conviction with their life's blood. ("Belief in God," Dummelow's Commentary, p. c.)

#### The General Sense of the Divine Existence Deepened by Christianity:

"The consciousness of the God in whom we live, move and have our being. This, too, [by reason of Christianity] became, in believers, a more living, a more profound sentiment. They [the Christians] felt more strongly and vividly the all-pervading presence of that God who made himself to be felt by them in nature, and whose existence to the spirit is undeniable. It was to this undeniable fact of consciousness, indeed, they appealed, in endeavoring to lead the pagans away from the gods which they themselves had made to the acknowledgment of the only true God. This appears to us as the one common feature in the mode of expressing themselves on this subject, which prevailed among the church fathers, amid all the differences of form between those whose education had led them through the Platonic philosophy, and such men as Tertullian, who—a

stranger and an enemy to philosophical culture—witnessed, in an original manner, of that which had penetrated deeply into the vigorous but stern individuality of his character.” (History of the Christian Religion (Neander), Vol. I, pp. 55-66.)

2. **The Spirit of Man Intuitively Conscious of Truth:** Somewhat akin to this “Heart Knowledge” of God is the following very remarkable passage in one of the revelations of God through Joseph Smith: “Intelligence or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit.” (Doc. & Cov., Sec. xciii.) As if the Lord would say: Truth is native to the spirit of man, when unrestrained by man’s perverse will—when he has not reached the point where he chooses darkness rather than light because his deeds are evil—then Truth is native to the spirit of man and will, when unrestrained, intuitively rise to meet it as flame leaps toward its kindred flame and unites with it. And it is because the spirit of man refuses to live true to this quality of his spirit that he comes under condemnation when rejecting the truth.

The Prophet Joseph emphasized this doctrine in his public teachings. On one occasion he said: “Every word that proceedeth from the mouth of Jehovah has such an influence over the human mind—the logical mind—that it is convincing without other testimony. Faith cometh by hearing.” (Hist. of the Ch. Vol. V, p. 526.)

3. **Defect of “Soul Consciousness” Argument:** “They [who accept the soul conscious argument] labor under the common infirmity that one man cannot by proclaiming with ever so much confidence that he perceives an object, convince other people that they see it too. If, indeed, he laid claim to a divine faculty of vision, vouchsafed to him alone, and making him cognizant of things which men, not thus assisted, have not the capacity to see, the case might be different. Men have been able to get such claims admitted; and other people can only require of them to show their credentials. But when no claim is set up to any peculiar gift, but we are told that all of us are as capable as the prophet of seeing what he sees, feeling what he feels, nay, that we actually do so, and when the utmost effort of which we are capable fails to make us aware of what we are told we perceive, this supposed universal faculty of intuition is but

‘The dark lantern of the spirit  
Which none see by but those who bear it;’

and the bearers may fairly be asked to consider whether it is not more likely that they are mistaken as to the origin of an impression in their

minds, than that others are ignorant of the very existence of an impression in theirs." "Theism" (Mill, p. 162.)

The proper answer to this argument is found in Note 2, this lesson.

4. **The Consent of Mankind:** "As far back as Cicero in the first century B. C. or even earlier, pagan thinkers had observed that religion in some form or other is a universal trait in human nature. And though in modern days apparent exceptions of 'atheistical tribes' have been adduced to prove the contrary, the trend of anthropological science may be said on the whole to support the judgment of antiquity. There may indeed be savages (though the point has not been proved) among whom no definite trace of religious observance can be discerned; but are they normal representatives even of undeveloped humanity? Is there no such thing as degradation? And have not even these poor savages some vestige at least of the religious faculty? For that is all our argument really requires. The world-wide progress of Christian missions to the heathen seems to testify quite triumphantly that no race or tribe of men, however degraded and apparently atheistic, lacks that spark of religious capacity which may be fanned and fed into a mighty flame.

"Granted, then, that the religious faculty is practically universal among mankind, what is the significance of this fact? From ancient times it has been regarded as an argument—often (wrongly) as a proof that God exists. It is called the argument 'from the general consent of mankind.'" (Belief in God, Dummelow's Commentary, p. ci.)

5. **Existence of Gods by Universal Consent:** "In the question now before us, the greater part of mankind have united to acknowledge that which is most probable, namely, that there are Gods. \* \* \* \* \* Here, then, you see the foundation of this question clearly laid; for since it is the constant and universal opinion of mankind, independent of education, custom, or law, that there are Gods, it must necessarily follow that this knowledge is implanted in our minds, or, rather, innate in us. That opinion respecting which there is a general agreement in universal nature must infallibly be true; therefore it must be allowed that there are Gods; for in this we have the concurrence, not only of almost all philosophers, but likewise of the ignorant and illiterate. It must be also confessed that the point is established that we have naturally this idea, and as I said before, or prenotion, of the existence of the Gods." (Tusculan Disputations (Cicero) Yonge's Translation, pp. 225-6.)

6. **Cotta's Comment:** On the matter of the foregoing note Cicero represents "Cotta" the Academician, as commenting as follows:

"You have said that the general assent of men of all nations and all degrees is an argument strong enough to induce us to acknowledge the being of Gods. This is not only a weak, but a false, argument; for, first of all, how do you know the opinions of all nations? I really believe there

are many people so savage that they have no thoughts of a Deity." (Ibid. p. 231.)

7. **Spencer's Comment on Universality of Religious Ideas:** "Religious ideas of one kind or other are almost universal. Admitting that in many places there are tribes who have no theory of creation, no word for a deity, no propitiatory acts, no ideas of another life—admitting that only when a certain phase of intelligence is reached do the most rudimentary of such theories make their appearance; the implication is practically the same. Grant that among all races who have passed a certain stage of intellectual development there are found vague notions concerning the origin and hidden nature of surrounding things; and there arises the inference that such notions are necessary products of progressing intelligence. Their endless variety serves but to strengthen this conclusion; showing as it does a more or less independent genesis—showing how, in different places and times, like conditions have led to similar trains of thought, ending in analogous results. That these countless different, and yet allied, phenomena presented by all religions are accidental or factitious, is an untenable supposition. A candid examination of the evidence quite negatives the doctrine maintained by some that creeds are priestly inventions." ("First Principles," Appleton & Co.'s Edition of 1896, pp. 13, 14.)

LESSON IV.  
(Scripture Reading Exercise.)

III. MISCELLANEOUS EVIDENCES AND ARGUMENTS FOR  
THE DIVINE EXISTENCE. (Continued.)

I. THE ARGUMENT FROM "A FIRST CAUSE."

ANALYSIS.

- I. Definition of Cause.
- II. Necessity of Causation to Account for the External World.
- III. Mind as the Originator of Force.
- IV. The Substitution of "Eternal Cause" for "First Cause."

REFERENCES.

- "Theism" (Mill)  
"Three Essays on Religion," pp. 142-154.
- John Fisk's "Cosmic Philosophy," Vol. I, Chapter vi on "Causation." "First Principles," Herbert Spencer, pp. 37-44 and pp. 95-96.
- (1) Note 1.
  - (2) Notes 2 and 3.
  - (3) Notes 4, 5, 6, 7.
  - (4) Notes 8, 9.

*SPECIAL TEXT: Intelligence, or the Light of Truth, was not created or made, neither indeed can be. (Doc. & Cov., Section cxiii, 30)*

NOTES.

1. **Definition of Cause:** "The power or efficient agent producing anything or event; agent or agency; as gravitation is the cause of the stone's falling; malice is a cause of crime. \* \* \* In a comprehensive sense, all the circumstances, (powers, occasions, actions, and conditions) necessary for an event and necessarily followed by it; the entire antecedent of an event. **Efficient Cause**, the power or agency producing anything or event; **Material Cause**, the material out of which by the efficient causes anything is made; **Formal Cause**, the pattern, place, or form according to which anything is produced by the operation of efficient causes; **Final Cause**,—God as uncaused and as the original source of all power, change, motion, and life. Styled by Plato and Aristotle the "Prime Mover." (Standard Dictionary, Funk and Wagnall.) The four last forms of the definition are known as "Aristotelian Causes."

2. **Evidence of Causation in the External World:** "The consideration of the external world around him, even in its broadest aspect, leads man up to the thought of an Eternal Cause; the study of its phenomena in detail with its marvelous intricacy of harmonious interaction produces the impression of design, and leads to the thought of a Designer—i. e., of an Eternal Cause that is intelligent and free.



"Man finds in himself a principle of causality in the light of which he interprets the external world. He cannot help regarding the succession of phenomena which he observes as effects—attributing each to some cause. When he examines that again he discovers it to be no true or absolute cause, but itself the effect of something further back, and so on. He finds in himself the nearest approach to a *vera causa*. Yet he would recognize the absurdity of calling himself self-caused. And the mind cannot rest in an endless chain of cause-effects. There must be, he feels, if you go far enough back, a real cause, akin, in some way, to man's own power of origination, yet transcending it—a cause that owns no cause—no source of being—but itself." (Belief in God, Dummelow's Commentary, p. ci.)

3. **The Mind and the Necessity of Causation:** "The mind is compelled to believe in the necessity of causation, and that the cultivated mind, which can realize all the essential conditions of the cause, is compelled to believe in its universality. For what is the belief in the necessity and universality of causation? It is the belief that every event must be determined by some preceding event and must itself determine some succeeding event. And what is an event? It is a manifestation of force. The falling of a stone, the union of two gases, the blowing of a wind, the breaking of wood or glass, the vibration of a cord, the expansion of a heated body, the sprouting of a seed, the circulation of blood, the development of inflammation, the contracting of a muscle, the thinking of a thought, the excitement of an emotion,—all these are manifestations of force. To speak of an event which is not a manifestation of force, is to use language which is empty of significance. Therefore, our belief is that necessity and universality of causation is the belief that every manifestation of force must be preceded and succeeded by some equivalent manifestation. Or, in an ultimate analysis, it is the belief that force, as manifested to our consciousness, can neither arise out of nothing nor lapse into nothing—can neither be created nor annihilated. And the negation of this belief is unthinkable; since to think it would be to perform the impossible task of establishing in thought an equation between something and nothing."

4. **The "Eternal Cause":** "The argument for a First Cause admits of being (existence), and is, presented as a conclusion from the whole of human experience. Everything that we know (it is argued) had a cause, and owed its existence to that cause. How, then, can it be but that the world, which is but a name for the aggregate of all that we know, has a cause to which it is indebted for its existence?"

"The fact of experience, however, when correctly expressed, turns out to be, not that everything which we know derives its existence from a cause, but only every event or change. There is in nature a permanent element, and also a changeable; the changes are always the effects of previous changes; the permanent existences, so far as we know, are not

effects at all.\* It is true we are accustomed to say not only of events, but of objects, that they are produced by causes, as water by the union of hydrogen and oxygen. But by this we only mean that when they begin to exist, their beginning is the effect of a cause. But their beginning to exist is not an object, it is an event, i. e., the uniting of the elements that make the water. If it be objected that the cause of a thing's beginning to exist may be said with propriety to be the cause of the thing itself, I shall not quarrel with the expression. But that which in an object begins to exist, is that in it which belongs to the changeable element in nature; and the outward form and the properties depending on mechanical or chemical combinations of its component parts. There is in every object another and a permanent element, viz., the specific elementary substance or substances of which it consists and their inherent properties. These are not known to us as beginning to exist; within the range of human knowledge they had no beginning, consequently no cause; though they themselves are causes or con-causes of everything that takes place. Experience, therefore, affords no evidences, not even analogies, to justify our extending to the apparently unmutable, a generalization grounded only on our observation of the changeable.

"As a fact of experience, then, causation cannot legitimately be extended to the material universe itself, but only to its changeable phenomena; of these, indeed, causes may be affirmed without any exception. But what causes? The cause of every change is a prior change, and such it cannot but be; for if there were no new antecedent, there would not be a new consequent. If the state of facts which brings the phenomenon into existence, had existed always or for an indefinite duration, the effect also would have existed always or been produced an indefinite time ago. It is thus a necessary part of the fact of causation, within the sphere of our experience, that the causes as well as the effects had a beginning in time, and were themselves caused. It would seem, therefore, that our experience, instead of furnishing an argument for a first cause, is repugnant to it; and that the very essence of causation as it exists within the limits of our knowledge, is incompatible with a First Cause.

"But it is necessary to look more particularly into the matter, and analyze more closely the nature of the causes of which mankind have experience. For if it should turn out that though all causes have a beginning, there is in all of them a permanent element which had no beginning, this permanent element may, with some justice, be termed a first or universal cause, inasmuch as though not sufficient of itself to cause anything, it enters as a con-cause into all causation. Now it happens that the last result of physical inquiry, derived from the converging evidences of all branches of physical science, does, if it holds good, land us, so far as the material world is concerned, in a result of this sort. When-

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\*Such as space, duration, matter, force. See *Seventy's Second Year Book*, all the notes of Lesson V, pp. 28-32.

ever a physical phenomenon is traced to its cause, that cause when analyzed, is found to be a certain quantum of Force, combined with certain collocations. And the last great generalization of science, the 'Conservation of Force,' teaches us that the variety in the effects depends partly upon the amount of the force, and partly upon the diversity of the collocations. The force itself is essentially one and the same; and there exists of it in nature a fixed quantity, which, (if the theory be true), is never increased or diminished. Here, then, we find, even in the changes of material nature, a permanent element; to all appearances the very one of which we were in quest. This it is apparently to which, if to anything, we must assign the character of First Cause, the cause of the material universe. For all effects may be traced up to it, while it cannot be traced up, by our experience, to anything beyond; its transformations alone can be so traced, and of them the cause always includes the force itself; the same quantity of force, in some previous form. It would seem, then, that in the only sense in which experience supports in any shape the doctrine of a First Cause, viz, as the primaeval and universal element in all causes, the First Cause can be no other than Force." ("Theism" Mill. "Three Essays on Religion," pp. 142-145.)

5. **Of Mind as Originating Force:** Mr. Mill in his treatise on Theism, from which the foregoing note is quoted, recognizes the fact that the conclusion with which our quotation ends, is not the last word on the subject. On the contrary, he recognizes the fact that the greatest stress of the argument comes forward at that point. "For," Mr. Mill goes on to say, "it is maintained that mind is the only possible cause of Force; or rather, perhaps, that Mind is a force, and that all other forces must be derived from it inasmuch as mind is the only thing which is capable of originating change. This is said to be the lesson of human experience. In the phenomena of inanimate nature the force which works is always a pre-existing force, not originated, but transferred. One physical object moves another by giving out to it the force by which it has first been itself moved. The wind communicates to the waves, or to a windmill, or a ship, part of the motion which has been given to itself by some other agent. In voluntary action alone we see a commencement, an origination of motion; since all other causes appear incapable of this origination, experience is in favor of the conclusion that all the motion in existence owed its beginning to this one cause, viz, voluntary agency, if not that of man, then of a more powerful Being." ("Theism" (Mill) p. 146.) The fact is, however, that mind, spirit, intelligence (representing one thing) is eternal, not first, since there can be no first. (See Notes 8 and 9.)

6. **Mind not the Sole Originator of Force:** "This argument," our author suggests, "is a very old one, going back at least as far as Plato, and is still a favorite argument with certain metaphysical defenders of natural theology." But Mr. Mill holds that "if there be truth in the doctrine that the total amount of force in the universe remains constant, i. e.,

is not diminished nor increased, but remains always the same (the fact is usually called the conservation of force)—then “This doctrine does not change from true to false when it reaches the field of voluntary agency.” “The will,” he goes on to say, “does not any more than any other causes, create force; granting that it originates motion, it has no means of doing so but by converting into that particular manifestation a portion of force which already existed in other forms. It is known that the source from which this portion of force is derived, is chiefly, or entirely, the force evolved in the processes of chemical composition and decomposition which constitute the body of nutrition; the force so liberated becomes a fund upon which every muscular and even every merely nervous action, as of the brain in thought, is a draft. It is in this sense only, that according to the best lights of science, volition is an originating cause. Volition, therefore, does not answer to the idea of a ‘First Cause,’ since Force must in every instance be assumed as prior to it; and there is not the slightest color, derived from experience, for supposing force itself to have been created by a volition. As far as anything can be concluded from human experience force has all the attributes of a thing eternal and uncreated.

7. **Volition Does Not Answer the Idea of a First Cause:** Observe the statement in the above note (6), “Volition, therefore, does not answer to the idea of a First Cause; since force must in every instance be assumed as prior to it.” But why must Force “in every instance be assumed as prior” to volition? May not eternal things exist together as the two eternal things, matter and force, co-exist; as duration and space co-exist? Indeed Mr. Mill in a tentative way suggests the co-eternity of will and force as a possibility. “Whatever verdict experience can give in the case,” he remarks, “is against the possibility that will ever originates force; yet if we can be assured that neither does force originate will, will must be held to be an agency, if not prior to force yet co-eternal with it; and if it be true that will can originate, not indeed force but the transformation of force from some other of its manifestations into that of mechanical motion, and that there is within human experience no other agency capable of doing so, the argument for a will as the originator, though not of the universe, yet of the cosmos, or order of the universe, remains unanswered.” (Theism p. 148.)

8. **The “Eternal Cause.”** In the passage quoted in the above note, Mr. Mill is very near the truth; and if only his term “will” could be dropped for the term “Intelligence,” which represents a larger fact than volition merely, then Mr. Mill would be exactly right. Intelligence stands for consciousness, self-consciousness and consciousness of not-self; for reason; for judgment, the power that after ratiocination determines that this state or thing is better than that state or thing; and granting also that volition is a factor of Intelligence, (and one sees not how it can be otherwise), grant this, and also that intelligence is as eternal as force and matter, and you have if not every element of a first cause, at least every element of the “Eternal cause,” which stands for the same thing—God!

But Mr. Mill insists, and very truly, that the statement last quoted from him, in so far at least as it holds that "there is within human experience no other agent capable of transforming force from some other of its manifestations into that of mechanical motion," is not conformable to fact. "Whatever volition can do," he says, "in the way of creating motion out of other forms of force, and generally of evolving force from a latent into a visible state, can be done by many other causes. Chemical action, for instance, electricity, heat, the mere presence of a gravitating body; all these are causes of mechanical motion on a far larger scale than any volitions which experience presents to us; and in most of the effects thus produced the motion given by one body to another, is not, as in the ordinary cases of mechanical action, motion that has first been given to that other by some third body. The phenomenon is not a mere passing on of mechanical motion, but a creation of it out of a force previously latent or manifesting itself in some other form. Volition, therefore, regarded as an agent in the material universe, has no exclusive privilege of origination."

So let it be. But this does not diminish the value of that transformation (and in a sense origination) of force by intelligence, by reason of which order is brought forth from disorder—cosmos from chaos. What matters it if great spaces of matter are "without form and void," and "darkness is upon the face of the deep," if only intelligence is there brooding over the mass to give purposive direction to the forces there latent or blindly tumbling in chaotic confusion, until light and orderly development shall bring forth worlds to answer noble ends. And that the 'Eternal Cause' does thus operate upon co-eternal force and eternal matter is witnessed by the orderly universe, everywhere giving evidence of the reign of law. It is this fact of an orderly universe, whose phenomena run backward through a chain of causes that suggest a purposive Eternal Cause, back of it. This necessity for an Eternal Cause makes that cause one of the sources of man's knowledge of God.

9. **On the Use of the Phrase "Eternal Cause."** It will be observed that in the quotation made from the article "Belief in God," in this lesson, (Note 2) that the term "Eternal Cause" is used instead of "First Cause." It is used by the author of that Article without explanation. Mr. Mill uses the term "First Cause" and "Eternal Cause" interchangeably. The reason for our use of "Eternal Cause," instead of "First Cause" will appear in part from the quotation made from Mill in note 2, where the difficulty of arriving at a cause that is not itself an effect to some preceding cause is pointed out; and where also it is shown that "though all causes have a beginning, there is in all of them a permanent element which had no beginning;" and "this permanent element may with some justice be termed a first or universal cause." In both Mormon Theism and Mormon philosophy, matter is eternal force, the permanent element in all causation, according to the suggestion of Mr. Mill, is eternal; and intelligence, with its power to direct force to purposive ends, is eternal. "Intelligence, \* \* \* was not created or made, neither indeed can be." (Doc. and Cov. Sec.

XCIH.) To talk of "beginnings," then, or "firsts," in any absolute sense, in the midst of these eternal things, is to talk nonsense.

As Mr. Herbert Spencer remarks, "We are no more able to form a circumscribed idea of cause, than of space or time; and we are consequently obliged to think of the cause which transcends the limits of our thought as positive though indefinite. Just in the same manner that on conceiving any bounded space there arrives a nascent consciousness of space outside the bounds; so, when we think of any definite cause, there arises a nascent consciousness of a cause behind it; and in the one case as in the other, this nascent consciousness is in substance like that which suggests it, though without form." (First Principles, p. 95-6.)

It may be difficult, then, especially within the range of human experience or even within human power of conception, to posit a cause that is not itself an effect of some antecedent cause, in other words, a "first cause;" but it is not difficult to apprehend an eternal cause, co-existing with eternal matter and force; and by the interaction of these eternal things an orderly universe under the reign of law is the outcome. I say it is not difficult to apprehend an eternal cause. I mean, of course, it is no more difficult to apprehend an eternal cause than it is to apprehend any other eternal thing—matter or force or extension.

LESSON V.

(Scripture Reading Exercise.)

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*SPECIAL LESSON.*

**ARE THE SOURCES OF MAN'S KNOWLEDGE OF GOD,  
APART FROM REVELATION, SUFFICIENT FOR AN  
INTELLIGENT FAITH IN GOD?**

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NOTES.

1. **The Reason For No Analysis:** As in all these special lessons, no analysis of the subject is given in this one, the design being, that helped by the analysis of other lessons, the student will exercise his own ingenuity in planning his treatment of the subject here presented.

2. **Suggestions to the Class Teacher:** This subject may with profit be allotted to two or even more speakers. Permission should be given members of the class to ask questions which the speakers in these special lessons rather than the teacher should be required to answer. Answering questions will be found to be a most excellent mental exercise.

3. **Treatment of the Subject:** From the nature of the subject its treatment must be argumentative. See the suggestions as to argumentative discourse, *Seventy's Year Book No. II*, pp. 68-72.

4. **Introduction, Discussion, Conclusion:** Each speaker to the above important, and rich-with-opportunity question, should remember our old formula of the *First and Second Year Book* in relation to speeches, lectures and discourses—viz: In what you say be sure to have a beginning, a middle, and an end. That is to say, an introduction, a discussion and a conclusion. See *Seventy's Year Book No. 1*, pp. 59-60 and also pp. 86-87.

5. **Suggestions to the Speakers:** In both the *First and the Second Seventy's Year Book*, frequent use of suggestions is made from the work of Mr. Pittinger on "Extempore Speech," referring therein to the formation of discourses, methods of preparation, gathering materials, thought-gatherings, and the like. In these special lessons occasion will arise to quote him again on other phases of the art of expressing thought; and I know of nothing now that could be of more benefit to the young student than what he says in relation to the—

6. **First Moment of Speech:** "Having completed all your preparations, you now anxiously await the commencement of the intellectual battle. This period is often a severe trial. Men who are physically brave some-

times tremble in anticipation of speedily standing before an audience. The shame of failure then may appear worse than death itself. As the soldier feels more of cold and shrinking terror when listening for the peal of the first gun, than afterward, when the conflict deepens into blood around him, so the speaker usually suffers more in this moment of expectancy than in any that follows. You behold the danger in its full magnitude, without the inspiration that attends it. Yet whatever effort it may cost, you must remain calm and collected, for if not master of yourself, you cannot expect to rule others. Your material must be kept well in hand, ready to be used at the proper time, though it is not well to be continually conning over your preparation. That would destroy the freshness of your matter and bring you to the decisive test weary and jaded. You only need such an occasional glance as will assure you that all your material remains within reach. It is seldom possible by any means to banish all fear, and it is to the speaker's advantage that he cannot. His timidity arises from several causes, which differ widely in the effects they produce. A conscious want of preparation, especially when this arises from any neglect or indolence, is one of the most distressing sources of fear. A species of remorse then mingles with the embarrassment natural to the moment. If the speaker has no other motive than to win reputation—to minister to his own vanity—he will feel terrified, as he realizes that shame instead of honor may be the result of his rashness. That man is fortunate who can say, "I only speak because I feel it to be a duty which I dare not refuse—a work that I must perform whether well or ill. The lawyer who must defend his client, the minister who feels that the hour of service has arrived, the teacher in the presence of his class, are examples of those who speak under the same kind of compulsion that calls a field laborer out into the burning heat of a July noon whether he feels like it or not." (Extempore Speech, pp. 187-8.)



## LESSON VI.

(Scripture Reading Exercise.)

### IV. REVELATION.

#### ANALYSIS.

- I. Definition of Revelation and Inspiration.
- II. The Revelation of God in the Bible.
- III. In the Book of Moses and the Book of Abraham. Pearl of Great Price.
- IV. In the Book of Mormon.

#### REFERENCES.

1. Seventy's Year Book No. 1, pp. 140-142. Notes 3 and 4 of that lesson should be made part of this. Note 1.

"The Gospel" (Roberts) Third Edition, Ch. x. (Covers all divisions of this lesson.)

(2) Notes 2, 3, 4, 5.

(3) Note 6.

(4) Note 7.

*SPECIAL TEXT: No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. xi:27.*

#### NOTES.

1. **Revelation By Divers Means:** "Revelation is the name of that act by which God makes communication to men. Inspiration is the name of that influence, that divine influence which operates upon the minds of men under which they may be said to receive divine guidance." (Cambridge Bible Helps). The inspiration may be strong or it may be weak. It may be so over-powering in its character that the person for the time being loses largely his own individuality and becomes the mouthpiece of God, the organ through which the Divine speaks to the children of men. There exist all degrees of inspiration, from human intelligence and wisdom slightly influenced, up to that fulness of inspiration of which I have spoken. Revelations may be made from God to man in various ways. They may be made by God in his own proper person, speaking for himself. On such occasions I take it that the revelation would be most perfect. I know of no more beautiful or complete illustration of such a perfect revelation than that great revelation with which the dispensation of the fulness of times began, when God the Father and Jesus the Christ, stood revealed in the presence of Joseph Smith, when every veil was removed, and the glory of God extended throughout the forest in which the Prophet had prayed; when he heard the Father speak to him as one friend speaks to another, saying:

"Joseph, this is My beloved Son; hear him."

Then followed a conversation with this second Divine personage, to whom he was thus so perfectly introduced, and from whom he received the light and knowledge that laid the foundations of the great latter-day work—Mormonism. There was no imperfection whatsoever in that revelation; it was complete, overwhelming, and one of the most remarkable revelations that God has deigned to give to the children of men. Revelations may be made, and have been made, by the visitation of angels, such as when Moroni came and revealed the existence of the Nephite record, the American volume of scripture, the Book of Mormon; and who afterwards from time to time, met with the Prophet of the last dispensation and gave him knowledge and information as to the manner in which the Church should be organized, and how its affairs should be conducted. Then again, revelations may come through the operations of the Holy Spirit upon the mind of man, as when the Prophet Joseph took Urim and Thummim and with them and by their aid, under the influence of the Holy Spirit, translated the Book of Mormon into the English language. In a similar manner the Lord influences the minds of his servants when preaching the gospel, and thus delivers his word to the Church and to the world.

Through all these various means God speaks, and it is our good fortune to be his witnesses, that he speaks in these various ways as well in modern days as in ancient times.

**2. The Bible Revelation of God:** "The knowledge of God with which the Bible provides us is of a progressive character. It was revealed 'in many parts and in many modes' as men were able to receive it. We therefore find a fuller knowledge in the New Testament than in the Old, and among the Prophets than among the Patriarchs. Throughout the Bible the existence of God is taken for granted; we are not supplied with arguments to prove it. In earlier days men sometimes had doubts as to whether God felt any interest or took any part in the affairs of men, but they never doubted that He exists. The Bible teaches that the knowledge of God is possible for us, not because he makes himself known unto us; i. e. we are taught that there is such a thing as Revelation, God has come forth, out of the "thick darkness" (I K 8:12) in which he dwells, and has declared himself to His servants in such a way that we may get a true knowledge of His character and of his purposes and of his purposes for the world." (Cambridge Teachers Bible Dictionary.) ("Seventy's Bible," pp. 64-65).

**3. The Presence of God in the Bible:** "The statements about God in Holy Scripture are uttered with an air of authority, dogmatically; not as the result of a long chain of reasoning: 'The Lord said' this—did that—or more emphatically, in the form of a message, 'Thus saith the Lord,' the teaching of the Bible is not the result of deductive or inductive reasoning. No direct arguments are adduced to prove the existence of God—that is assumed throughout. His attributes may be the subject of

argument; His existence, never. His justice, His wisdom, His power may be momentarily obscured by the mystery of evil in the world—as in the book of Job. Incidentally we may get arguments dealing with the nature of the Deity, as e. g. the interesting a fortiori argument from creature to Creator in Ps. 94. 'He that made the eye, shall he not see?' etc., which logically carried out becomes in inference of personality in God from man's personality—there are arguments such as these either stated or suggested in Holy Scripture, but the existence of God never comes within their scope. It lies behind all else; it is the fundamental conception in the light of which all else is viewed. Not only in the Pentateuch and the Prophets and the Psalms, but in the historical narratives—in the brief and apparently barren records of the accession, regnal years, and death of the various kings, it is made clear that God's hand is at work throughout the course of events, and that He is the ever-present Judge by whom the actions of kind and subject alike are weighed. Even in the Book of Esther, in which the divine name never once occurs, no doubt is left upon the mind as to the providential over-rulings of events both great and small. Nay, in those books which are least formally theological—Job, Proverbs, and Ecclesiastes, the works of the 'wise man,' the humanists or philosophers of Israel—the thought of God is present from first to last. They do not grope and search after Him like the great pagan thinkers. They set out, not to discover, but to recognize Him; to learn from His dealings with nature and human nature more about that divine personality who is the primary presupposition of all their system, and with whom their heart holds sacred communion even while the intellect stands baffled before the insoluble problems involved in His permission of evil in the world He rules." "Belief in God." Dummelow's Commentary, R. C.)

4. **The Bible "A Picture of the World With God at Work In It:"** The Bible, as we have said, does not offer arguments to prove the existence of the Deity, but it offers something which is far more valuable to most of us, than any abstract proof. It gives us a concrete, experimental, descriptive theology. It shows us a picture of the world with God at work in it, which the devout, appreciative soul instinctively recognizes as truth. It offers us, largely in the concrete form of narrative and history, a theory of the universe which, rightly understood, is found to meet the demands of hearts and minds alike; revealing a God whose character is such and whose relation to man is such that in Him both our needs and our aspirations find satisfaction. At the same time it incidentally provides a theory of human nature (see especially Gen. 1-3) that affords the only satisfactory key to the *raison d'être* of those needs and aspirations—the explanation of man's actual littleness and his potential greatness."—*Ibid.* D. C.

5. **The Relations of the Testimony of Nature and Revelation:** "In the first place, then, the indications of a Creator and of his attributes which we have been able to find in nature, though so much slighter and

less conclusive even as to his existence than the pious mind would wish to consider them, and still more unsatisfactory in the formation they afford as to his attributes, are yet sufficient to give to the supposition of a revelation a standing point which it would not otherwise have had. The alleged Revelation is not obliged to build up its case from the foundation; it has not to prove the very existence of the being from whom it professes to come. It claims to be a message from a being whose existence, whose power, and to a certain extent whose wisdom and goodness, are, if not proved, at least indicated with more or less of probability by the phenomena of nature. The sender of the alleged message is not a sheer invention; there are grounds independent of the message itself in his reality; grounds which, though insufficient for proof, are sufficient to take away all antecedent improbability from the supposition that a message may really have been received from him. It is, moreover, much to the purpose to take notice, that the very imperfection of the evidences which Natural Theology can produce of the Divine attributes, removes some of the chief stumbling blocks to the belief of a revelation; since the objections grounded on imperfections in the revelation itself, however conclusive against it if it is considered as a record of the acts or an expression of the wisdom of a being of infinite power combined with infinite wisdom and goodness, are no reason whatever against its having come from a being such as the course of nature points to, whose wisdom is possibly, his power certainly, limited, and whose goodness, though real, is not likely to have been the only motive which actuated him in the work of Creation." "Theism" (Mill). From "Three Essays on Religion," (1874).

The whole work can be studied with great profit as confirmation of many revealed truths of our day to be found in Mr. Mill's deductions; also upon the same line of thought may profitably be consulted, Book III of Shedd's "History of Christian Doctrine," the chapter on "Evidence of the Divine Existence."

6. **The Revelation of God in the Pearl of Great Price:** The Book of Moses and the Book of Abraham in the Pearl of Great Price\* follow the Bible in the peculiarity of making no argument for the existence of God. That existence is assumed. The opening paragraphs of the Book of Moses plunge one immediately into the very presence of God. Thus: "The words of God, which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain, and he saw God, face to face, and he talked with him, and the glory of God was upon Moses, therefore Moses could endure his presence. And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and endless is my name; for I am without beginning of days or end of years; and is not this endless? And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without

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\*For the origin, contents, and character of this collection of revelations see Seventy's First Year Book, Part V, Lessons V, VI and VII.

end, and also my words, for they never cease. Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth." (Chapter 1.)

The Book of Abraham with equal force assumes the existence of God, and its opening paragraphs deal with Abraham seeking his rights to the Priesthood of God, and announcing himself as one who was a "follower of righteousness," \* \* \* "and desiring to receive instruction, and to keep the commandments of God;" and so following. The existence of God is a settled question; and the books here considered are chiefly of value because, like the revelations of the Bible, they unfold the nature of God, and his relationship to man, rather than argue for his existence.

7. **The Book of Mormon on the Existence of God:** The Book of Mormon, like the Bible, takes the existence of God as a thing granted; and only in one remembered instance is the question of God's existence argued. This is in the case of the controversy between Alma, the High Priest, and the desperate Anti-Christ, Korihor. The latter denied the existence of God; Alma affirmed it. Korihor demanded a sign in attestation of the Divine existence. Alma appealed to the consciousness of God in the soul of man as manifest in his own knowledge and the experience of others that were present; to the testimony of the prophets, to the scriptures, and to the creation, as being a witness to the existence of a Creator—"all things denote there is a God; yea, even the earth, and all things that are upon the face of it; yea, and its motion; yea, and also the planets which move in their regular form, (order)— \* \* \* \* witness that there is a supreme Creator." And from this basis of testimony he affirms the existence of God, and justifies the Priesthood of God, and the Church, in the course that is pursued in teaching faith in and obedience to God; (Alma XXX: 37-44) and the hope of salvation through the atonement of the Messiah.

LESSON VII.

(Scripture Reading Exercise.)

IV. REVELATION.—(Continued.)

ANALYSIS.

V. Revelation of God in the Doctrine and Covenants.

VI. The Revelation of God to Joseph Smith.

REFERENCES.

Doc. & Cov. Lectures on Faith, Lecture II, also Sec. xx:17-28; also Sec. lxxvi:1-24. Notes 1 and 2.

"New Witnesses for God, Vol. I, Ch. x. "History of the Mormon Church," Americana, Vol. iv, (1909), Ch. v. Pearl of Great Price, Writings of Joseph Smith, Ch. ii. Note 3.

*SPECIAL TEXT: I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me calling me by name, and said, pointing to the other: "Joseph, this is My beloved Son, hear Him." Joseph Smith, Pearl of Great Price, p. 85. (Edition of 1902.)*

NOTES.

1. **The Doctrine and Covenants on the Existence of God:** The Doctrine and Covenants in the main is a collection of Revelations given through Joseph Smith. The revelations are not a formal treatise on theology. In all the revelations the existence of God, as would naturally be expected, is assumed. "There is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things that are in them." (Doc. & Cov. Sec. XX; 17). This declaration is made in the revelation which directed the organization of the Church to be made, on the 6th day of April, 1830. So all through the revelations, God's existence is proclaimed, but never argued: "Hear, O Ye Heavens, and give ear O Earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside Him there is no Savior. Great is His wisdom, marvelous are His ways, and the extent of His doings none can find out. His purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same and his years never fail." \* \* \* And now after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw Him, even on the right hand of God, and we heard the voice bearing record that He is the Only Begotten of the Father—that by Him, and through Him, and of Him the worlds are

and were created and the inhabitants thereof are begotten sons and daughters unto God." Doc. & Cov., Sec. LXXVI. This kind of proclamation recurs at times in other revelations.

**2. The Lectures on Faith:** In the fore part of the Doctrine and Covenants there is a series of six lectures on faith. The lectures, of course, are not on the same level of authority with the revelations. They constitute a treatise on the subject of their title drawn up by a committee appointed from among the Elders of the Church by the High Council at Kirtland, on the 24th of September, 1834. The committee consisted of Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. (History of the Church, Vol. II, p. 165.) The lectures were first delivered to a class of elders at Kirtland during the winter of 1834-5, under the title of "Lectures on Theology." The Prophet alludes to the circumstance in his journal as follows, under date of December 1st, 1834: "Our school for the Elders was now well attended, and with the lectures on theology, which were regularly delivered absorbed for the time being, everything else of a temporal nature." (Hist. of the Church, Vol. II, pp. 175-6.) On the first of January following he refers to the same subject as follows: "During the month of January I was engaged in the school of the Elders and in preparing the lectures on theology for publication in the Book of Doctrine and Covenants which the committee [above named] appointed last September were now compiling."

The following is a foot note from page 176 of the History of the Church, Volume II: These "Lectures on Theology" here referred to were afterwards prepared by the Prophet, (See p. 180), and published in the Doctrine and Covenants under the title "Lectures on Faith." They are seven in number, and occupy the first seventy-five pages in the current editions of the Doctrine and Covenants. They are not to be regarded as of equal authority in matters of doctrine with the revelations of God in the Doctrine and Covenants, but as stated by Elder John Smith, who, when the book of Doctrine and Covenants was submitted to the several quorums of the Priesthood for acceptance, (August 17, 1835,) speaking in behalf of the Kirtland High Council, "bore record that the revelations in said book were true, and that the lectures were judicially written and compiled, and were profitable for doctrine." The distinction which Elder John Smith here makes should be observed as marking the difference between the Lectures on Faith and the revelations of God in the Doctrine and Covenants. (See also Seventy's First Year Book, Part V, Lesson I, pp. 135-138.)

**3. The Objective Reality of Joseph Smith Vision:** Did the visions of Joseph Smith have objective reality, or were they purely subjective, mere creations of the mind? This question has been extensively debated. Of course, from the Mormon point of view, the visions had objective reality. That is to say, the Divine personages of the first vision were tangible, bodily persons. One of them, in fact, was the risen Christ, who,

when he arose from the dead left a tomb empty; who, to some of his doubting disciples, on appearing to a number of them after his resurrection, said "handle me and see; for a spirit hath not flesh and bone as ye see me have." And who in further attestation of the reality of his bodily existence ate of a fish and honey-comb in the presence of these same disciples. And we have warrant even of the Athenasian Creed that "such as the Father is, such is the son;" and conversely it follows of necessity that as the Son is, so is the Father! Hence the Father a tangible reality, a personage of flesh and bone as indeed was and is the Christ.

**The Singularity of Joseph Smith's Vision of God:** Joseph Smith's vision of God is the most singular of any given to mortal man. The only other vision that approaches it is that of Stephen described in Acts VII. "He being full of the Holy Ghost looked up steadfastly unto heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then the Jews cried out with a loud voice, stopped their ears that they might not hear his supposed blasphemy, and ran upon him with one accord, and stoned him to death. Stephens's vision of God, however, is not equal to Joseph Smith's vision for distinctiveness of view, and definiteness of revelation of the Father's person. Hitherto it could be said—"And no man knoweth \* \* \* the Father save the Son, and He to whomsoever the Son will reveal Him (Matt. xi:27); also "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John i:18.) The Father according to these sayings—except for the vision of Stephen—had kept in the background of revelation; for the Jehovah of the Jews—God—was but the pre-existent spirit of the Christ of the New Testament. (See also revelation of Moriancumer, the brother of Jared, Ether III.) But when the "dispensation of the Fulness of Times" was being ushered in, it was fitting that a fulness of knowledge of God should be revealed to the first great witness and prophet of that dispensation. Fitting, too, that the Father should introduce the son to that witness and prophet. Nowhere else is there a vision of God so perfect, and glorious as in that vision with which the dispensation of the fulness of times opens—the dispensation in which it is promised that all things shall be gathered together in one—"all things in Christ, both which are in heaven and which are in earth, even to him. (Eph. I:10).



## LESSON VIII.

(Scripture Reading Exercise.)

### THE LIMITATIONS OF OUR REVELATIONS.

#### ANALYSIS.

- I. The Earth and its Relations to the Universe.
- II. The Revelations of God to Moses Limited to Our Earth and Related Spheres.

#### REFERENCES.

Gen. i, ii. Doc. & Cov., Sec. 88:42-61. New Witnesses for God, Vol. I. (Treatise on Joseph Smith.) Chs. xxviii, xxix, xxx. Notes 1, 2, 3, 4.

Book of Moses, Chs. i, ii. Seventy's Year Book No. II, Lesson V, note 10. Notes, this lesson, 5, 6.

*SPECIAL TEXT: "In the beginning God created the heaven and the earth. And the earth was without form, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters." Gen. i:1, 2.\**

#### NOTES.

1. Views of the Universe, (a) Mediaeval: In past ages what was called the geocentric theory, that is, earth-center theory, respecting the universe prevailed. It was believed that the earth was in shape flat, and the immovable center of the universe; that about it circled sun, moon and stars in regular order. Indeed it was supposed that the specific and only purpose for which the sun was formed was to give light and heat to the earth; and the moon and stars were formed to give light by night in the absence of the sun. Above the earth was bent the vast dome of the blue sky, its edges apparently resting on the supposed circumfuous waters. Above the blue sky was heaven, the abode of God and the blest; and under the earth was the dark region of hell, into which was thrust the wicked—the damned. It was believed that God, about six thousand years ago, created by a word, out of nothing, all this universe—earth, sun, moon, stars, and all things in the earth. That man and all living creatures were moulded from the dust, and then had

\*"In the Beginning:" When the Bible says, "In the beginning God created the heaven and the earth"; and "thus the heavens and the earth were finished and all the hosts of them," it has reference not to any "absolute beginning," or "absolute finishing," but only to the "beginning" and "finishing" as pertaining to our earth and the order of creation with which it is connected, and the "hosts" that pertain to our order of existence, not absolutely to all existences.

breathed into them the spirit of life, and so became living creatures. This was the view "authoritatively asserted by the church." (Draper.)

2. **Views of the Universe, (b) Modern:** The views expressed in note 1, however, by our modern knowledge is changed. The modern view enforced by absolute knowledge respecting the universe is thus stated by John W. Draper: "As there are other globes like our earth, so, too, there are other worlds like our solar system. There are self-luminous suns exceeding in number all computation. The dimensions of the earth pass into nothingness in comparison with the dimensions of the solar system, and that system, in its turn, is only an invisible point if placed in relation with the countless hosts of other systems which form, with it, clusters of stars. Our solar system, far from being alone in the universe, is only one of an extensive brotherhood, bound by common laws and subject to like influences. Even on the very verge of creation, where imagination might lay the beginning of the realms of chaos, we see unbounded proofs of order, a regularity in the arrangement of inanimate things, suggesting to us that there are other intellectual creatures like us, the tenants of those islands in the abysses of space. "Though it may take a beam of light a million years to bring to our view those distant worlds, the end is not yet. Far away in the depths of space we catch the faint gleams of other groups of stars like our own. The finger of a man can hide them in their remoteness. Their vast distances from one another have dwindled into nothing. They and their movements have lost all individuality; the innumerable suns of which they are composed blend all their collected light into one pale milky glow."

"Thus extending our view from the earth to the solar system, from the solar system to the expanse of the group of stars to which we belong, we behold a series of gigantic nebula creations rising up one after another, and forming greater and greater colonies of worlds. No numbers can express them, for they make the firmament a haze of stars. Uniformity, even though it be the uniformity of magnificence, tires at last, and we abandon the survey, for our eyes can only behold a boundless prospect, and conscience tells us our own unspeakable insignificance." Draper's *Intellectual Development of Europe*, Vol. II, p. 299. *New Witnesses for God*, Vol. I (Treatise on Joseph Smith) Chapter XXVIII.

3. **Larger Worlds and Larger World-Systems than Ours:** "These distant suns are, many of them, much larger than our sun. Sirius, the beautiful Dog-star, is (so far as can be judged by its amount of light) nearly 3,000 times larger, and therefore its system of dependent worlds must be so much more important than those which form our solar system. Its planets may far exceed ours in size and revolve at far greater distances; for such a sun would throw its beams of light and heat very much beyond a distance equal to that of our Neptune."—Samuel Kinns, Ph. D., F. R. A. A. S., in "Harmony of the Bible with Science," second edition, p. 238.

"Man when he looks upon the countless multitudes of stars—when he reflects that all he sees is only a small portion of those which exist, yet that each is a light and life-giving sun to multitudes of opaque, and therefore invisible worlds—when he considers the enormous size of these various bodies and their immeasurable distance from one another, may form an estimate of the scale on which the world (universe) is constructed." "Intellectual Development of Europe," Vol. II, p. 279.

**4. The Argument Based Upon the Data of Notes One, Two and Three:** The argument to be based upon the preceding notes is this: Since our earth, and even our solar system, as presented to us by our modern knowledge, is so insignificantly small and doubtless inferior to the more splendid worlds and world-systems of the universe, it would be ridiculous to suppose that the revelations granted to us in our written scriptures were intended to cover all things pertaining to the limitless universe and its equally limitless sentient inhabitants. It is more reasonable to suppose that the revelations vouchsafed to us through our seers are revelations pertaining to our earth and associate spheres—(its heavens); our God, and those intelligences that pertain to our earth and that order of things with which it is associated.

**5. The Vision of Moses:** "And it came to pass, as the voice (of God) was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sands upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: "For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many." (Book of Moses—Pearl of Great Price—Ch. I).

**6. The Limits of Moses' Special Revelation:** "But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power, and there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. And it came to pass that Moses spake unto the Lord, say-

ing: 'Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.' And the Lord God spake unto Moses, saying: "The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak." (Book of Moses—Pearl of Great Price—Ch. I:35-40.)

"And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this Heaven, and this Earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God. And I, God, said: Let there be light; and there was light."—Thence the revelation proceeds much as in Genesis, chapters one and two. (See Book of Moses—Pearl of Great Price—Ch. II:1-3.)

LESSON IX.

(Scripture Reading Exercise.)

**THE LIMITATIONS OF OUR REVELATIONS—(Continued.)**

**ANALYSIS.**

**III. Revelation Respecting God, Limited to the Divine Presidency of Our Earth and Related Spheres.—Its Heavens.**

**REFERENCES.**

I Cor. viii:5, 6.  
Mormon Doctrine of Deity, pp. 156, 159. Ibid. 229-233.\* Also Sermon of the Prophet, June 16, 1844. Mill. Star, Vol. 24, p. 108 et seq. Notes.

*SPECIAL TEXT: "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called Gods, whether in heaven or in earth (as there be Gods many and Lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things. I Cor. viii:4-6.*

**NOTES.**

the passage from Paul, "We know an idol is nothing in the world and that the passage from Paul, "We know an idol is nothing in the world and that there is none other God but one. For though there be that are called Gods whether in heaven or in earth (as there be Gods many and Lords many) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. VIII, 5, 6.) Commenting, I say, upon this, the Prophet said: Paul says there are Gods many, and Lords many, \* \* \* \* but to us there is but one God—that is, pertaining to us; and he is in all and through all, [i. e., His influence or spirit permeates his dominions.] But if Joseph Smith says there are Gods many, and Lords many, they cry:—"Away with him, crucify him, crucify him! \* \* \* Paul, if Joseph Smith is a blasphemer, you are. I say there are Gods many, and Lords many, but to us only one; and we are to be in subjection to that one. \* \* \* \* \* Some say I do not interpret the Scriptures the same as they do. They say it means the heathen's gods. Paul says there are Gods many, and Lords many, and that makes a plurality of Gods, in spite of the whims of all

\*This reference may carry the student beyond the immediate point of the subject in hand, but it will be well for him to read the pages of the work indicated, and then extract from them what is there said which bears immediately upon the point in the lesson.

men. You know, and I testify, that Paul had no allusion to the heathen gods. I have it from God. \* \* \* I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text." (Discourse at Nauvoo, July 16, 1844. Mill. Star, Vol. 24, p. 108, et seq.)

2. **The Argument Based on the Data of Note One:** The argument to be based upon the data of note one, and the whole subject of Lessons VIII and IX is this: If "pertaining to us" there is only one God to whom we are subject, then the revelations received are concerning him and his relations to our race; and our race's relations to him; they concern themselves with our race's past and future, and its salvation. Those revelations relate to our earth and its heavens or associated spheres. And while in a far off way we may dimly know that other mighty Divine Intelligences exist and preside over and guide the destinies of other worlds, still directly associated with our world, and our race is One Mighty Intelligence whom we recognize as the Father; another whom we recognize as the Son; another intelligence, unbodied in tabernacle of flesh and bone, a personage of spirit, whom we recognize as the Holy Spirit; and these three constitute one presiding council or God-head of our earth and its heavens. It is no more a marvel that we should have a God-head or great Presiding Council for our earth than that we should have a sun for it; and our having a great Presiding Council or God-head for our earth or our world-system would no more be in conflict with like grand councils for other worlds and world-systems than our sun would conflict, disrupt or injure other suns of other world-systems, since all are of the same nature, and act under the universal reign of law that preserves the harmony and nicely balanced forces and processes of the universe. So, too, the divine Intelligences of the universe are of "one nature in manifold persons;" "a system of self-acting beings forming a unity"—a free harmony of individual Divine Intelligences governing their world and world-systems under the universal reign of moral and spiritual laws.

3. **The Three Personages of Our God-Head:** "Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator." (Gems, Richard and Little Compendium.)

I have not been able to find this passage in any of our Church annals, except in the "Gems" of the "Richard & Little Compendium." It stands there on the authority of the late Elder Franklin D. Richards, of the Council of the Twelve, and Historian of the Church. It is also in harmony with the whole tenor of the Prophet's teaching on the subject of the God-Head, in the last year of his life.

## 4. The Pros and Cons of Psalms 82:6 and I Corinthians 8:5, 6:

Mr. Van Der Donckt: "Two of these texts, for instance, have the significant qualification: 'Being called gods.' A man must not be a lawyer to know that the fact that not a few quacks and clowns are called doctors does not make them such. "Although there be that are called gods either in heaven or on earth (for there be gods many and lords many); yet to us there is but one God" (1 Corinthians 8:5, 6). Jesus answered, referring to Psalm 82:6, "Is it not written in your law: I said ye are Gods? If he called them gods to whom the word of God was spoken" \* \* \* (John 10:34, 35). Neither Christ nor Paul say that they are or were gods, but simply that they are called gods.

Mr. Roberts' Answer: One wonders at this argument when he takes into account the evident carefulness of Mr. V. as a writer. Jesus, whom he quotes as saying, the beings referred to as Gods are but called Gods, not that they are so, really fails to give due weight to the Psalm which Jesus quotes: "I have said ye are Gods, and all of you are children of the Most High" (Psalm 82: 6). Of this scripture, Jesus says: "Is it not written in your law, I said, ye are Gods," and he quotes with evident approval these inspired words of David, for he adds—"the scripture cannot be broken" (John 10:33); that is, the scripture of David saying, "ye are Gods," is true, it cannot be gain-said. Nor is this indorsement of David's utterance weakened by the subsequent remark of Jesus, "If he called them Gods unto whom the word of God came," etc.; for, when considered in the light of all the Psalmist said, and all that Jesus said, the "called them Gods" by no manner of means signifies that they were not Gods. David said, "ye are Gods, and all of you are children of the Most High" (Psalm 82:6). The Jews accused Jesus of blasphemy, because he had said he was the son of God (John 10:36); in defense, Jesus quoted the passage from the Psalms where it is said of men, "ye are Gods; and all of you are children of the Most High"—as showing that he was but claiming for himself the relationship that in the law of the Jews was accorded to men—sons of God, children of the Most High, and hence, he was not a blasphemer. In other words, if the Psalmist could say to those he addressed, "all of you are children of the Most High," why should he, the Christ, be considered a blasphemer because he called himself the Son of God?

Surely, also, the gentleman has overlooked Paul's very emphatic declaration in the parenthetical part of the sentence he quotes from him, viz., "There be Gods many and Lords many; yet to us there is but one God." \* \* \* \* No wonder that Moses sent ringing down through the centuries that clarion sentence: "Hear, O Israel, Our God is one Lord;" that the Hebrew race stood as the witness of that one God, and fashioned their nomenclature accordingly; or that Paul said, "Though there be that are called Gods, whether in heaven or in earth—as there be Gods many, and Lords many—but to us there is but one God;" or that Joseph Smith, in

the Dispensation of the Fulness of Times, should take up the same refrain as these ancient servants of God, and say, "Pertaining to us, there is but one God." ("Mormon Doctrine of Deity," Roberts-Van Der Donckt discussion.)



LESSON X.

(Scripture Reading Exercise.)

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*SPECIAL LESSON.*

**THE LATTER-DAY SAINTS' SUPERIOR GROUNDS FOR  
FAITH IN THE EXISTENCE OF GOD.**

(*A DISCOURSE*)

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NOTES.

1. **Suggestion to the Speaker:** (a) Suggestions for constructing a discourse or lecture will be found in the Seventy's Year Book, No. I, pp. 59, 60; also 86, 87; and Year Book No. II, pp. 113-115; also 149-150.

(b) The theme of this lesson will call for both expository and argumentative treatment. Of argumentative treatment of a subject something, and doubtless enough, has been said in Seventy's Year Book, No. II, pp. 68-71, and it only remains to say a word on exposition. "Exposition consists merely in explaining the meaning of a proposition or subject, and giving proof and reasons for the explanations made. It consists in defining terms and setting forth a subject in its various relations, or "presenting principles or rules for the purpose of instructing others." A treatise on grammar, for instance, consists principally of exposition. This Year Book is an exposition of the "Doctrine of Deity." "Clearness being the chief object (of exposition), and the nature of the subject excluding ornament, this kind of matter should be presented in a neat, concise style." (Quackenbos Rhetoric.)

2. **The First Moment of Speech:** In our last special lesson a word was said in relation to the "first moment" of speech. Further suggestions from the same authority then quoted may not be amiss here. "The most formidable and common foe of the speaker's, in these preliminary moments, is a general dread that can neither be analyzed nor accounted for. Persons who have never felt its power sometimes make light of it, but experience will change their views. The soldier who has never witnessed a battle, or felt the air throb with the explosion of cannon, or heard the awful cries of the wounded, is often a great braggart; while "the scarred veteran of a hundred fights" never speaks of the carnival of blood without shuddering, and would be the last, but for the call of duty, to brave the danger he knows so well. There may be a few speakers who do not feel such fear, but it is because they do not know what true speaking is;

they have never known the full tide of inspiration which sometimes lifts the orator far above his conceptions, but which first struggles in his own bosom like the pent fires of a volcano. They only come forward to relieve themselves of the interminable stream of twaddle that wells spontaneously to their lips, and can well be spared the pangs preceding the birth of a powerful and living discourse.

"This kind of fear belongs to every kind of speaking, but is most intense on those great occasions, in presence of large audiences, when men's passions run high. In mere instructive address, where the ground has been repeatedly gone over and where the effort is mainly of an intellectual character, it is less noticeable. It resembles the awe felt on the eve of all great enterprises, and when excessive, as it is in some highly gifted minds, it constitutes an absolute bar to public speech. But in most cases it is a source of inspiration rather than of repression." ("Extempore Speech," Pittenger, pp. 188-9.)

The lesson in the above passage is that the young speaker should not be discouraged because he experiences this fear—"man-fearing spirit," it is sometimes called—at the beginning of a discourse. The more frightened he is the more hope is there that, ultimately, he will succeed; for his very fright, or dread, is a sure token that he has the necessary nervous temperament, the sensitiveness, essential to his success in this most wonderful accomplishment of instructive speaking.

3. **Strength, Force, Emphasis:** In the special lessons in Year Book No. II, the subject of "clearness" in speech was dwelt upon repeatedly. In this and the remaining special lessons in this Year Book, something will be said of "**strength or force**" in speech, and a few suggestions made as to the things essential to acquire this, after clearness, most desirable quality of expression.

The three terms at the head of this note are used because they are employed by various text books; they mean, however, the same thing.

Strength, as the property of a good style in speaking or writing, consists in such a use and arrangement of words as will make a deep impression on the mind of the reader or hearer.

"The first requisite of strength is the rejection of all superfluous words, which constitutes one of the elements of precision also. Whatever adds nothing to the meaning of a sentence takes from its strength; and, whether it be simply a word, a clause, or a member, should be rejected. In the following passage, the words in black type convey no additional meaning, and, consequently, a regard for strength requires their omission."

Examples: 1. "**Being** satisfied with what he has achieved, he attempts nothing further."

2. "**If I had not been absent**, if I had been here, this would not have happened."

3. "The very first discovery of it strikes the mind with inward joy, and spreads delight through all its faculties."

Observe the difference in strength when the unnecessary words are eliminated:

1. Satisfied with what he has achieved, he attempts nothing further.
2. If I had been there, this would not have happened.
3. The very first discovery of it strikes the mind with inward joy.

## PART II.

# Conceptions of God.

### LESSON XI.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.

#### ANALYSIS.

#### REFERENCES.

- I. Antediluvian Knowledge of God; Testimony of—
1. Adam,
  2. Enoch,
  3. Noah.
- II. Postdiluvian Knowledge of God; Testimony of—
1. Noah,
  2. Moriancumer (Brother of Jared),
  3. Abraham.

Genesis, Chs. iii-x.  
Book of Moses, Chs. iv-viii, inclusive. Especially v:4-9, 11, 12; vi:1; 56-58. Doc. & Cov. Lecture on Faith No. II, verses 18-20; also v. 30-36. "The Gospel" (Roberts), Ch. ix (3d Edition), Note 1. Genesis, Chs. iii-x.

Book of Moses as above. Lecture on Faith No. II, 37-56. Ether, Chs. I, II, III.

*SPECIAL TEXT:* "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created." (Gen. v:12.)

#### NOTES.

1. Sources of Information: The sources of information in this lesson are so completely within the reach of all that notes upon the various subdivisions are not considered necessary.

2. Lecture II On Faith: Too much cannot be said of the value of the Second Lecture on Faith in the Doctrine and Covenants. Nowhere else is the manner in which faith in God was brought into the world and preserved among men, so well worked out as in that lecture. It is a very

instructive bit of literature, and should be highly prized by the ministry of the Church.

**3. Parallel Between Adam and Noah:** Each of these great patriarchs occupies a singular relationship to the question of faith in God. Each stood at the head of a great dispensation of the Gospel. Each received the commandment—"Be fruitful and multiply and replenish the earth," (Gen. I:28, and Gen. IX:1); and as Adam brought with him the knowledge of God for men from beyond the "Fall"—from Eden to this side Eden, so Noah brought the knowledge of God for men from beyond the flood to this side the flood, and is a great witness for God to men. Adam is Michael. (Doc. & Cov. Sec. cvii:54.) Noah is Gabriel. (Hist. of the Church, Vol. III, p. 386); and each was the "Father of all living" in his day.

**4. Importance of the Period Covered in this Lesson:** To be well versed in the history of the period covered by this lesson, is important. Especially in relation to the knowledge of God that then existed among men; for the knowledge then revealed became the foundation of that belief in God found in subsequent generations of men in the nations of antiquity. Also in this period will be found the roots of those myths and fables in relation to gods, with which some nations and races of men were pleased to amuse, and at last deceive themselves. Believe me, it is not a waste of time to study the historic period from Adam to Noah; and from Noah to Abraham.

**5. Testimony of Moriancumer:** Let the student also give more than a passing thought to Moriancumer, the Brother of Jared, of the Book of Mormon. He brought the knowledge of God to the Western hemisphere; and the revelation of God to him (Ether III), was most important, since it was the source of the knowledge of God to that great Jaredite empire which endured for sixteen hundred years in the Western hemisphere, and which was one of the greatest nations of antiquity. (Ether: i:42, 43, and xv:2).

## LESSON XII.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.—(Continued.)

#### ANALYSIS.

- III. The Course of Ancient Nations in General in Turning from God.
- IV. The Nations of the Euphrates Valley.
1. Babylon.
  2. Assyria.
  3. Chaldea.
  4. Babylonian and Assyrian Beliefs in God.

#### REFERENCES.

Mediation and Atonement. (President John Taylor) Appendix, pp. 190-205.

"History of All Religions" (Burder), Introduction. Also Part VI, p. 505 et seq, Notes 1, 2, 3.

Gen., Chs. ix, x, xi. Book of Abraham, Ch. 1. "The World's Worship" (Dobbins), Ch. v. Myers' "General History," Ch. iv. Burder's "History of All Religions," pp. 511-519.

Oxford and Cambridge Bible Helps and "Bible Treasury," Articles on Babylonia and Assyria.

The Book of Daniel, Chs. 1-v.

*SPECIAL TEXT: "And I will sanctify My great name, which was profaned among the heathen which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezekiel xxxvi:23.*

#### NOTES.

1. **Early Corruption of the Doctrine of Deity:** Believing that the knowledge of God in this world, started with the information which Adam brought with him through the fall, from Eden (See Lesson I, this Book), and with the revelations given in his day, it is believed by the writer that all traditions and conceptions of God which afterwards obtained in very ancient nations were influenced more or less by that knowledge; and that in so far as confusion, mystery and idolatry respecting the being and character of God existed among those nations, it resulted from the early apostasy of men in ancient times from God. On this head the late President John Taylor held the following strong views:

"It is an important fact, holding good of other ancient civilizations as well as that of Egypt, that the farther we trace back their religious beliefs and mythologies, the purer does the creed become, the nearer it

approaches to heavenly truth, and the stronger and more evident are the traces of gospel teachings. This fact alone is sufficient to prove that paganism had its origin in the revelations of heaven, from which, in its various diverse branches, it had turned and strayed, and by gradual growth, had become the vile, inconsistent, degrading and loathsome system which is abhorred by all pure-minded, honorable and intelligent people. Had the various forms of ancient, dominant, pagan worship been radically and entirely different, with only those features in common that could reasonably be attributed to accident or the inter-communication of races, the inference would be strong that they had different origins; but when, as is the case, there is a strong family likeness, and that likeness grows stronger the further it is traced back, and continually points to a common parentage, and that parentage is the truth as taught by the early patriarchs and inspired servants of heaven, our conclusions must necessarily be that these correct and God-given teachings were the source from whence the world sprang, and the differences in development arose from the varied incidents in the history, and the peculiar surroundings of the various races that gave a local hue and tinge to their forms of belief." (*Mediation and Atonement*, pp. 196-7):

2. **On the Great Diversity of Beliefs in God:** "A great diversity of religious opinions has prevailed in the world, and different forms of ceremonies have been and still are observed. The religious notions and practices of mankind early diverged from one another,—the 'sons of men' were soon distinguished from 'the sons of God,' the impious from the holy,—and notwithstanding the purgation of the world by a flood, and the subsequent re-establishment of one common faith, no sooner did the earth begin to be peopled again, than a diversity of religions took place, each nation and tribe embracing some peculiarity of its own. Such has been the fact, through all the intervening periods of history, to the present day. Each distinct portion of the human family, especially its larger divisions, has had its separate religious dogmas and practices, ranging from pure theism to the grossest idolatry." (*Burder's History of All Religions*, Introduction, p. 9).

3. **On The Cause of Departure From True Conceptions of God:** After determining, by extended discussion, that the great diversity in men's beliefs respecting God does not arise from chance, nor external circumstances, nor from any necessity arising from the nature of man's mind, nor from the want of revelation, William Burder, in his great work on the "History of All Religions," finds the true cause of man's departure from the knowledge of God in the radical depravity of the human heart. "Is not that the true cause?" he inquires. "It seems to us that it can be resolved into no other. Of the depravity of the human heart we are not permitted to doubt, in view of the decisions of the Bible and the results of observation. This, existing and reigning in all men, by nature, would readily dispose them to a diversity of religious views and prac-

tices, or rather irreligion under various names. It would readily dispose them to depart from the true belief, and to cast off the restraints of the divine authority. They would be prone to invent many schemes and devices with a view to appease an upbraiding conscience, and to gratify that ceaseless love of novelty, which characterizes the human mind. Except in those in whom the effects of depravity are counteracted by divine grace, there would exist a continual propensity to depart from God and his institutions—to lose sight of religious truth, and become involved in gross darkness and superstition. In such a state, the mind is prepared for every absurdity—

‘Nations ignorant of God, contrive  
A wooden one.’

“Hence have arisen the altars and demons of heathen antiquity, their extravagant fictions, and abominable orgies. Hence we find among the Babylonians and Arabians the adoration of the heavenly bodies, the earliest form of idolatry; among the Canaanites and Syrians, the worship of Baal, Tammuz, Magog and Astarte; among the Phoenicians, the immolation of children to Moloch; among the Egyptians divine honors bestowed on animals, birds, insects, leeks, and onions; among the Persians, religious reverence offered to fire; and among the polished Greeks, the recognition in their system of faith of thirty thousand Gods.” (Burder’s History of All Religions, p. 12).

4. **Babylonia and Assyria:** “These were the two great Eastern empires before which all the old states of Syria and Palestine fell. We learn their history partly from the Bible narrative, and also from contemporary monuments written in cuneiform characters and recently deciphered.

“Babylonia or Shinar (Gen. 10:10) is the alluvial country on the lower course of the Euphrates and Tigris, of which Babel or Babylon [the same] was the chief city. Assyria, or Asshur, occupied the Tigris valley to the north of Babylonia. Its center lay on the left bank of the Tigris, where the great city of Nineveh stood, opposite Mosul. Babylon and Nineveh were long rivals, but they had a common civilization, of which the southern alluvium was the original home. Their language was Semitic, but in the southern country the Semites seem to have been preceded by another race from whom they acquired many things in their culture and religion, and to whom the origin of their peculiar cuneiform system of writing is generally ascribed. In process of time Assyria became the stronger power, and after the Egyptians retired from Mesopotamia, it began to push forth beyond its original limits.” (Cambridge Bible Dictionary—70’s Bible—p. 14).

5. **The Second Babylonian Kingdom—Or Chaldea:** The supremacy of the Assyrian Empire over the old, or first, Babylonian Monarchy, lasted



but little more than a century. It began 728 B. C. and was overthrown 625 B. C. (Myers' General History, cf. pp. 33, 47.)

"Nabopolassar (625-605 B. C. was the founder of what is known as the Chaldean or New Babylonian Empire. At first a vassal king, when troubles began to thicken about the Assyrian court, he revolted and became independent. Later he entered into an alliance with the Median king against his former suzerain. Through the overthrow of Nineveh and the break-up of the Assyrian Empire, the Babylonian kingdom received large accessions of territory. For a short time thereafter Babylon filled a great place in history. Nabopolassar was followed by his son Nebuchadnezzar, whose renown filled the ancient world. One important event of his reign was the taking of the rebellious city of Jerusalem. The temple was stripped of its sacred vessels of silver and gold, which were carried away to Babylon, and the building itself was given to the flames; a part of the people were also carried away into the "Great Captivity, 586 B. C." (Myers' General History, p. 47.)

6. **The fall of the Chaldean, or Second Babylonian Empire. (538 B. C.):** "The glory of the New Babylonian Empire passed away with Nebuchadnezzar. To the east of the valley of the Tigris and Euphrates there had been growing up an Aryan kingdom, the Medo-Persian, which, at the time now reached by us [558-529 B. C.] had become a great imperial power. At the head of this new empire was Cyrus, a strong, energetic, and ambitious sovereign. Coming into collision with the Babylonian king Nabonidus, he defeated his army in the open field, and the gates of the strongly fortified capital, Babylon, were without further resistance thrown open to the Persians." (Myers' General History, p. 48).

With the fall of Babylon the scepter of dominion, borne so long by Semitic princes, was given into the hands of the Aryan peoples, who were destined from this time forward to shape the main course of events and control the affairs of civilization.

7. **The Religion of Babylonia and Assyria:** "The religion of the country was a combination of the Shamanistic belief \* (i. e., a belief that each force of nature had its "spirit," good or bad) of the original Accadian population, along with the nature-worship of the Semitic conquerors. Inscriptions which have been recently deciphered, show that

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\***Shamanism:** "A general name applied to the idolatrous religions of a number of barbarous nations. \* \* These nations generally believe in a supreme being, but to this they add the belief that the government of the world is in the hands of a number of secondary gods, both benevolent and malevolent toward man, and that it is absolutely necessary to propitiate them by magic rites and spells. The general belief respecting another life appears to be that the condition of man will be poorer and more wretched than the present, hence death is regarded with great dread." (Century Dictionary.)

the Babylonians had accounts of the creation and deluge, in many ways similar to those given in the book of Genesis." (Cambridge Bible Dictionary—70's Bible—p. 17).

8. **Underlying Principles of Assyrian-Babylonian Beliefs:** "The religion of Assyria and Babylonia, was, in its essential principles, and in the general spirit of its conceptions, of the same character of the religion of Egypt, and in general as all pagan religions. When we penetrate beneath the surface which gross Polytheism has acquired from popular superstition, and revert to its original and higher conceptions, we shall find the whole based on the idea of the unity of the Deity, the last relic of the primitive revelation, disfigured indeed and all but lost in the monstrous ideas of pantheism; confounding the creature with the Creator; and transforming the Deity into a god-world, whose manifestations are to be found in all the phenomena of nature. Beneath this supreme and sole God, this great ALL, in whom all things are lost and absorbed, are ranked in an order of emanation corresponding to their importance, a whole race of secondary deities who are emanations from His very substance, who are mere personifications of His attributes and manifestations. The differences between the various pagan religions, is chiefly marked by the differences between these secondary divine beings. \* \* \* \* The Chaldea-Assyrian, especially devoted to astronomy, saw in the astral, and especially in the planetary system, a manifestation of the divine being. They considered the stars as His true external manifestation, and in their religious system made them the visible evidence of the subordinate divine emanations from the substance of the infinite being, whom they identified with the world, his work." (The World's Worship—Dobbins—pp. 126, 127).

9. **The Supreme God of the Assyrians—Ilu:** "The supreme god, the first and sole principle from whom all other deities were derived, was Ilu, whose name signified God par excellence. Their idea of him was too comprehensive, too vast, to have any determined external form, or consequently to receive in general the adoration of the people. \* \* \* \* In Chaldea it does not seem that any temple was ever specially dedicated to him; but at Nineveh, and generally throughout Assyria, he seems to have received the peculiarly national name of 'Asshur' (whence was derived the name of the country, Mat Asshur), and this itself seems related to the Aryan name of the deity Asura. With this title he was great god of the land, the especial protector of the Assyrians, he who gave victory to their arms. The inscriptions designate him as "Master, or Chief of the Gods." He it is, perhaps, who is to be recognized in the figure occasionally found on the Assyrian monuments (but probably adopted in later times by the Persians to represent their Ormuzd), representing a human bust, wearing the royal tiara in the middle of a circle borne by two large eagle wings, and with an eagle's tail." (World's Worship,—Dobbins—pp. 126, 127).

10. **Doubts of a Supreme God:** Myers doubts of there being a conception of a supreme God in the religion of the Bablyon-Assyrian peoples. "At the earliest period made known to us by the native records, we find the pantheon to embrace many local deities (the patron gods of the different cities and nature gods); but at no period do we find a Supreme God. The most prominent feature from first to last of the popular religion was the belief in spirits, particularly in wicked spirits, and the practice of magic rites and incantations to avert the malign influence of these demons. A second important feature of the religion was what is known as astrology, or the foretelling of events by the aspect of the stars. This side of the religious system was most elaborately and ingeniously developed until the fame of the Chaldean astrologers was spread throughout the ancient world." Yet this Historian admits that, "alongside these low beliefs and superstitious practices, there existed, however, higher and purer elements. This is best illustrated by the so-called penitential psalms, dating, some of them, from the second millennium B. C., which breathe a spirit like that which pervades the penitential psalms of the Old Testament." In confirmation of this statement, he quotes one of these psalms, translated by Jastro:

"O, my god, who art angry with me, accept my prayer!

\* \* \* \* \*

May my sins be forgiven, my transgressions be wiped out.

\* \* \* \* \*

(May) flowing waters of the stream wash me clean!

Let me be pure, like the sheen of gold."

(Myers' General History, p. 38.)

"The cuneiform writings on the tablets," says James Freeman Clarke, author of 'Ten great Religions,' "show us that the Assyrians also prayed." "On an unpublished tablet in the British Museum, is this prayer of King Asshur-da-ni-pai, B. C. 650:

"May the look of pity that shines in thine eternal face dispel my griefs.

"May I never feel the anger and wrath of the God.

"May my omissions and my sins be wiped out.

"May I find reconciliation with Him, for I am the servant of His power, the adorer of the great gods.

"May Thy powerful face come to my help; may it shine like heaven, and bless me with happiness and abundance of riches.

"May it bring forth in abundance, like the earth, happiness and every sort of good." (Ten Great Religions, p. 234).

10. **The Assyrian Triads—Trinities:** "Below Ilu, the universal and mysterious source of all, was placed a triad, composed of his three first external and visible manifestations, and occupying the summit of the

hierarchy of gods in popular worship. Anu, the Oannes of the Greek writers, was the lord of darkness; Bel, the demiurgus, the organizer of the world; Ao, called also Bin, that is, the divine 'Son' par excellence, the divine light, the intelligence penetrating, directing and vivifying the universe. These three divine persons esteemed as equal in power and consubstantial, were not held as of the same degree of emanation, but were regarded as having on the contrary, issued the one from the other—Ao from Oannes, and Bel from Ao. Oannes, the "Lord of the Lower World, the Lord of Darkness," was represented on the monuments under the strange figure of a man with an eagle's tail, and for his head dress an enormous fish, whose open mouth rises over his head, while the body covers his shoulders. It is under this form that, Berosus tells us, according to Babylonian tradition, he floated on the surface of the waters of Chaos. Bel, the 'Father of the Gods,' was usually represented under an entirely human form, attired as a king, wearing a tiara with bull's horns, the symbol of power. But this god took many other secondary forms, the most important being Bel-Dagon, a human bust springing from the body of a fish. We do not know exactly the typical figure of Ao or Bin, 'the intelligent guide, the Lord of the visible world, the Lord of Knowledge, of Glory and Light.' The serpent seems to have been his principal symbol; though some other sculptured figures seem to be intended to represent Bin.

"A second triad is produced with personages no longer vague and indeterminate in character, like those of the first, but with a clearly defined siderial aspect, each representing a known celestial body, and especially those which the Chaldeo-Assyrians saw the most striking external manifestations of the deity; these were Shamash, the sun; Sin, the moon god; and a new form of Ao or Bin, inferior to the first, and representing him as god of the atmosphere or firmament. Thus did they industriously multiply deities and representations of them." (World's Worship—Dobbins—p. 128-9).

**11. Observations on This Lesson:** The notes on this lesson are copious; made so because it is quite possible that the books quoted may not be within reach of many of the students, and yet, of course, they convey a very incomplete idea of the views of the Babylonian-Assyrians respecting God. It is suggested that some of the members of the class make special preparation on the subject, by a careful study of the authorities cited in the references given in the analysis of the lesson (and other authorities), and deliver a public lecture on the subject. It is really rich in points of contact with the great Latter-day work, which will suggest themselves to any well-informed Elder.

## LESSON XIII.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.—(Continued.)

#### ANALYSIS.

#### REFERENCES.

#### V. Beliefs of the Egyptians:

1. Origin of the Egyptians.
2. Egyptians a Deeply Religious People.
3. Esoteric and Exoteric Religion in Egypt.
4. Significance of Animal Worship by Egyptians.

Book of Abraham (P. G. P.), Ch. i. 16-31. Hist. of Ancient Egypt (Rawlinson, 1882), Ch. iii. Book of Abraham, A Divine and Ancient Record (Reynolds), Ch. iv. Notes 1, 2.

Hist. Ancient Egypt (Rawlinson), Ch. x. Burder's "Hist. of All Religions," Part vi, pp. 505 et seq. "Story of the World's Worship" (Dobbins), Ch. v. Notes 3, 4, 5.

*SPECIAL TEXT: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and shall perform it." Isaiah xix:21.*

#### NOTES.

1. **Origin of the Egyptians:** Speaking of the king of Egypt, who was reigning at the time the Lord called Abraham to be His witness among men, the patriarch said: "Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land. The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land. Now, the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal." (Book of Abraham—P. G. P.—Ch. 1; verses 21-26).

2. **Confirmation of Statements From Book of Abraham on Origin of Egyptians:** The student will find the origin of the Egyptians, according to standard secular histories upon the subject—Bunseu, Rawlinson, Wik-

inson, and the Encyclopaedia Articles—wrapped in mystery. These facts, however, may be gathered from the authorities referred to above, that tend to confirm the important information given in the Book of Abraham quoted in note 1, with reference to the Egyptians: "Although located in Africa [they] were not an African people (i. e., not an indigenous race). \* \* \* \* The Egyptian language, while of a peculiar type, has analogies which connect it both with the Semitic and with the Indo-European forms of speech, more especially with the former. We must regard the Egyptians, therefore, as an Asiatic people, immigrants into their own territory, which they entered from the East." (History of Ancient Egypt—Rawlinson—Vol. I, Ch. III). The theory that the Egyptians immigrated from the South—Ethiopia—down the Nile, is discussed by these writers, but usually discredited. Josephus, when speaking of one of the ancient Egyptian kings Sethosis, says, upon the authority of Manetho, that "Sethosis was called 'Egyptus,' and that the country also was called from his name, 'Egypt'" (Against Apion, Book I:15). Which circumstance, doubtless, is but a confusion of the more ancient facts related in the Book of Abraham with reference to "Egyptus," wife of Ham, son of Noah, whose descendants inhabited Egypt. Her name, "Egyptus," signifying "that which is forbidden," proclaims her race, a descendant of Cain, the murderer, with whose seed the descendants of Adam, through Seth—to whom pertained the covenants and promises of the priesthood,—were forbidden to inter-marry. But Ham, it appears, violated that injunction, and married into Cain's race. His wife's name was 'Egyptus,' signifying "forbidden"; and their daughter, who discovered the valley of the Nile and settled her sons in it, was also called "Egyptus" (Cf. v. 23 and 25, Ch. i. Book of Abraham), and her name, following or, perhaps, one had better say, originating the custom of ancient nations in naming lands and cities after the persons discovering them, or founding them, or who were prominently connected with their history, (see New Witness for God, Vol. III, pp. 139-42),—her name was given to the land she discovered and settled.

3. **Ancient Egyptians Essentially A Religious People:** The "Egyptians," said Herodotus, writing in the middle of the fifth century before our Era—"The Egyptians are religious to excess, far beyond any other race of men." "Religion permeated the whole being of the people," writes Rawlinson; and then quoting Lenormant, says: "Writing was so full of sacred symbols and of allusions to mythology, that it was scarcely possible to employ it on any subject which lay outside the religion." Then again: "To understand the Egyptians, it is thus absolutely necessary to have something like a clear idea of their religion. The subject is, no doubt, one of great complexity and considerable obscurity; the views of the best authorities with respect to it still differ to no small extent; but a certain number of characteristic features, belonging to the inner life, seem to have obtained general recognition while there is a still more

complete agreement as to the outward presentation of the religion in the habits and actions of the people." (Rawlinson's History of Ancient Egypt, Vol. I, pp. 322-3).

4. **Dual Nature of the Egyptian Religion:** "It appears to be certain that the Egyptian religion, like most other religions in the ancient world, had two phases or aspects: One, that in which it was presented to the general public or vast mass of the population. The other, that which it bore in the minds of the intelligent, the learned, the initiated. To the former, it was a polytheism of a multitudinous, and, in many respects, of a gross character. To the latter it was a system combining strict monotheism with a metaphysical, speculative philosophy on the two great subjects of the nature of God and the destiny of man, which sought to exhaust those deep and unfathomable mysteries. Those who take the lowest views of the Egyptian religion, admit that 'the idea of a single, self-existent deity,' was involved in the conceptions which it set forth, and is to be found not unfrequently in the hymns and prayers of the ritual. It is impossible that this should have been so, unless there were a class of persons who saw behind the popular mythology, understood its symbolical or metaphysical character, and were able in this way to reconcile their conformity to the established worship with the great truths of natural religion which, it is clear, they knew, and which they must have cherished in their heart of hearts."

5. **Esoteric Doctrine of the Egyptians:** "The primary doctrine of the esoteric religion undoubtedly was the real essential Unity of the Divine Nature. The sacred texts taught that there was a single Being, 'The sole producer of all things both in heaven and earth, Himself not produced of any'—'the only true, living God, self-originated'—'who exists from the beginning'—'who has made all things, but has not Himself been made.' This 'Being' seems never to have been represented by any material, even symbolical, form. It is thought that He had no name, or, if He had, that it must have been unlawful either to pronounce or write it. He was a pure Spirit, perfect in every respect—all-wise, almighty, supremely good

6. **The Gods of the Egyptian Popular Mythology:** "The gods of the popular mythology were understood, in the esoteric religion, to be either personified attributes of the Deity, or parts of the nature which He had created, considered as informed and inspired by Him. Num, or Kneph, represented the creative mind, Phthah the creative hand, or act of creating; Maut represented matter, Ra the sun, Khons the moon, Seb the earth, Khem the generative power in nature, Nut the upper hemisphere of heaven, Athor the lower world or under hemisphere; Thoth personified the Divine wisdom; Ammon, perhaps, the Divine mysteriousness or incomprehensibility; Osiris (according to some) the Divine goodness. It is difficult, in many cases, to fix on the exact quality, act, or part of nature intended; but the principle admits of no doubt. No educated Egyptian

priest certainly probably no educated layman, conceived of the popular gods as really separate and distinct beings. All knew that there was but one God, and understood that when worship was offered to Khem, or Kneph, or Phthah, or Maut, or Thoth, or Ammon, the one God was worshipped under some one of His forms or in some one of His aspects. It does not appear that in more than a very few cases did the Egyptian religion, as conceived of by the initiated, deity created beings, or constitute a class of secondary gods who owed their existence to the supreme God. Ra was not a Sun-Deity with a distinct and separate existence, but the supreme God acting in the sun, making His light to shine on the earth, warming, cheering, and blessing it; and so Ra might be worshipped with all the highest titles of honor, as indeed might any god, except the very few which are more properly called genii, and which corresponded to the angels of the Christian system. Such is Anubis, the conductor of souls in the lower world, and such probably are the four "genii of the dead," Amset, Tuamutef, Hapi (Apis), and Kebhsnauf, who performed so conspicuous a part in the ceremonial of Amentl. (For Notes 4 to 6 inclusive, see Rawlinson's History of Ancient Egypt, Vol. I, pp. 323-326).

7. **Significance of Animal Worship By Egyptians:** "To exhibit in some symbol their ideas of their gods, was the very essence of Egyptian religion. This brought about the grossest of superstitious worship. To set forth in symbol the attributes, qualities and nature of their gods, the priests chose to use animals. The bull, cow, ram, cat, ape, crocodile, hippopotamus, hawk, ibis, scarabaeus, were all emblems of the gods. Often the head of one of these animals was joined to the body of a man in the sculpture. But let it be remembered, that the Egyptians never worshipped images or idols. They worshipped living representations of the gods, and not lifeless images of stone or metal. Their sculptures were never made for worship. They chose animals which corresponded as nearly as possible to their ideas of the gods. Each of these sacred creatures was carefully tended, fed, washed, dressed, nursed when sick, and petted during its whole life. After death, its body was embalmed. Certain cities were set apart for certain animals, and apartments of the temples were consecrated to their use. Priests were appointed to attend them. Not every animal of every kind was worshipped, only a few of each sacred kind were considered as sacred. A few of the whole number were supported at the expense of the state, and were attended by great personages. Certain animals were worshipped in parts of Egypt and detested in other parts. Thus the hippopotamus was worshipped in Papaemis alone; while the Thebans worshipped the crocodile; in other places they were hunted to death.

"Popularly, these animals were regarded as gods, and were really worshipped. By the Priests they were regarded simply as the representatives of the gods. If a man killed certain of the sacred animals, by the laws of Egypt he must die; if, however, in regard to some of them the



killing was accidental, then he might escape by paying a heavy fine. (Dobbins' "World's Worship," pp. 101-2.)

"The ancient Egyptians had a tradition, that, at a certain period, men rebelled against the gods, and drove them out of heaven.\* Upon this disaster taking place, the gods fled into Egypt, where they concealed themselves under the form of different animals; and this was the first reason assigned for the worship of these creatures. But there was another reason assigned for the worship of these animals, namely, the benefits which men often received from them, particularly in Egypt.

"Oxen, by their labor, helped to cultivate the ground; sheep clothed them with their wool; dogs, among many other services, prevented their houses from being robbed; the ibis, a bird somewhat resembling a stork, was of great service in destroying the winged serpents with which Egypt abounded; the crocodile, an amphibious creature, was worshipped because it prevented the wild Arabs from making incursions; the ichneumon, a little animal, was of great service to them in different ways; he watches the crocodile's absence and breaks his eggs, and when he lies down to sleep on the banks of the Nile, which he always does with his mouth open, this little creature jumps out of the mud, and leaping down his throat, forces his way down to his entrails, which he gnaws, then he pierces his belly, and thus triumphs over this most dreadful animal."—(Burder's "History of All Religion," pp. 507-8.)

8. **Disparagement Between Moral Code and Egyptian Practice:** "In morals, the Egyptians combined an extraordinary degree of theoretic perfection with an exceedingly lax and imperfect practice. It has been said that the forty-two laws of the Egyptian religion, contained in the 125th chapter of the 'Book of the Dead,' fall short in nothing of the teachings of Christianity, and conjectured that Moses, in compiling his code of laws, did but 'translate into Hebrew the religious precepts which he found in the sacred books' of the people among whom he had been brought up. Such expressions are no doubt exaggerated; but they convey what must be allowed to be a fact, viz., that there is a very close agreement between the moral law of the Egyptians and the precepts of the Decalogue." (Rawlinson's History of Ancient Egypt, Vol. I, p. 108).

This high praise for the moral law of the Egyptian religion is borne out by answers that the spirit of man must make before Osiris in the judgment hall, where the decisive sentence is pronounced, either admitting the candidate to happiness, or excluding him forever.

"The deceased is obliged to give proof of his knowledge; he must show that it is great enough to give him the right to be admitted to share the lot of glorified spirits. Each of the forty-two judges, bearing a mystical name, questions him in turn; he is obliged to tell each one his name,

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\*This is, doubtless, the "War in heaven" of the Hebrew Scriptures, with the results reversed.

and what it means. Nor is this all; he is obliged to give an account of his whole life."

"I have not blasphemed," says the deceased; "I have not stolen; I have not smitten men privily; I have not treated any person with cruelty; I have not stirred up trouble; I have not been idle; I have not been intoxicated; I have not made unjust commandments; I have shown no improper curiosity; I have not allowed my mouth to tell secrets; I have not wounded anyone; I have not let envy gnaw my heart; I have spoken evil neither of the king nor my father; I have not falsely accused anyone; I have not withheld milk from the mouths of sucklings; I have not practiced any shameful crime; I have not calumniated a slave to his master."

"The deceased does not confine himself to [merely] denying any ill conduct; he speaks of the good he has done in his lifetime: 'I have made to the gods the offerings that were their due; I have given food to the hungry, drink to the thirsty, and clothes to the naked.' We may well, on reading these passages, be astounded at this high morality, superior to that of all other ancient people, that the Egyptians had been able to build up on such a foundation as their religion. Without doubt it was this clear insight into truth, this tenderness of conscience, which obtained for the Egyptians the reputation for wisdom, echoed even by Holy Scripture." (Dobbin's *World's Worship*, pp. 110, 111).

Yet notwithstanding this profound knowledge of high moral truth, "the practice of the people," remarks Rawlinson, "was rather below, than above the common level. The Egyptian women were notoriously of loose character; and, whether as we meet with them in history, or as they are depicted in Egyptian romance, appear as immodest and licentious. The men practiced impurity openly, and boasted of it in their writings; they were industrious, cheerful, nay, even gay, under hardships, and not wanting in family affection; but they were cruel, vindictive, treacherous, avaricious, prone to superstition, and profoundly servile." (Rawlinson's *History of Ancient Egypt*, Vol. 1, p. 109).

Is not the fact of this disparagement between the moral code and Egyptian practice, explained by the Book of Abraham, in its account of the origin of the Egyptian religion?

"Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. Pharaoh, being a righteous man, established his kingdom, and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood." (Book of Abraham, Ch. i; 25-6).

The moral law of the Egyptian religion, then, was doubtless copied from the true religion of the Antediluvian patriarchs by this wise and righteous Pharaoh; but being left in the hands of a people who soon fell away from righteous principles to the practice of gross sensualism, the divergence between moral theory and moral practice soon set in and drifted ever wider and wider apart, until we have the result observed and commented upon by the authorities above quoted.

**9. Observations on this Lesson:** Read Note II, Lesson XII, and accept explanation there made as to copious notes for this lesson. Also adopt suggestion as to larger treatment of this lesson.

LESSON XIV.

(Scripture Reading Exercise.)

ANCIENT CONCEPTIONS OF GOD.—(Continued.)

ANALYSIS.

VI. Beliefs of the Phoenicians and Their Colonies.

1. The Phoenicians.
2. Their Principal Deities.

VII. Persian Ideas of God, and Worship.

1. The Persians.
2. Persian Religion and Worship.

REFERENCES.

Myers' "General History," Ch. vii. "Mythologies of All Nations" (Crabb), Chs. iv and lvi. "The Story of the World's Worship" (Dobbins), p. 142 et seq.

Myers' "General History," Ch. viii. Book of Daniel, the Prophet. Burder's "History of All Religions," p. 519 et seq.

Ten Great Religions (Clarke), Ch. 1, and the

*SPECIAL TEXT:* "Thus saith the Lord to His anointed, to Cyrus: \* \* \* I, the Lord, which call thee by thy name, am the God of Israel. I am the Lord, and there is none else, there is no God beside Me; I girded thee, though thou hast not known Me. (Isaiah xlv:1, 2, 3.)

NOTES.

1. The Phoenicians: "Ancient Phoenicia embraced a little strip of broken seacoast lying between the Mediterranean Sea and the ranges of Mount Lebanon. \* \* \* The Phoenicians were of Semitic race. Their ancestors lived in the neighborhood of the Persian Gulf. From their seats in that region they migrated westward, like the ancestors of the Hebrews, and reached the Mediterranean before the light of history had fallen upon its shores. The various Phoenician cities never coalesced to form a true nation. They constituted merely a sort of league or confederacy, the petty states of which generally acknowledged the leadership of Tyre or of Sidon, the two chief cities. The place of supremacy in the confederation was at first held by Sidon, but later by Tyre.

"The greatest of the Phoenician colonies was Carthage, on the northern coast of Africa, founded by Dido, a Tyrian princess, 878 B. C. For awhile, Carthage contested the mastery of the world with Rome." (Myers' General History, p. 54.)

2. The Gods of the Phoenicians: "The Phoenicians had somewhat the same religious notions as the Babylonians, and worshipped some of

the same gods, Baal for instance" (Crabb Ch. lv.). "Baal was the supreme male divinity of the Phoenician and Canaanitish nations. Ashtoreth was their female divinity. The name Baal means lord. He was the sun-god. The name is generally used in connection with other names as Baal-Gad, that is Baal the Fortune-bringer; Baal-Berith or Covenant-making Baal; Baal-Zebub, the Fly-god. The people of Israel worshipped Baal up to the time of Samuel, at whose rebuke they forsook this iniquity for nearly a hundred years. The practice was introduced again in the time of Solomon, and continued to the days of the captivity." (Dobbin's World's Worship, p. 142).

It was with the priests of Baal, on Mount Carmal, that Elijah had his great contest, in which Jehovah was vindicated as God. (See I Kings, xviii.)

3. The Worship of Moloch: Saturn was most honored by the Carthaginians, a colony of the Phoenicians, be it remembered; and Saturn was the Moloch of the Jewish scripture.

"Th's idol was the deity to whom they offered up human sacrifices, and to this we owe the fable of Saturn's having devoured his own children. Princes and great men, under particular calamities, used to offer up their most beloved children to this idol. Private persons imitated the conduct of their princes, and thus, in time, the practice became general; nay, to such a height did they carry their infatuation, that those who had no children of their own purchased those of the poor, that they might not be deprived of the benefits of such a sacrifice, which was to procure them the completion of their wishes. This horrid custom prevailed long among the Phoenicians, the Tyrians, and the Carthaginians; and from them the Israelites borrowed it, although expressly contrary to the order of God.

"The original practice was to burn these innocent children in a fiery furnace, like those in the valley of Hinnom, so often mentioned in Scripture; and sometimes they put them into a hollow brass statue of Saturn, flaming hot. To drown the cries of the unhappy victims, musicians were ordered to play on different instruments—and mothers—shocking thought!—made it a sort of merit to divest themselves of natural affections while they beheld the barbarous spectacle. If it happened that a tear dropped from the eyes of a mother, then the sacrifice was considered as of no effect; and the parent who had that remaining spark of tenderness was considered as an enemy to the public religion. In later times they contented themselves with making their children walk between two slow fires to the statue of the idol; but this was only a more slow and excruciating torture, for the innocent victims always perished. This is what, in Scripture, is called the making their sons and daughters pass through the fire to Moloch; and barbarous as it was, yet those very Israelites in whose favor God had wrought so many wonders, demeaned themselves so low as to comply with it." (II Kings, xvi and xxi.) (Burder's History of All Religions, pp. 510, 511).

4. **The Persians:** "In remote times some Aryan tribes, separating from the other members of the Aryan family, sought new abodes on the plateau of Iran (East of the Euphrates and Tigris Rivers, and between the Caspian Sea and the Persian Gulf). The tribes that settled in the south became known as the Persians, while those that took possession of the mountain regions of the northwest were called Medes. The names of the two peoples were always very closely associated, as in the familiar legend, 'The law of the Medes and Persians, which altereth not.' The Medes were at first the leading people. But the leadership of the Median chieftains was of short duration. A certain Cyrus, king of Anshan, in Elam, overthrew their power, assumed the leadership of both Medes and Persians, and soon built up an empire more extended, so far as we know, than any established before his time." (Myers' General History p. 59).

5. **Persian Literature:** "The literature of the ancient Persians was mostly religious. Their sacred book is called the Zend-Avesta. The religious system it teaches is known as Zoroastrianism, from Zoroaster, its supposed founder. This great reformer and teacher is believed to have lived and taught about six centuries before our era.

Zoroastrianism was a system of belief known as dualism. Opposed to the "good spirit," Ormazd (Ahura Mazda), there was a "dark spirit," Ahriman (Angro-Mainyus), who was constantly striving to destroy the good creations of Ormazd by creating all evil things;— storm, drought, pestilence, noxious animals, weeds and thorns in the world without, and evil in the heart of man within. From all eternity these two powers had been contending for the mastery; in the present, neither had the decided advantage, but in the near future Ormazd would triumph over Ahriman, and evil be forever destroyed.

"The duty of man was to aid Ormazd by working with him against the evil-loving Ahriman. He must labor to eradicate every evil and vice in his own bosom, to reclaim the earth from barrenness, and to kill all noxious animals—frogs, toads, snakes, lizards—which Ahriman had created. Herodotus saw with amazement the priests armed with weapons and engaged in slaying these animals as a pious pastime." (Myers' General History, p. 63).

6. **The Religion of the Persians:** "The religion of the Medes and Persians was of great antiquity, and probably taught by one of the grandsons of Noah, who planted colonies in those parts, soon after the confusion of languages. Noah had taught his children the knowledge of the true God; and that they were to trust in His mercy, through the mediation of a Redeemer. In Persia, the first idolaters were called Sabians, who adored the rising sun with the profoundest veneration. To that planet they consecrated a most magnificent chariot, to be drawn by horses of the greatest beauty and magnitude, on every solemn festival. The same ceremony was practiced by many other heathens, who undoubtedly learned it from the Persian and other Eastern nations.

"In consequence of the veneration they paid to the sun, they worshipped the fire, and invoked it in all their sacrifices, in their marches they carried it before their kings, and none but the priests were permitted to touch it, because they made the people believe that it came down from heaven. But their adoration was not confined to the sun; they worshipped the water, the earth, and the winds, as so many deities. Human sacrifices were offered by them; and they burnt their children in fiery furnaces, appropriated to their idols. These Medes and Persians at first worshipped two gods, namely, Arimanius, the god of evil, and Oromasdes, the giver of all good. By some it was believed that the good god was from eternity, and the evil one created; but they all agreed that they would continue to the end of time, and that the good god would overcome the evil one. They considered darkness as the symbol of the evil god, and light as the image of the good one. They held Arimanius, the evil god, in such detestation, that they always wrote his name backward. Some ancient writers have given us a very odd account of the origin of this god Arimanius, which may serve to point out their ignorance of divine things. Oromasdes, say they, considering that he was alone, said to himself, 'If I have no one to oppose me, where, then, is all my glory?' This single reflection of his created Arimanius, who, by his everlasting opposition to the divine will, contributed against inclination to the glory of Oromasdes." (Burder's History of All Religions, pp. 520, 521).

7. **Persian Worship:** "The great monarchy of Persia, founded by Cyrus 100 years before, is now at this period (430 years before Christ), already tending toward its decline. A hundred years later, it is to fall before the triumphant march of Alexander and his Macedonians. But now it still retains the ancient faith of Zoroaster, though modified by the developments of a thousand years. Herodotus describes it as it existed at the period of which we speak. In his insatiate desire for knowledge, he had gathered up all that he could learn of Persia, and says: 'It is not customary for the Persians to have idols, temples, or altars. They offer sacrifices on the summits of mountains, not erecting altars or kindling fires, but they carry the animal to a pure spot, and there the sacrificer prays for the prosperity of the empire, the king, and all others.' \* \* \* \* \* 'The Persians believe fire to be a god.'

"Herodotus we find to be correct. Here are no temples, no altars, no idol worship of any kind. The Supreme Being is worshipped by one symbol—fire, which is pure and purifies all things. The prayers are for purity, the libation the juice of a plant. Ormazd has created everything good, and all his creatures are pure. Listen to the priest chanting the litany, thus: 'I invoke and celebrate Ahura Mazda, brilliant, greatest, best. All perfect, all-powerful, all-wise, all-beautiful. only source of knowledge and happiness; he has created us, he has formed us, he sustains us.' 'He belongs to those who think good; to those who think evil he does not belong.' He belongs to those who speak good; to those who speak evil he does not belong. He belongs to those who do good; to

those who do evil he does not belong.' This is the religion of the great race who founded the Persian Empire.

"To these worshippers life did not seem to be a gay festival, as to the Greeks, nor a single step on the long pathway of the soul's transmigration, as to the Egyptians; but a field of battle between mighty powers of good and evil, where Ormazd and Ahriman meet in daily conflict, and where the servant of God is to maintain a perpetual battle against the powers of darkness, by cherishing good thoughts, good words, and good actions." (Ten Great Religions—Clarke—pp. 11, 12).

8. **Changes in the Persian Religion:** "The religion of the Persians underwent a variety of very remarkable revolutions; for the Sabians, having fallen into disgrace, they were succeeded by another sect, called the Magi; who, on account of their pretensions to superior knowledge and sanctity, became extremely popular among the vulgar. Nay, such was the respect paid to them, that no king could take possession of the throne till he had been first instructed in their principles; nor could they determine any affair of importance till it had received their approbation. They were at the head both of religion and philosophy; and the education of all the youth in the kingdom was committed to their care.

"It is the general opinion, that the founder of the Magian religion was one Zoroaster, who lived about the year of the world 2,900; and it continued to be the established religion of the country for many years after. The priests kept up continual fires in their temples; and standing before these fires with mitres on their heads, they daily repeated a great number of prayers. The name of their chief temple was Amanus, or Namanus, which signifies the sun; and is the same with what we find under the name of Baal in Scripture. Their great reputation induced people to visit them from all parts of the known world, to be instructed by them in the principles of philosophy and mythology; and we are assured that the great Pythagoras studied many years under them." (Burder's History of All Religions, p. 521).



LESSON XV.

(Scripture Reading Exercise.)

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*SPECIAL LESSON.*

**THE JAREDITE EMPIRE AND THE RELIGIOUS BELIEFS  
OF THE PEOPLE.**

*(A SUGGESTED LECTURE)*

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NOTES.

1. **The Adoption of Previous Suggestions:** The previous suggestions and explanations in these special lessons (Lessons V and X), may be adopted here both by the Teachers and those to whom this lesson shall be assigned.

2. **The Jaredite Empire:** This nation was contemporary with those nations whose religions and gods we have been studying thus far. Indeed, it had its origin about the same time that Babylon, Assyria and Egypt had; as well as to run its course with them. It will be of undoubted interest to the students to bring together in the form of a lecture so much as may be learned of the religion and worship of this Western-world-contemporary of Babylon, Assyria and Egypt.

3. **Sources of Information:** The chief source of information for the proposed lecture will be Moroni's Abridgment of the writings of Ether in the Book of Mormon, and those casual references made to the Jaredite people in other parts of the Book of Mormon, all of which should be carefully sought out, as they throw important light upon the character of this ancient people and Empire of the Western world. Also the student will find help by consulting Roberts' New Witnesses for God, Vol. II, Ch. x; also Chs. from xxiv. to xxix; and Vol. III, Ch. xxxi. Reynolds' Dictionary of the Book of Mormon, Art. "Jaredite," "Jared," "Jared, Brother of," etc.

4. **Suggestions to Speakers:** We renew our topic, "Suggestions to Speakers," last dealt with in Lesson X. We are still dealing with the "First Moments of Speech," and again quote Mr. Pittenger:

**First Moments of Speech:** "There is a strange sensation often experienced in the presence of an audience. It may proceed from the

gaze of the many eyes that turn upon the speaker, especially if he permits himself to steadily return that gaze. Most speakers have been conscious of this in a nameless thrill, a real something, pervading the atmosphere, tangible, evanescent, indescribable. All writers have borne testimony to the power of a speaker's eye in impressing an audience. This influence, which we are now considering, is the reverse of that picture—the power their eyes may exert upon him, especially before he begins to speak; after the inward fires of oratory are fanned into flame the eyes of the audience lose all terror. By dwelling on the object for which we speak, and endeavoring to realize its full importance, we will in a measure lose sight of our personal danger, and be more likely to maintain a calm and tranquil frame of mind.

"No change should be made in the plan [of the speech] at the last moment, as that is very liable to produce confusion.\* This error is often committed. The mind has a natural tendency to go repeatedly over the same ground, revising and testing every point, and it may make changes, the consequences of which cannot be in a moment foreseen. But the necessary preparation has been made, and we should now await the result calmly and hopefully. Over-study is quite possible, and when accompanied by great solicitude, wearies our mind in advance, and strips the subject of all freshness. If the eye is fixed too long upon one object with a steadfast gaze, it loses the power to see at all. So the mind, if exerted steadily upon a single topic for a long period, fails in vigor and elasticity at the moment when those qualities are indispensable. That profound thinker and preacher, Frederick W. Robertson, experienced this difficulty, and was accustomed to find relief by reading some inspiring paragraphs upon some totally different theme from that he intended to speak about. The energy and enthusiasm of our minds in the moment of speech must be raised to the highest pitch; the delivery of a living discourse is not the dry enumeration of a list of particulars; but we must actually feel an immediate and burning interest in the topics with which we deal. This cannot be counterfeited.

"To clearly arrange all thoughts that belong to the subject, lay them aside when the work is done until the moment of speech, and then enter confidently upon them with only such a momentary glance as will assure us that all is right—this is the method to make our strength fully available. This confidence, while in waiting, seems to the beginner very difficult, but experience rapidly renders it easy. M. Bautain declares that he has been repeatedly so confident in his preparation as to fall asleep while waiting to be summoned to the pulpit!

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\*This should be understood, so far as the Elders of the Church are concerned to refer only to ordinary cases of delivering announced lectures or discourses. But in the course of an Elder's ministry, when preaching the Gospel, he should respond to the promptings of the Spirit in his ministry, even to violating the rule here laid down by Mr. Pit-tenger.

"Those who mis-improve the last moments by too much thought and solicitude, are not the only class of offenders. Some persons, through mere indolence, suffer the fine lines of preparation which have been traced with so much care to fade into dimness. This error is not infrequently committed by those who speak a second or third time on the same subject. Because they have once succeeded, they imagine that the same success is always at command. No mistake could be greater. It is not enough to have speech-material in a position from which it can be collected by a conscious and prolonged effort, but it must be in the foreground of the mind. There is no time at the moment of delivery of reviving half obliterated lines of memory.

"The writer once saw a notable case of failure from this cause. A preacher, on a great occasion, was much engrossed with other important duties until the hour appointed for his sermon had arrived. With perfect confidence he selected a sketch from which he had preached a short time before, and with the general course of which he was no doubt familiar. But when he endeavored to produce his thoughts, they were not ready. He became embarrassed, talked at random for a short time, and then had the candor to tell the audience that he could not finish, and to take his seat. Probably half an hour given to reviewing his plan, would have made all his previous preparation fresh again, and have spared him the mortification of failure.

"In this last interval it is also well to care for the strength and vigor of the body, as its condition greatly influences all mental operations. It is said that the pearl-diver, before venturing into the depths of the sea, always spends a few moments in deep breathing and other bodily preparations. In the excitement of speech, the whirl and hurricane of emotion, it is advisable to be well prepared for the high tension of nerve that is implied. Mental excitement exhausts and wears down the body faster than bodily labor. We must carefully husband our strength that we may be able to meet all demands upon it. \* \* \* \* \* Having now done all we can in advance, nothing remains but to rise and speak. Preparation and precaution are passed. Actual work—the most joyous, thrilling, and spiritual of all human tasks—is now to be entered upon." (Extempore Speech, pp. 190-195).

5. **Another Word on Strength:** The definition of "Strength" as a property of good style in speaking or writing, was given in Lesson X (Note 3), and the first requisite to its attainment was considered. We now consider the second, which is taken from Lockwood's Lessons in English:

6. **Words of Connection:** "The strength of a sentence is increased by careful use of the words of connection.

"(a) Avoid 'stringing' clauses together loosely with *and* as a connective.

“(Example:) They were soon at home and surrounded by the family, and plied with questions as to what they had seen and what they had heard, and soon the neighbors came in and then the whole story had to be told again.’

“In this sentence, there is lack of unity as well as lack of strength. In a sentence containing a series of words or expressions in the same construction, insert conjunctions between each two words or expressions if the intention is to make the mind dwell upon each particular.

“(Example:) ‘And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.’

“But when the author’s object is to give a many-sided view of a subject, or to convey the idea of rapid movement, the conjunction should be omitted.

“(Example:) ‘Charity beareth all things, believeth all things, hopeth all things, endureth all things.’

‘One effort, one, to break the circling host;  
They form, unite, charge, waver,—all is lost!’

“(b) Do not weaken the sentence by the omission of the relative pronoun. Such omissions are allowable in familiar conversation, but rarely in careful writing or speaking.

“(Example:) ‘The idea (which) he is working on is fraught with great possibilities.’

“(c) Do not have two prepositions govern the same noun. This awkward construction is called ‘splitting particles.’

“(Example:) ‘He ran by but did not look into the windows.’ (Better) He ran by the windows, but did not look into them. (Lessons in English—Lockwood—pp. 200, 201).

“This fault occurs in the following sentence: ‘Though virtue borrows no assistance from, yet it may often be accompanied by, the advantages of fortune.’ No one can read these lines without perceiving their decided lack of strength and harmony. A slight change will greatly improve their effect: ‘Though virtue borrows no assistance from the advantages of fortune, yet it may often be accompanied by them.’

“Avoid, on ordinary occasions, the common expletive ‘there,’ as used in the following sentence: ‘There is nothing which disgusts us sooner than the empty pomp of language.’ The sentiment is expressed more simply and strongly thus: ‘Nothing disgusts us sooner than the empty pomp of language.’ This expletive form is proper only when used to introduce an important proposition.” (Quackenbos Rhetoric, p. 295).

## LESSON XVI.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.—(Continued.)

#### ANALYSIS.

#### VIII. Beliefs of the Greeks and of the Romans.

1. The Origin of the Greeks and Romans.
2. Mythology of the Greeks and Romans.
3. Classification of the Greek and Roman Deities.

#### REFERENCES.

Myers' "General History," Chs. x, xii, xxiv-xxvi.

Burder's "Hist. of All Religions," p. 527 et seq. "Myths and Myth-Makers" (John Fiske); "Mythology of All Nations," Ch. i, et seq. "The World's Worship" (Dobbins), Chs. viii and ix. The notes of this lesson.

*SPECIAL TEXT: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God'; whom ye ignorantly worship, him declare I unto you."* (Acts xvii:22, 23.)

#### NOTES.

1. **The Greeks:** "The ancient people whom we call Greeks, called themselves Hellenes and their land Hellas. But this term 'Hellas' as used by the ancient Greeks embraced much more than modern Greece. 'Wherever were Hellenes there was Hellas.' Thus the name included not only Greece proper and the islands of the adjoining seas, but also the Hellenic cities in Asia Minor, in Southern Italy, and in Sicily, besides many other Greek settlements scattered up and down the Mediterranean and along the shores of the Hellespont and the Euxine. Yet Greece proper was the real home-land of the Hellenes, and the actual center of Greek life and culture. (Myers' General History, p. 71).

"The historic inhabitants of Greece were called by the Romans Greeks; but \*\*\*\*\* they called themselves Hellenes, from their fabled ancestor Hellen (King in Phthia in Thessaly). They were divided into four families or tribes—the Achaeans, the Ionians, the Dorians, and the Aeolians. The primitive inhabitants of Greece are supposed to have been the descendants of Javan, the son of Japhet (son of Noah), and hence Greece was called by the Hebrews, 'Javan.'" (Anderson's Genral History, p. 34.)

2. **The Romans:** "There were in early times three chief races in Italy—the Italians, the Etruscans, and the Greeks. The Italians, a branch of the Aryan family, embraced many tribes (Latin, Umbrians, Sabines, Samnites, etc.), that occupied nearly all Central, and a considerable part of Southern Italy. Their life was for the most part that of shepherds and farmers.

"The Etruscans, a wealthy, cultured, and seafaring people of uncertain race and origin, dwelt in Etruria, now called Tuscany after them. Before the rise of the Roman people they were the leading race in the peninsula. Certain elements in their culture lead us to believe that they had learned much from the cities of *Magna Graecia*. The Etruscans in their turn became the teachers of the early Romans, and imparted to them at least some minor elements of civilization, including hints in the art of building, and various religious ideas and rites. Through the medium of these cultured communities, the Romans were taught the use of letters, and given valuable suggestions in matters of law and constitutional government. Most important of all, the Italian peoples were the Latins, who dwelt in Latium, between the Tiber and the Liris. These people, like all the Italians, were near kindred of the Greeks, and brought with them into Italy those customs, manners, beliefs and institutions which seem to have been the early common possession of the various Aryan-speaking peoples." (Myers' General History, pp. 196-7).

3. **Greek and Roman Mythology:** "The term mythology comes from *mythos*, a fable, and *logos*, a discourse, signifies a fabulous account of things, particularly of such things as regard false gods and their idolatrous worship." (Crabb Mythology of all Nations, Introduction).

"The mythology of the Greeks was, as to the most important particulars, confessedly borrowed from the Egyptians. Their philosophers, Anaxagoras, Pythagoras, Thales, and others, traveled into Egypt, where they gathered all the notions there current concerning the gods, the transmigration of souls, a future state, and other points, which they modeled into a system that was afterwards enlarged and adorned by all the charms and embellishments that poetry and art could furnish."

Thomas Dew, also, in his "Digest of Laws, Customs, Manners and Institutions of Ancient and Modern Nations," says, on the origin of the Greek religion,—“Supposed to have been derived in great measure from the religion of the Egyptians. \* \* \* Still, large portion was of Grecian origin, and that even though taken from Egypt, became Grecian in character.” (p. 54.) Burder in his History of All Religions, says (p. 527): “The Greeks are supposed to have derived many of their deities from the Egyptians as well as no small number of their religious ceremonies. The Egyptians, no doubt, at an earlier period, believed in one Deity as supreme, and the Maker and Ruler of all things; but after that they worshipped the sun, moon, and stars, under various forms, as well as living creatures and lifeless things.”

4. **Religion of Greeks and Romans Identical in Essentials:** "The basis of the Roman religious system was the same as that of the Greek. At the head of the pantheon stood Jupiter, identical in all essential attributes with the Hellenic Zeus. He was the special protector of the Roman people. To him, together with Juno and Minerva; was consecrated a magnificent temple upon the summit of the Capitoline hill, overlooking the city.

"Mars, the god of war, was the favorite deity and the fabled father of the Roman race, who were fond of calling themselves the 'Children of Mars.' They proved themselves worthy offspring of the war-god. Martial games and festivals were celebrated in his honor during the first month of the Roman year, which bore, and still bears, in his honor, the name of March.

"Janus was a double-faced deity, to whom the month of January was sacred, as were also all gates and doors. The gates of his temple were always kept open in time of war and shut in time of peace.

"The fire upon the household hearth was regarded as the symbol of the goddess Vesta. Her worship was a favorite one with the Romans. The nation, too, as a single great family, had a common national hearth in the temple of Vesta where the sacred fires were kept burning from generation to generation by six virgins, daughters of the Roman state." (Myers' General History, pp. 203-4).

"The Greeks and Romans had many deities in common, particularly the superior gods, arising partly from adoption, on one side or the other, but more especially from the circumstance that the two countries were peopled by different branches of the same family, descended from one common ancestor, Japhet. At the same time it is evident, from the difference in the names of the Greek and Roman deities, and in their primary attributes, that they drew their mythology from different sources, which may be easily imagined, when it is considered that they were cut off from all intercourse with each other on their first settlement, and mingled with different tribes in the course of their migration. The Tuscans or Etrurians had, as is generally admitted, their mythology as well as their language, from their Pelasgian ancestors, long before the Grecians and Romans were known to each other; but in after ages, when the intercourse between these two people became intimate, the Romans, without doubt, borrowed many of the fables of the Greeks, to which their poets and historians, who are very ample in their descriptions of the gods, added much of their own invention." (Crabb's Mythology, p. 6.)

5. **The Action and Reaction Involved in the Roman Conquest of Greece:** The fact of there being much in common in the religion and worship of the Greeks and the Romans, while accounted for in part by a large infusion of Hellenes into the south part of Italy and the Island of Sicily—by reason of which the ruder Latin tribes of the north were brought into contact with Greek culture and civilization—still there was

a larger cause for this identity of religion and worship; and that cause arises out of the reaction of Greek learning upon the Roman conquerors of Greece. The Roman conquests in Western Europe was the subjugation of peoples in a low state of civilization "and destitute of any element of strength in their social and national life;" and their conquerors treated them, for the most part, as inferiors. "But in the East the case was different. There the Romans met with a civilization more advanced than their own, which they had already learned to respect, and an elaborate system of civil government and social usages, which could not be set aside without undermining the whole fabric of society. Hence the Greeks, while subjected to the Roman administration, were allowed to retain a great part of their institutions, together with their property and private rights, and, from their superiority to the other conquered peoples, remained the dominant power in the East. Even in Asia the despotism of Rome was much modified by the municipal system of the Greek colonies and by the influence of Greek culture. Thus it came to pass that, while the Western nations were assimilated to Rome, in the East the Roman empire became Greek, though the Greek nation in name became Roman. The effects of this are visible at every turn in the subsequent history, and to this cause must be referred many anomalies which are traceable at the present day in the condition of Eastern Europe." (*Encyclopaedia Britannica*).

6. **The Classification of Greek and Roman Deities:** "The Greek and Roman deities are distinguished into three classes; namely, the Superior Gods, the Inferior Gods, and the Demi-gods.

"The Superior Gods otherwise called *Dii Majorum Gentium*, that is, gods of the superior houses or families, answering to the patricians or nobility of Rome, were so named because they were believed to be more eminently employed in the government of the world. They were also styled the 'Select Gods,' of whom twelve were admitted into the council of Jupiter, and on that account denominated 'Consentes.'

"The images of these twelve gods were fixed in the Forum of Rome, six of them being males, and six females; their names are given in the following distich by the poet Ennius: \*\*

'Juno, Vesta, Minerva, Ceres, Diana, Mars,  
Mercurius, Jove, Neptunus, Vulcanus, Apollo.'

"These twelve gods were supposed to preside over the twelve months; to each of them was allotted a month: January to Juno, February to Neptune, March to Minerva, April to Venus, May to Apollo, June to Mercury, July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, December to Vesta. They likewise presided over the twelve celestial signs. If to these twelve be added the eight following, namely, Janus, Saturnus, Genius, Sol, Pluto, Bacchus, Terra, and Luna, there will be twenty of the first class, or superior gods. These



superior gods were likewise distinguished, from their usual place of residence, into Celestial, Terrestrial, Marine, and Infernal gods.

“The Inferior Gods comprehended what Ovid called the ‘Celestial Populace,’ answering to the plebeians among the Romans, who had no place in heaven, as the Penates, Lares—rural-deities, etc.

“The third class, or Demigods, was composed of such as derived their origin from a god or goddess and a mortal, or such as by their valor and exploits had raised themselves to the rank of immortals. Of this class was Hercules, Aesculapius, Castor, Pollux, Achilles, etc.

“To the list of the Roman gods, might be added a fourth class, called ‘novensiles,’ which the Sabines brought to Rome by the command of King Tatius. They were so named because, as some suppose, they were the last of all that were reckoned among the gods. Of this class also were the deities by whose help and means, as Cicero says, men are advanced to heaven, and obtain a place among the gods, namely, the moral virtues, as mercy, chastity, piety, etc.” (Crabb’s Mythology, pp. 6, 7).

## LESSON XVII.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.—(Continued.)

#### ANALYSIS.

- IX. Origin of the Greek and Roman Deities.
- X. List and Character of the Chief Greek and Roman Deities.
- XI. The Greek and Roman Parthenon.
- XII. Greek and Roman Worship.

#### REFERENCES.

"The World's Worship," Ch. xiii. "Mythology of All Nations" (Crabb), Ch. ii. "The World's Worship" (Dobbins), Chs. viii and ix.

Burder's "History of All Religions," Part vi., pp. 527-575.

Myers' "General History," Chs. xii and xxvi, and Encyclopaedias, and Notes of this Lesson.

*SPECIAL TEXT:* "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. i:22-24.

#### NOTES.

1. The Generation of the Gods: (a) The Greeks: "Chaos (void space) was first: then came into being 'broad-breasted' Earth, the gloomy Tartarus and Love. Chaos produced Erebus and Night, and this last bore to Erebus Day and Ether.

"Earth now produced Uranus (Heaven), of equal extent with herself, to envelop her, and the mountains and Pontos (Sea). She then bore to Uranus a mighty progeny—the Titans; six males and six females. She also bore Hottos, Briareus and Gyges. These children were hated by their father, who, as soon as they were born, thrust them out of sight in a cavern of mother Earth, who, grieved at his conduct, produced the substance of hoary steel, and, forming from it a sickle, roused her children, the Titans, to rebellion against him; but fear seized on them all except Kronos, who, lying in wait with the sickle with which his mother had armed him, mutilated his unsuspecting sire. The drops which fell to the earth from the wounds, gave birth to the Erinnyes, the Giants and the Mehan nymphs; and from what fell into the sea, sprang Aphrodite, the goddess of love and beauty.

"Earth finally, after the overthrow of the 'Titans, bore by Tartaros her last offspring, the hundred-headed Typhoeus, the father of storms and whirlwinds, whom Zeus precipitated into Tartarus.

"Rhea was united to Kronos. Kronos, having learned from his parents, Heaven and Earth, that he was fated to be deprived by one of his sons of the kingdom which he had taken from his father, devoured his children as fast as they were born. Rhea, when about to be delivered of Zeus, besought her parents to teach her how she might save him. Instructed by Earth, she concealed him in a cavern of Crete, and gave a stone in his stead to Kronos. This stone he afterward threw up, and with it the children whom he had devoured. When Zeus was grown up, he and the other children of Kronos made war on their father and the Titans. The scene of the conflict was Thessaly; the former fought from Olympus, the latter from Othrys. During ten entire years the conflict was undecided; at length, by the counsel of Earth, the Kronids released the Hundred-handed and called them to their aid. The war was then resumed with renewed vigor, and the Titans were finally vanquished and imprisoned in Tartarus, under the guard of the Hundred-handed. The Kronids then, by the advice of Earth, gave the supreme power to Zeus, who, in return, distributed honors and dominion among the associates of his victory." (The World's Worship—Dobbins—pp. 154-5).

(b) **The Romans:** "The Romans appear to have borrowed their fictions respecting the creation of the world from the same source as the Greeks. Ovid expressly calls Chaos, *rudis indigestaque moles*, 'a rude indigested heap'; or, as Moses says, "The earth without form and void;" after which the poet goes on in a strain very similar to what has already been set forth.

"The Etruscans, who were among the original settlers in Italy, gave, according to Suidas, the following account of the creation. 'God,' says a philosopher of that nation, 'created the universe in six thousand years, and appointed the same period of time to be the extent of its duration. In the first period of a thousand years, God created the heavens and the earth; in the second, the visible firmament; in the third, the sea and all the waters that are in the earth; in the fourth, the sun, moon, and stars; in the fifth, every living soul of birds, reptiles, and quadrupeds, which have their abode either on the land, in the air, or the water; and in the sixth, man alone.' Now, when it is considered that in another part of Scripture it is said, that 'one day is with the Lord as a thousand years, and a thousand years as one day,' it is easy to explain the origin of this fiction." (Crabb's Mythology, Ch. ii).

2. **A Brief List of Some of the Chief Greek and Roman Deities:** (a) **Jupiter:** "Jupiter, the father of gods and men, is said to have been born in Crete, or to have been sent there in infancy for concealment. He was the son of Saturn, the god of Time, and of Cybele, otherwise called Rhea. He was the most powerful of all the gods, and everything was subservient

to his will. His father, Saturn, had received the kingdom of the world from his brother Titan, on condition of destroying all the sons who should be born to him. Saturn, therefore, devoured his children immediately after birth. This may be considered as having an allegorical meaning; namely, that time destroys all things.

(b) **Apollo:** "Apollo was the son of Jupiter and Latona, and brother of the goddess Diana. He was born in the island of Delos, where his mother fled to avoid the jealousy of Juno. He was the god of all the fine arts; and to him is ascribed the invention of medicine, music, poetry and eloquence. He presided over the Muses, and had the power of looking into futurity. His oracles were in general reputed over the world. Apollo had various other surnames. He was called Delius, from the island where he was born; Cynthius, from a mountain in that island; Delphinus, from the city of Delphi, in Boeotia; Didymaeus, from a Greek word, signifying twins; Nomius, which means a shepherd; Paeon, from his skill in shooting arrows; and Phoebus, from the swiftness of his motion."

It is generally supposed that by Apollo the sun is to be understood; for which reason he was called Sol by the Latins.

(c) **Mars:** "Mars was the god of war, and son of Jupiter and Juno. He was educated by the god Priapus, who instructed him in every manly exercise. His temples were not numerous in Greece, but from the warlike Romans he received unbounded honors. His priests were called Salii.

(d) **Mercury:** "Mercury was the son of Jupiter and of Maia, the daughter of Atlas. He was born in Arcadia, upon Mount Cyllene, and in his infancy was intrusted with the care of the seasons. He was the messenger of the gods, and more especially of Jupiter. He was the patron of travelers and shepherds. He conducted the souls of the dead into the infernal regions, and not only presided over merchants and orators, but was also the god of thieves and of all dishonest persons.

(e) **Bacchus:** "Bacchus was the god of wine, and the son of Jupiter and Semele. Semele was the daughter of Cadmus, celebrated as the inventor of the alphabet, and of Hermoine, the daughter of Mars and Venus. She was destroyed by the jealous cruelty of Juno. It is probable that Bacchus was an ancient conqueror and lawgiver. He was born in Egypt, and educated at Nysa in Arabia. He taught the culture of the grape, the art of converting its juice into wine, and the manner of making honey. He was on that account, honored as a god by the Egyptians, under the name of Osiris.

(f) **Vulcan:** "Vulcan was the son of Juno; he was the god of fire, and the patron of all those artists who worked in iron or other metals. He was educated in heaven; but Jupiter being offended with him, hurled him from Olympus. He lighted on the island of Lemnos, and was a cripple.

ple ever after. He fixed his residence there, built himself a palace, and raised forges to work metals. He forged the thunderbolts of Jupiter, and the arms of the gods and demi-gods.

(g) **Juno:** "Juno was the queen of heaven, the sister and wife of Jupiter, and the daughter of Saturn and of Ops, otherwise called Rhea. She was born in the isle of Samos, and resided there till her marriage with Jupiter; her children were Vulcan, Mars, and Hebe. The poets represent Juno with a majesty well befitting the empress of the skies.

(h) **Minerva:** "Minerva was the goddess of wisdom, and is said to have sprung, completely armed and full-grown, from the brain of Jupiter. She was immediately admitted into the assembly of the gods, and became Jupiter's faithful counselor; she was the most accomplished of all the goddesses. The countenance of Minerva, as generally represented, was more expressive of masculine firmness than of grace or softness.

(i) **Venus:** "Venus was the goddess of beauty, the mother of love, and the queen of laughter, grace and pleasure. She is said to have risen from the froth of the sea, near the island of Cyprus. The Zephyrs wafted her to the shore, where she was received by the Seasons, the daughters of Jupiter and Themis. As she walked, flowers bloomed beneath her feet, and the rosy Hours dressed her in divine attire.

(j) **Cupid:** "Cupid, the son of Venus, and god of love, was represented as a beautiful boy, with wings, a bow and arrows, and generally with a bandage over his eyes. He had wings, to show his caprice and desire of change. He is described as blind, because we are apt to shut our eyes to the faults of those we love.

(k) **Ceres:** "Ceres was the goddess of corn and harvests, and the daughter of Saturn and Vesta. The most celebrated festivals in honor of Ceres were held at Eleusis. They were called the Eleusinian Mysteries, on account of the secrecy with which they were conducted. Those who were admitted to these solemn assemblies were called the initiated." (Burder's History of All Religions, pp. 528-533).

4. **The Greek Pantheon:** "At the head of the Greek pantheon there was a council of twelve members, comprising six gods and as many goddesses. The male deities were Zeus, the father of gods and men; Poseidon, ruler of the sea; Apollo, or Phoebus, the god of light, of music, and of prophecy; Ares, the god of war; Hephaestus, the deformed god of fire, and the forger of the thunderbolts of Zeus; Hermes, the wing-footed herald of the celestials, the god of invention and commerce.

"The female divinities were Hera, the proud and jealous queen of Zeus; Athena, or Pallas,—who sprang full-grown from the forehead of Zeus,—the goddess of wisdom and the patroness of the domestic arts;

Artemis, the goddess of the chase; Aphrodite, the goddess of love and beauty born of the white sea foam; Hestia, the goddess of the hearth; Demeter, the earth mother, the goddess of grains and harvests.

"These great deities were simply magnified human beings. They surpassed mortals rather in power than in size of body. Their abode was Mount Olympus and the airy regions above the earth." (Myers' General History, p. 86).

5. **The Delphian Oracle:** "The most precious part, perhaps, of the religious heritage of the historic Greeks, from the misty Hellenic foretime, was the oracle of Apollo at Delphi. The Greeks believed that in the early ages the gods were wont to visit the earth and mingle with men. But even in Homer's time, this familiar intercourse was a thing of the past—a tradition of a golden age that had passed away. In historic times, though the gods often revealed their will and intentions through signs and portents, still they granted a more special communication of counsel through what were known as oracles. These communications, it was believed, were made sometimes by Zeus, but more commonly by Apollo. Not everywhere, but only in chosen places, did these gods manifest their presence and communicate the divine will. These favored spots were called oracles, as were also the responses there received.

"The most renowned of the Greek oracles, as we have intimated, was that at Delphi, in Phocis. Here, from a deep fissure in the rocks, arose stupefying vapors, which were thought to be the inspiring breath of Apollo. Over this spot was erected a temple in honor of the Revealer. The communication was generally received by the Pythia, or priestess, seated upon a tripod placed above the orifice. As she became overpowered by the vapors, she uttered the message of the god. These mutterings of the Pythia were taken down by attendant priests, interpreted, and written in hexameter verse. Some of the responses of the oracle contained plain and wholesome advice; but very many of them, particularly those that implied a knowledge of the future, were made obscure and ingeniously ambiguous, so that they might correspond with the event, however affairs should turn.

"The Oracle of Delphi gained a celebrity wide as the world. It was often consulted by the monarchs of Asia and the people of Rome in times of extreme danger and perplexity. Among the Greeks, scarcely any undertaking was entered upon without the will and sanction of the Oracle being first sought." (Myers' General History, pp. 86, 87).

6. **Oracles and Divination Among the Romans:** "There were no true oracles at Rome. The Romans, therefore, often had recourse to those among the Greeks. Particularly in great emergencies did they seek advice from the celebrated Oracle of Apollo at Delphi. From Etruria was introduced the art of the haruspices, or sooth-sayers, which consisted in discovering the will of the gods by the appearance of the entrails of victims slain for the sacrifice." (Myers' General History, p. 204).

7. **Worships and Temples:** "In the first ages of the world, men had neither temples nor statues for their gods, but worshipped in the open air, in the shady grove, or on the summit of the lofty mountains, whose apparent proximity to the heavens seemed to render them peculiarly appropriate for religious purposes. Ignorantly transferring to the works of the Supreme Being that homage which is only due to their Author, they adored the sun as a god, who, riding on his chariot of fire, diffused light and heat through the world; the moon, as a mild and beneficent divinity, who presided over night and silence, consoling her worshippers for the departure of the more brilliant light of day.

"It is thought that the Greeks received from the Egyptians the custom of building temples, which were erected, some in valleys, some in woods, and others by the brink of a river, or fountain, according to the deity who was destined to inhabit them; for the ancients ascribed the management of every particular affair to some particular god, and appropriated to each a peculiar form of building, according to his or her peculiar character and attributes. But when temples were first erected, the ancients still continued to worship their gods, without any statue or visible representation of the divinity.

"It is supposed that the worship of idols was introduced among the Greeks in the time of Cecrops, the founder of Athens, in the year 1556 B. C. At first these idols were formed of rude blocks of wood or stone, until, when the art of graving, or carving, was invented, these rough masses were changed into figures resembling living creatures. Afterwards, marble, and ivory, or precious stones, were used in their formation, and lastly, gold, silver, brass, and other metals. At length, in the refined ages of Greece, all the genius of the sculptor was employed in the creation of these exquisite statues, which no modern workmanship has yet surpassed. Temples, statues, and altars, were considered sacred, and to many of them was granted the privilege of protecting offenders." (Burder's History of All Religions, pp. 227-8).

## LESSON XVIII.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.—(Continued.)

#### ANALYSIS.

#### XIII. The Greek and Roman Religion.

#### XIV. Roman and Greek Schools of Philosophy.

1. Stoics.
2. Epicureans.
3. Academics.

#### REFERENCES.

"Outlines of Ecclesiastical Hist.," (Roberts), Sec. ii, pp. 22-25. "The World's Worship" (Dobbins), Chs. viii, ix. Notes 1 and 2.

"Moral and Metaphysical Philosophy" (Maurice), Vol. I, Chs. vi and vii. Myers' "General Hist.," Chs. xxiii. Dr. Smith's "History of Greece," Ch. xiii. "Mormon Doctrine of Deity," Ch. iv.

"Cicero's Tusculan Disputations" (Yonge's Translation), pp. 209-355. "Intellectual Development of Europe" (Draper), Chs. v and vi.

*SPECIAL TEXT:* "Behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach His word; yea, in wisdom, all that He seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (*Book of Alma, Ch. xxix:8.*)

#### NOTES.

1. **Religion of the Greeks: General View:** "The religious system of the Greeks is the embodiment of beauty. No other worship that has ever existed so encouraged the taste for art as this. Its literature, its mythological stories, its idols and its temples still control and, to a great extent, shape the art ideas of the world. Its devotees have, above all other people, possessed a perception of beauty of form and a fondness of representing it.

"The people of Greece appear to have originally come from the north-western part of Asia Minor. They were called the Hellenes. The worship which they brought from Asia was the worship of the 'Heaven-Father,' the unseen one who dwells in ether, whose temple is the sky, and whose altar is properly placed upon the mountain top. The Hindus called the same being Dyaus-pitar; the Romans, Diovis-pater or Jupiter;



the Greeks, Zeus-pater. One can readily see the resemblance between these names, and the evidence they bear to the fact that these nations all came originally from one common stock. As the primal Greek race separated into various parts of Greece, different forms began to arise. As sailors from other lands arrived on their shores, they brought their own gods with them, and thus many new gods were introduced into Greece.

"The lively imagination of the Greeks, and the out-door life of their primitive state, produced a number of tales and legends about the gods. Some of these were based on the tales with which their forefathers were familiar in their early home in Asia. The people lived in separate villages. Wandering minstrels and merchants carried these tales of gods and heroes from village to village. Poets then caught them up and adorned them with the touches of a livelier fancy. Thus, soon, a rich and luxuriant system of legendary lore was in possession of the whole people.

"Just as is the case with other nations, the beings called gods by the Greeks are but the personifications of the powers and objects of nature, and the legends but represent the courses of nature and its operations. To these primitive notions imagination afterwards added, and poetry clothed the whole with a warm glow. Thus was formed the popular Greek faith" (The World's Worship—Dobbins—pp. 150-157).

2. **Religion of the Romans: General View:** "Long before Rome was founded, Italy was peopled with an industrious class of farmers. But we have scarcely any records of those early times. Some of their gigantic buildings, lakes and canals remain, but these are almost all that is left. The religious ideas of these early settlers entered into and, to a great extent, moulded the religion of the Romans. The people of Italy did not have the same vivid imaginations and lively fancies as the people of Greece. Their early worship seems to have been of a more serious character than that of the Greeks. Their gods were freer from moral taint, and virtue rather than vice was required in followers of the Roman religions. The poetic art was little cultivated among them, or for that matter, in Rome of a later day. But Rome soon began to borrow from Greece, and to appropriate her gods, heroes and myths. There are no Italian-myths corresponding to those of Greece. In Virgil and Ovid, a few adventures of the Italian gods are related, but these are plainly imitations, or slight modifications, of the Greek stories." (The World's Worship, pp. 173-4).

3. **Zeno:** "Zeno, founder of the celebrated school of the Stoics, lived in the third century before our era (about 340—265 B. C.). He taught at Athens in a public porch (Stoa in Greek), from which circumstance comes the name applied to his disciples. The Stoics inculcated virtue for its own sake. They believed—and it would be difficult to frame a better creed—that 'man's chief business here is to do his duty.' They schooled themselves to bear with composure any lot that destiny might appoint. Any sign of emotion on account of calamity was considered unmanly. Thus a certain Stoic, when told of the sudden death

of his son, is said merely to have remarked, 'Well, I never imagined that I had given life to an immortal.'

"Stoicism became a favorite system of thought with certain classes of the Romans, and under its teachings and doctrines were nourished some of the purest and loftiest characters produced by the pagan world." (Myers' General History, pp. 185-6).

4. **Epicurus:** "Epicurus (341—270 B. C.) taught, in opposition to the Stoics, that pleasure is the highest good. He recommended virtue, indeed, but only as a means for the attainment of pleasure; whereas the Stoics made virtue an end in itself. In other words, Epicurus said, "Be virtuous, because virtue will bring you the greatest amount of happiness;" Zeno said, "Be virtuous, because you ought to be."

"Epicurus had many followers in Greece, and his doctrines were eagerly embraced by many among the Romans during the later corrupt period of the Empire. Many of these disciples carried the doctrines of their master to an excess that he himself would have been the first to condemn. Allowing full indulgence to every appetite, their whole philosophy was expressed in the proverb, 'Let us eat and drink, for tomorrow we die.' (Myers' General History, p. 186).

5. **The Stoics:** The Stoics believed, (1) that there were gods; (2) they undertook to define their character and nature; (3) they held that the universe is governed by them, and (4) that they exercise a superintendency over human affairs.

The evidence for the existence of the gods they saw primarily in the universe itself. "What can be so plain and evident," they argued, "when we behold the heavens, and contemplate the celestial bodies, as the existence of some supreme, divine intelligence by which these things are governed?" "Were it otherwise," they said, "Ennius would not with universal approbation have said,

'Look up to the refulgent heavens above  
Which all men call unanimously Jove—  
\*\*\*Of gods and men the sire.'"

Of the nature of the Deity, they held two things: First of all, that he is an animated though impersonal being; secondly, that there is nothing in all nature superior to him. "I do not see," says one well versed in their doctrines, "what can be more consistent with this idea and pre-conception, than to attribute a mind and divinity to the world, the most excellent of all beings."

That is to say, the Stoics held the universe to be a deity; and Cicero represents Zeno as reasoning in the matter in this wise: "That which reasons is superior to that which does not; nothing is superior to the world; the world, therefore, reasons." By the same rule the world may be proved to be wise, happy, and eternal; for the possession of all these

qualities is superior to the want of them; and nothing is superior to the world; the inevitable consequence of which argument is, that the world is a deity. He goes on: "No part of anything void of sense is capable of perception; some parts of the world have perception; the world, therefore, has sense." He proceeds, and pursues the argument closely—"Nothing that is destitute itself of life and reason can generate a being possessed of life and reason; but the world does generate beings possessed of life and reason; the world therefore, is not itself destitute of life and reason."

He concludes his argument in his usual manner with a simile: "If well-tuned pipes should spring out of the olive, would you have the slightest doubt that there was in the olive-tree itself some kind of skill and knowledge? Or if the plane-tree could produce harmonious flutes, surely you would infer, on the same principle, that music was contained in the plane-tree. Why, then, should we not believe the world is a living and wise being, since it produces living and wise beings out of itself?"

Again, reverting to this subject, Cicero in representing the doctrines of the Stoics, says: "Now, we see that there is nothing in being that is not a part of the universe; and as there are sense and reasons in the parts of it, there must therefore be these qualities, and these too, in a more energetic and powerful degree, in that part in which the predominant quality of the world is found. The world, therefore, must necessarily be possessed of wisdom; and that element, which embraces all things, must excel in perfection of reason. The world, therefore, is a God, and the whole power of the world is contained in that divine element."

"Besides these (i. e., the universe and the stars, as part of that universe, of course), there are many other natures," Cicero goes on to say, "which have, with reason, been deified by the wisest Grecians, and by our ancestors, in consideration of the benefits derived from them; for they were persuaded that whatever was of great utility to human kind must proceed from divine goodness, and the name of the Deity was applied to that which the Deity produced, as when we call corn Ceres, and wine Bacchus; whence that saying of Terence,

'Without Ceres and Bacchus, Venus starves.'

And any quality, also, in which there was any singular virtue was nominated a Deity, such as Faith and Wisdom, which are placed among the divinities in the Capitol; the last by Aemilius Scaurus, but Faith was consecrated before by Atilius Caltatinus. You see the temple of Virtue and that of Honor repaired by M. Marcellus, erected formerly, in the Ligurian war, by Q. Maximus. Need I mention those dedicated to Help, Safety, Concord, Liberty, and Victory, which have been called Deities, because their efficacy has been so great that it could not have proceeded from any but from some divine power? In like manner are the names of Cupid, Voluptas, and of Lubentine Venus consecrated, though they were things vicious and not natural. \* \* \* \* Everything, then, from

which any great utility proceeded was deified; and, indeed, the names I have just now mentioned are declaratory of the particular virtue of each Diety."

The God of the Stoics is further described as a corporeal being, united to matter by a necessary connection; and, moreover, as subject to fate, so that he can bestow neither rewards nor punishments. That this sect held to the extinction of the soul at death, is allowed by all the learned. The Stoics drew their philosophy mainly from Socrates and Aristotle. Their cosmology was pantheistic, matter and force being the two ultimate principles, and God being the working force of the universe, giving it unity, beauty and adaptation.

6. **The Epicureans:** The Epicureans held that there were Gods in existence. They accepted the fact of their existence from the constant and universal opinion of mankind, independent of education, custom or law. "It must necessarily follow," they said, "that this knowledge is implanted in our minds, or, rather, innate in us." Their doctrine was: "That opinion respecting which there is a general agreement in universal nature must infallibly be true; therefore it must be allowed that there are Gods."

"Of the form of the Gods, they held that because the human body is more excellent than that of other animals, both in beauty and for convenience, therefore the Gods are in human form. All men are told by nature that none but the human form can be ascribed to the Gods; for under what other image did it ever appear to anyone either sleeping or waking?" Yet these forms of the Gods were not "body," but "something like body," "nor do they contain blood, but something like blood." "Nor are they to be considered as bodies of any solidity, or reducible to number." "Nor is the nature or power of the Gods to be discerned by the senses, but by the mind." They held, moreover, that the universe arose from chance; that the Gods neither did nor could extend their providential care to human affairs.

The duty of worshipping the Gods was based upon the fact of their superiority to man. "The superior and excellent nature of the Gods requires a pious adoration from men, because it is possessed of immortality, and the most exalted felicity; for whatever excels has a right to veneration." Yet "all fear of the power and anger of the Gods should be banished; for we must understand that anger and affection are inconsistent with the nature of a happy and immortal being. These apprehensions being removed, no dread of the superior power remains." On the same principles that the existence of the Gods was allowed, that is, on the pre-notion and universal belief of their existence, it was held that the Gods were happy and immortal, to which the Epicurians added this doctrine: "That which is eternally happy cannot be burdened with any labor itself, nor can it impose any labor on another; nor can it be influenced

by resentment or favor; because things which are liable to such feelings must be weak and frail."

It was generally held by the opponents of Epicurus that, as a matter of fact he did not believe in the existence of the Gods at all; but dared not deny their existence for fear of the Athenian law against impiety, and because such denial would render him unpopular. But after becoming acquainted with his views as to the nature of the Gods, one is prepared to accept the criticism of his doctrines which Cicero puts in the mouth of Cotta, in his *Tusculan Disputations*, viz., "Epicurus has allowed a deity in words but destroyed him in fact."

**7. The Sensualism of Epicureanism:** Whatever apologists may say, it is very clear that the "pleasure" of the Epicurean philosophy, hailed as "the supreme good and chief end in life," was to arise from agreeable sensations, or whatever gratified the senses, and hence was, in the last analysis of it—in its roots and branches—in its theory and in its practice—"sensualism." It was to result in physical ease and comfort, and mental inactivity—other than a conscious, self-complacence—being regarded as "The supreme good and chief end of life." I judge this to be the net result of this philosophy since these are the very conditions in which Epicurus describe even the gods to exist; and surely men could not hope for more "pleasure," or greater happiness than that possessed by their gods. Cicero even charges that the sensualism of Epicurus was so gross that he represents him as blaming his brother, Timocrates, "because he would not allow that everything which had any reference to a happy life was to be measured by the belly; nor has he," continues Cicero, "said this once only, but often."

In Cicero's description of the Epicurean conception of the gods, he says: "That which is truly happy cannot be burdened with any labor itself, nor can it impose any labor on another, nor can it be influenced by resentment or favor, because things which are liable to such failings must be weak and frail. \* \* \* Their life [i. e., of the gods] is most happy and the most abounding with all kinds of blessings which can be conceived. They do nothing. They are embarrassed with no business; nor do they perform any work. They rejoice in the possession of their own wisdom and virtue. They are satisfied that they shall ever enjoy the fulness of eternal pleasure. \* \* Nothing can be happy that is not at ease. (*Tusculan Disputations*, *The Nature of the Gods*, pp. 266-268).

**8. The Academicians:** The Academicians can scarcely be regarded as a school of philosophy, though they refer their origin to Plato (Smith's *Student's History of Greece*, p. 596.). Their name stands for a method of thought rather than for a system of truth. They had no philosophy, but rather speculated about philosophy. They advocated nothing; they were the agnostics of their time—that is, they were people who did not know, and like our modern agnostics, had a strong suspicion that nobody else knew. They represented merely the negative attitude of mind in

their times. Still, they numbered in their following some of the most considerable men of Rome, Cicero being among the number. The academy is said to have exactly corresponded to the moral and political wants of Rome in the days of Cicero. "With no genius for speculation, the better Romans of that day were content to embrace a system which, though resting on no philosophical basis, and compounded of heterogeneous dogmas, offered notwithstanding, a secure retreat from religious scepticism and political troubles." "My words," says Cicero, speaking as a true Academician, "do not proclaim the truth, like a Pythian priestess; but I conjecture what is probable, like a plain man." And again: "The characteristic of the Academy is never to interpose one's judgment to approve what seems most probable, to compare together different opinions, to see what may be advanced on either side, and to leave one's listeners free to judge without pretending to dogmatize." (Ency. Brit. Art. Academy.) I believe this description warrants what was said at the beginning of this note, viz; that the name Academician stood for a method of thought rather than for a school of philosophy.

## LESSON XIX.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.—(Continued.)

#### ANALYSIS.

#### XV. Religions of Northern Europe—

1. The Scythians;
2. The Scandinavians;
3. The Druids.

#### REFERENCES.

Draper's "Intellectual Development of Europe," Ch. viii, pp. 240 et seq.

"The World's Worship" (Dobbins), Ch. x.

Burder's "History of All Religions," Part VI, Sec. vii, p. 524 et seq.

"Mormon Doctrine of Deity," Ch. iv.

Crabb's "Mythology of All Nations," Chs. lxii, lxiii, lxiv, lxv.

*SPECIAL TEXT: "I will sanctify My great name, which was profaned among the heathen; which ye [Israel] have profaned in the midst of them; and the heathen shall know that I am the Lord God, when I shall be sanctified in you before their eyes." Ezekiel xxvi:23.*

#### NOTES.

1. **The Scythians:** "The Scythians inhabited a large tract of country to the north of Europe and Asia. In early times their religion was very simple; it taught the belief of a Supreme God, to whom were attributed infinite power, knowledge, and wisdom; it forbade any representation of this being under a corporeal form, and enjoined the celebration of his worship in consecrated woods. Under him, a number of inferior divinities were supposed to govern the world, and preside over the celestial bodies. The doctrine of a future state formed an important part of the mythology of these people; and their fundamental maxims were, to serve the Deity with sacrifice and prayer, to do no wrong to others, and to be brave and intrepid. But in the course of time, the religion of the Scythians degenerated, a multitude of other divinities were introduced amongst them, and as they were a warlike people, they made the god of battles their favorite deity; to him they consecrated groves of oak, which were held so sacred that whoever injured them was punished with death. A Scimitar raised upon the summit of an immense wooden altar was the emblem of this God, to whom they sacrificed horses, and every hundredth man taken in battle; the first fruits of the earth, and a portion of the

spoils gained in war, were the offerings made to the other divinities. The principal Scythian deities were: Tabite, the Vesta of later times; Papius, the Jupiter; Apia, or the Earth, the consort of Papius; Stripassa, the Venus; Oestasynes, the Apollo; Thamimasides, the Neptune.

“The Scythians venerated fire, as the principle of all things; and the wind and the sword, as the cause of life and death; a being called Zamolxis, was supposed to have the charge of conducting departed spirits to their respective abodes; and sacrifices were made to him by the friends of deceased persons on their behalf.” (Burder’s History of All Religions, pp. 524-5).

2. **The Scandinavian Mythology:** “The Gothic Mythology is so called from the Getae; or Goths, a tribe of Scythians, who, at an early period passed over into Scandinavia, whence they over-spread all Sweden, Denmark, the islands of the Baltic, and the neighboring parts. Their mythological scheme is explained in a work called the ‘Edda,’ which was compiled by Snorro Sturleson, in the thirteenth century, from the poems of the Scalds or bards particularly one bearing the same name, and a still older one, called the ‘Voluspa.’ The Goths, like the Indians [American] believed in a supreme being, to whom they ascribed many of the divine attributes, but offered him no worship, which they paid only to the subordinate deities. This being they designated by the name of ‘Alfader,’ that is, ‘Father of all.’ They believed that giants existed before the gods, the chief of whom, named Odin, was the offspring of one of them. After this, according to their fables, which agree with that of the Greeks, a war ensued between the gods and the giants, which terminated in the destruction of the latter. The gods then proceeded to the work of creation, and fashioned the globe out of the body of one of the giants, named Ymir. Before all this, however, we find from the Voluspa, that in accordance with the Mosaic account, ‘In the beginning, there was neither shore nor sea; the earth was not to be found below, nor the heavens above.’ Besides Odin, before mentioned, who was the god of war, and is supposed to be the Buddha, or Bood, of the Hindoos, the gods of the Gothic mythology were Frigga, the wife of Odin, and Thor, their son, who, from the legends told of them, correspond to the Osiris, Isis, and Orus, of the Egyptians. Among the other children of Odin, were Balder, a powerful god; Boder, the blind; Vidar, the god of silence, who walked on the waters and in the air; Vali, the archer; Uller, who presided over trial by the duel; Forsette, the arbiter between gods and men; Iduna, the queen of truth, who presided over witnesses and oaths; Lofen, the guardian of friendship; Synia and Snootra, who presided over wisdom and discretion. To these may be added, Heimdall, the son of nine virgins, and sentinel of the gods; Braga, the god of poetry; Niord, the god of winds and the sea; Tyr, the god of might; Eica, the goddess of medicine; Freya, the wife of Holder, and goddess of love; Gna, the messenger of Frigga; Tylia, the goddess of beauty, secrecy, and chastity; Siona and Soona, presiding over marriage; and the Valkyries, virgins, who always attended Odin in



battle. Among their evil spirits was Loke, the spirit of evil and contradiction who was always opposing the gods. Besides the giants and gods, the Goths, like the Greeks and Romans, had their Genii; like the Arabians, their fairies; and, like the Indians, their dwarfs or pigmies. The genii presided over the destinies of man, of whom there were three principal—Urda, Verdandi and Skulda, answering to the Parcae. [i. e., the Fates of Roman Mythology.] They had their evil as well as good genii, of whom Surtur was the prince.

“That they worshipped the sun and moon may be inferred from two days in the week being sacred to them, namely, Sonndag and Mondag, that is, Sunday and Monday. The heaven of the Goths was in the highest regions of the earth, and consisted of two abodes, namely, the Valhalla, or hall of Odin, where warriors only were admitted; and a higher abode, called Gimle, where the good and virtuous, in general, were to be admitted. They had also two abodes for the wicked, namely, Nifleheim, or Evil home, and Nastrond, or the shore of the Dead. Nifleheim consisted of nine regions, over whom Hela, or Death, held absolute sway. Mention is also made of two gods of this hell, instead of the single Cerberus among the Greeks and Romans.

The Goths also held that Valhalla and Nifleheim were both perishable abodes; and that at the last day, the respective inhabitants of these two places were to be consigned by Alfader, either to Gimle or to Nastrond, both of which would be eternal; a fable evidently borrowed from the Scripture account of the day of judgment. They denominated this the Twilight of the Gods.” (Crabb’s Mythology, pp. 165-167).

3. Religion of the Old Europeans: “The religion of the barbarian Europeans was in many respects like that of the American Indians. They recognized a ‘Great Spirit’—omniscient, omnipotent, omnipresent. In the earliest times they made no representation of him under the human form, nor had they temples; but they propitiated him by sacrifices, offering animals, as the horse, and even men, upon rude altars. Though it was believed that this ‘Great Spirit’ might sometimes be heard in the sounds of the Forests at night, yet, for the most part, he was too far removed from human supplication, and hence arose, from the mere sorcerous ideas of a terrified fancy, as has been the case in so many other countries, star worship—the second stage of comparative theology. The gloom and shade of dense forests, a solitude that offers an air of sanctity, and seems a fitting resort for mysterious spirits, suggested the establishment of sacred groves and holy trees. Throughout Europe there was a confused idea that the soul exists after the death of the body; as to its particular state there was a diversity of belief. As among other people, also, the offices of religion were not only directed to the present benefit of individuals, but also to the discovery of future events by various processes of divination and augury practiced among the priests.” (Intellectual Development of Europe, Draper, p. 240).

4. **Chief Divinities of the Scandinavians:** "The Scandinavians sacrificed human victims, and sometimes offered up even their kings, to appease the gods in times of public calamity. Their chief divinities were Odin or Wodin, Frea or Friga, and Thor. Odin or Wodin is generally supposed to have been a deified war-like prince; he was the god and father of war, and was thought to adopt as his children all who died in battle; he was also worshipped as the god of arts and sciences, from his having in some degree civilized the countries which he subdued. The fourth day of the week was consecrated to him, and was called 'Odin's day,' which now is corrupted into our 'Wednesday.'

"Freia or Friga, the consort of Odin, was the most amiable of all the Scandinavian goddesses. She was also called Vanadis, or the goddess of Hope; and under the name of Hertha she was considered as a personification of earth. Virgins of high birth devoted themselves to her service; and Friday, the sixth day of the week, was named after her.

"Thor, the eldest and bravest of the sons of Odin and Freia, was the god of the aerial regions; prayers were addressed to him for favorable winds and refreshing showers; and Thursday, the fifth day of the week, was dedicated to him.

"In the earliest times, the Scandinavians performed their rites in groves; but they afterwards raised temples to their gods, the most magnificent of which were at Upsal and Drontheim.

"The inferior deities of the Scandinavians were: Niorder, who presided over the seas, navigation, hunting and fishing; Isminsul, or the column of the universe; Surtar, prince of the genii of fire; Balder, son of Odin; Tur, the dispenser of victory; Heimdal, the guardian of the heavens; Norder, the blind, a son of Odin; Vidar, the god of silence, a son of Odin; Braga, the god of poetry; Vati, the formidable archer; Uller, presiding over trials by duel; Hela, the dreadful goddess of death; Torset, decided the differences of gods and men; the Valkyries were goddesses of slaughter; Iduna, the queen of youth; Saga, the goddess of waterfalls; Vara, the witness of oaths; Lofen, the guardian of friendship; Synia, the avenger of broken faith." (Burder's History of All Religions, pp. 525-6).

5. **Scandinavian Notions of Hell:** "The notions the Scandinavians entertained of hell were very remarkable; it was called Niffhien, and consisted of nine vast regions of ice, situated under the North Pole, the entrance to which was guarded by the dog of darkness, similar to the Grecian Cerberus. Loke, the evil genius, who was the cruel enemy of gods and men, with his daughter Hela, the goddess of death; the giantess Angherbode, the messenger of evil; the wolf Femis, a monster, dreaded by the gods, as destined to be their destruction, and the equally formidable serpent, resided in this gloomy abode; which has been described by Gray, in his 'Descent of Odin.'

"The Scandinavians believed that what formed their highest enjoyments in this world, would likewise constitute their happiness in the next. They imagined that the souls of heroes who had fallen in battle would pass their days in hunting shadowy forms of wild beasts, or in combats with warriors; and at night would assemble in the hall of Odin, to feast, and drink mead or ale out of the skulls of their enemies whom they had slain in their mortal life. This view of happiness in a future state of existence has prevailed amongst all nations." (Burder's History of All Religions, pp. 525-6).

6. **The Druids:** "We have reason to believe that the Britons inhabited England not long after the days of Noah. We might therefore expect to find resemblances between their religion and the religion of other ancient peoples; and we are not disappointed. There is a striking correspondence between the system of the ancient Britons and those of the Hebrew patriarchs, the Brahmins of India, the Magi of Persia, and the Greek priests. It was one system that was finally conveyed to these different parts of the globe. Take, as a single instance of the many points of comparison, their idea of God. Among their names for the supreme God which they had in use before the introduction of Christianity, were terms which have been literally translated, "God," "Distributor," "Governor," the "Mysterious One," the "Eternal," "He that pervadeth all things," "the Author of Existence," "the Ancient of Days." These expressive appellations sufficiently indicate their views of the moral character and attributes of God." (The World's Worship—Dobbins—p. 188).

7. **Druid Priesthood:** "The Celtic priests were called Druids. All the Celtic nations, like the early Scythians, performed their religious ceremonies in sacred groves; and they regarded the oak, and the mistletoe growing upon it, with peculiar reverence. Their principal deities were: Teulates, the god of war; Dis, the god of the infernal regions, and the Pluto of after times; and Andate, the goddess of victory. The god of war was the divinity of the greatest importance; upon his altars human victims were sacrificed; and though criminals were deemed the most acceptable offerings, innocent persons were frequently immolated.

"Druid is derived from the word deru, which in the Celtic language signified an oak; because their usual abode was in woods. These priests were most highly revered; they were referred to in all civil, as well as religious matters; and so great was their influence in the state, that even kings could not ascend the throne without their approbation. They were divided into four classes,—druids, bards, sarronides, and vates or eubages; the first were the supreme chiefs, and so highly revered, that the inferior orders could not remain in their presence without permission to do so. The bards, whose Celtic name signifies a singer, celebrated the actions of heroes in verse which they sang, and accompanied on the harp. The sarronides had the charge of instructing youth whom they were en-

joined to inspire with virtuous sentiments; and the vates or eubages had the care of the sacrifices, and applied themselves particularly to the study of nature. The Druids enjoyed great privileges; they were exempted from serving in war and paying taxes.

"Numbers aspired to gain admission into this order of society, for it was open to all ranks; but this was rather difficult, as the candidates were obliged to learn the verses which contained the maxims of their religion and political government. It was unlawful to commit the Druidical doctrine to writing; and therefore they were taught, and transmitted from generation to generation, entirely by the poems recited by the Druids, who required a period of fifteen, or even twenty years, to acquire an adequate knowledge on that subject. The Druids considered the mistletoe as a special gift from the divinity to the oak, and the gathering of this plant was the most sacred of their ceremonies." (Burder's History of All Religions, pp. 526-7).

8. **Druid Worship:** "They worshipped in the open air; it being a maxim with them, that it was unlawful to build temples to the gods, or to worship them within walls and under roofs. Their favorite place was a grove of oaks, or the shelter of a majestic tree of this kind. Here they would erect stone pillars in one or two circular rows; and in some of their principal temples, as particularly that of Stonehenge, they laid stones of prodigious weight on the tops of these perpendicular pillars, which formed a kind of circle aloft in the air. Near to these temples they constructed their sacred mounts, their cromlechs or stone tables for their sacrifices, and every other necessary provision for their worship. These sacred places were generally situated in the center of some thick grove or wood, watered by a consecrated river or fountain, and surrounded by a ditch or mound, to prevent intrusion." (The World's Worship, p. 190).

## LESSON XX.

(Scripture Reading Exercise.)

### ANCIENT CONCEPTIONS OF GOD.—(Continued.)

#### ANALYSIS.

#### XVI. Beliefs of India:

1. The Vedas.
2. Doctrines of the Vedas.
3. Chief Gods of Hinduism.

#### REFERENCES.

Chips from a German Workshop (Max Muller), 2 Vols. Science of Religions (Max Muller), 1 Vol. Chiefly deals with Buddhism.

Article in Encyclopaedia Britannica — "Buddhism."

"Vedanta Philosophy" (1899), by Swami Vivekananda.

Dobbins' "World's Worship," Chs. xi-xiii.

Draper's "Intellectual Development of Europe," Vol. I, Ch. iii, and Notes of this lesson.

*SPECIAL TEXT: "Their idols are silver and gold; the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; . . . they that make them are like unto them; so is every one that trusteth in them." Ps. cxv.*

#### NOTES.

1. **The Vedas:** "Vedas means, originally, knowing or knowledge, and this name is given by the Brahmans not to one work, but to the whole body of their most ancient sacred literature. Veda is the same word which appears in the Greek, 'I know,' and in the English, 'wise,' 'wisdom.' The name of Veda is commonly given to four collections of hymns, which are respectively known by the names of 'Rig-veda,' 'Yagur-veda,' 'Sama-veda,' and 'Atharva-veda;' but for our own purposes, namely, for tracing the earliest growth of religious ideas in India, the only important, the only real Veda, is the Rig-veda. The other so-called Vedas, which deserve the name of Veda no more than the Talmud deserves the name of Bible, contain chiefly extracts from the Rig-veda, together with sacrificial formulas, charms, and incantations, many of them, no doubt, extremely curious, but never likely to interest any one except the Sanscrit scholar by profession." ("Chips from a German Workshop" (Muller), Vol. I, p. 8).

2. **Doctrine of the Vedas:** "The Vedas, which are the Hindu Scriptures, and of which there are four, the Rig, Yagust, Saman and Atharvan, are asserted to have been revealed by Brahma. The fourth is, however, rejected by some authorities and bears internal evidence of a later composition, at a time when hierarchical power had become greatly consolidated. These works are written in an obsolete Sanscrit, the parent of the more recent idiom. They constitute the basis of an extensive literature.

"The Vedas are based upon an acknowledgement of a universal Spirit pervading all things. Of this God they therefore necessarily acknowledge the unity; 'There is in truth, but one Deity, the Supreme Spirit; the Lord of the universe, whose work is the universe.' 'The God above all gods, who created the earth, the heavens, the waters.' The world, thus considered as an emanation of God, is therefore a part of him; it is kept in a visible state by his energy, and would instantly disappear if that energy were for a moment withdrawn. Even as it is, it is undergoing unceasing transformations, everything being in a transitory condition. The moment a given phase is reached, it is departed from, or ceases. In these perpetual movements the present can scarcely be said to have any existence, for as the Past is ending, the Future has begun.

"In such a never-ceasing career, all material things are urged, their forms continually changing, and returning, as it were, through revolving cycles to similar states. For this reason it is that we may regard our earth, and the various celestial bodies, as having had a moment of birth, as having a time of continuance, in which they are passing onward to an inevitable destruction, and that after the lapse of countless ages similar progresses will be made, and similar series of events will occur again and again." (Draper, *Intellectual Development of Europe*, Vol. I, pp. 58-60).

3. **The Hindu Pantheism:** "But in this doctrine of universal transformation there is something more than appears at first. The theology of India is underlaid with Pantheism. "God is one because he is All." The Vedas, in speaking of the relation of nature to God, make use of the expression that he is the 'Material as well as the Cause of the universe,' 'the Clay as well as the Potter.' They convey the idea that while there is a prevailing spirit existing everywhere of the same nature as the soul of man, though differing from it infinitely in degree, visible nature is essentially and inseparably connected therewith; that as in man the body is perpetually undergoing changes, perpetually decaying and being renewed, or, as in the case of the whole human species, nations come into existence and pass away, yet still there continues to exist what may be termed the universal human mind, so forever associated and forever connected are the material and the spiritual. And under this aspect we must contemplate the Supreme Being, not merely as a presiding intellect, but as illustrated by the parallel case of man, whose mental principle shows no tokens except through its connection with the body; so matter,

or nature, or the visible universe, is to be looked upon as the corporeal manifestation of God." (Draper, *Intellectual Development of Europe*, Vol. I, pp. 58-60).

4. **The Two Aspects of Pantheism:** "Pantheism, speaking in a general way, is of two kinds: First, the Pantheism that sinks all nature into one substance, one essence, and then concludes that that one substance or essence is God. Such Pantheism as this is the purest Monism—that is, the one-substance theory of existence; and is spoken of by some of our philosophers as the purest Theism—that is, faith in one God. Indeed, Pantheism, in this aspect of it, is looked upon as a sort of exaggerated Theism; for it regards "God" as the only substance, of which the material universe and man are but ever-changing manifestations. It is the form of Pantheism which identifies mind and matter, the finite and infinite, making them but manifestations of one universal being; but in effect it denies the personality, by which I mean the individuality, of God. This was, and, for matter of that, is now, the general belief of many millions in India.

"Second, the Pantheism which expands the one substance into all the variety of objects that we see in nature, and regards those various parts as God, or God expanded into nature, is the second kind of Pantheism referred to a moment since. This leads to the grossest kind of idolatry, as it did in Egypt, at the time of which I am speaking. Under this form of Pantheism, men worshipped various objects in nature; the sun, moon, stars; in fact, anything and everything that bodies forth to their minds some quality, or power, or attribute of the Deity. This was the Pantheism of Egypt, and led to the abominable and disgusting idolatry of that land." (From *Mormon Doctrine of Deity*,"—Roberts—pp. 173-4).

5. **Chief God—The Hindoo Trinity:** "The three idols sculptured on the walls of Elephanta Cave are found all over India, and constitute the chief gods which are worshipped by the Hindus. All the human race is said to have come from the highlands of Central Asia, and the worship of these, our Aryan forefathers, was at first exceedingly simple. Their manner of life brought them into close contact with nature, and we learn from the hymns then written, many of which are still preserved in the Vedas (the sacred book of the Hindus), that they regarded the powers of nature as manifestations of gods. In the storms, they supposed these rival gods were quarreling. In the Vedic hymns, frequent mention is made of the chief god, called Dyaus, the 'Heavenly Father.' Also Aditi, the 'Infinite Expanse,' is called the mother of all gods. Next comes Varuna, the 'Sky in its Brightness,' then Indra, the God of the 'Atmosphere;' so running through the whole list. After a time, the names of the gods are somewhat altered, and a sort of trinity is formed. Agni, god of fire, becomes Brahma; Surya, the sun-god, becomes Vishnu, and Indra, the atmosphere-god, becomes Siva. These constitute what is called the Tri-murti, and are generally said to represent one god as

Creator, Preserver or Destroyer. Hindus often write in their honor verses like the following:

'In those three persons the one God was shown—  
Each first in place, each last—not one alone;  
Of Siva, Vishnu, Brahma, each may be  
First, second, third, among the Blessed Three.'

"As to which of the three gods is to be called the Supreme Being, opinions differ." (Dobbins' "The World's Worship," pp. 215-216).



LESSON XXI.

(Scripture Reading Exercise.)

ANCIENT CONCEPTIONS OF GOD.—(Continued.)

ANALYSIS.

XVI. Beliefs of India—(Continued):

1. Brahminism—General View.
2. Buddha—Gautama.
3. Buddhism.

REFERENCES.

Chips from a German Workshop (Max Muller), 2 Vols. Science of Religions (Max Muller), 1 Vol. Chiefly deals with Buddhism.

Article in Encyclopaedia Britannica—"Buddhism."

Dobbins' "World's Worship," Chs. xi-xiii.

Burder's "History of All Religions," pp. 634-672.

Vendanta Philosophy (1899), by Swami Vivekananda.

Draper's "Intellectual Development of Europe," Vol. I, Ch. iii; and notes of this lesson.

*SPECIAL TEXT: "All the gods of the nations are idols; but the Lord made the heavens. Honor and majesty are before Him; strength and beauty are in His sanctuary." Ps. xcvi:5.*

NOTES.

1. Brahminism: General View: "Brahminism grew out of what is called the Vedic religion. Before Abraham's day, the people living in Central Asia, being a simple race, addressed their prayers to the powers of nature, as, for example, to the storms, the clouds and the sun, seeing the Deity in each of these. Hymns were written to these gods, and this forms the earliest of all sacred books, only excepting those from which Moses wrote his account of the early history of the world in Genesis. This people moved south into India. The priesthood arose, and the other Vedic books of ceremonies, sacrifices and liturgical forms were prepared. Great commentaries were written on these books, and all were declared to be inspired.

"The priests quarreled with the civil chiefs, but their sacred character was increased by the conflict, and caste is the result. The priests are the highest caste (or class); next come the warriors, then the merchant, the farmer, etc; last of all the tanners, buriers of the dead, etc.

These classes never intermarry or intermingle in any way; it is contaminating to sit together even. About this time idols appear, and Gods multiply until they reach the number of 330,000,000. Men groaned under this stupendous system of oppressive idolatry. Buddha tried in the seventh century before Christ, to reform it, but he failed, though he succeeded in establishing a new faith which has numbered its converts by the hundreds of millions. But Brahminism continues to be the religion of India, even until today. Starting from the Veda, Hinduism has ended in embracing something from all religions, and in presenting phases suited to all minds. It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has its spiritual and its material aspect, its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and impure. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative. Those who rest in ceremonial observances find it all-sufficient; those who deny the efficacy of works and make faith the one requisite, need not wander from its pale; those who are addicted to sensuality may have their tastes fully gratified; those whose delight is in meditating upon the nature of God and of man, or the relations of matter and of spirit, the mystery of separate existence, or upon the origin of evil, may here indulge their love of speculation. And this capacity for almost limitless expansion causes almost numberless sectarian divisions even among the followers of any given particular line of doctrine. Yet there remains much of the old nature-worship, or more correctly speaking, of the old devil-worship, among the Hindus even at this late day." (Dobbins' "World's Worship," pp. 211-213).

2. **Buddha:** "The Enlightened," the title of Siddhartha, or Gautama, the founder of Buddhism. "He was born between 562 and 552 B. C. The Buddhist narratives of his life are overgrown with legend and myth. Senart seeks to trace in them the history of the sun-hero. Oldenberg finds in the most ancient traditions—those of Ceylon—at least definite historical outlines. Siddhartha, as Buddha was called before entering upon his great mission, was born in the country and tribe of Sakhyas, at the foot of the Nepalese Himalayas. His father, Suddhodana, was rather a great and wealthy land owner than a king. He passed his youth in opulence at Kapilavastu, the Sakhya capital. He was married and had a son Rahula, who became a member of his order. At the age of twenty-nine he left parents, wife, and only son, for the spiritual struggle of a recluse. After seven years he believed himself possessed of perfect truth, and assumed the title of Buddha, 'the enlightened.' He is represented as having received a sudden illumination as he sat under the Bo-tree, or 'tree of knowledge,' at Bodhgaya or Buddha-Gaya. For twenty-eight or, as later narratives give it, forty-nine days, he was variously tempted by Mara. One of his doubts was whether to keep for himself the knowledge won, or to share it. Love triumphed, and he began to

preach, at first at Benares. For forty-four years he preached in the region of Benares and Behar. Primitive Buddhism is only to be gathered by inference from the literature of a later time. Buddha did not array himself against the old religion. The doctrines were rather the outgrowth of those of certain Brahmanical schools. His especial concern was salvation from sorrow, and so from existence. There are 'four noble truths': (1) existence is suffering; (2) the cause of pain is desire; (3) cessation of pain is possible through the suppression of desire; (4) the way to this is the knowledge and observance of the 'good law' of Buddha. The end is Nirvana, the cessation of existence. Buddhism was preached in the vulgar tongue, and had a popular literature and an elaborately organized monastic and missionary system. It made its way into Afghanistan, Bactriana, Tibet, and China. It passed away in India not from Brahman persecution, but rather from internal causes, such as its too abstract nature, too morbid view of life, relaxed discipline, and overgrowth of monasticism, and also because Shivaism and Vishnuism employed many of its own weapons more effectively. The system has been variously modified in dogma and rites in the many countries to which it has spread. It is supposed to number about 350,000,000 of adherents, who are principally in Ceylon, Tibet, China, and Japan." (Century Dictionary, Art. Buddha).

3. **The Original Elements in Buddhism:** "What was original and new in Buddha was his changing a philosophical system into a practical doctrine; his taking the wisdom of the few, and coining as much of it as he thought genuine for the benefit of the many; his breaking with the traditional formalities of the past, and proclaiming for the first time, in spite of caste and creeds, the equality of the rich and the poor, the foolish and the wise, the 'twice-born' and the outcast. Buddhism, as a religion and as a political fact, was a reaction against Brahmanism, though it retained much of that more primitive form of faith and worship. Buddhism, in its historical growth, presupposes Brahmanism, and, however hostile the mutual relation of these two religions may have been at different periods of Indian history, it can be shown, without much difficulty, that the latter was but a natural consequence of the former. "Chips from a German Workshop" (Muller), Vol. I, p. 234.

4. **Absence of God in Buddhism:** "Buddhism has no God; it has not even the confused and vague notion of a Universal Spirit in which the human soul, according to the orthodox doctrine of Brahmanism, and the Sankhya philosophy, may be absorbed. Nor does it admit nature, in the proper sense of the word, and it ignores that profound division between spirit and matter which forms the system and glory of Kapila. It confounds man with all that surrounds him, all the while preaching to him the laws of virtue. Buddhism, therefore cannot unite the human soul, which it does not even mention, with a God, whom it ignores; nor with nature, which it does not know better. Nothing remained but to annihilate the

soul; and in order to be quite sure that the soul may not reappear under some new form in this world, which has been cursed as the abode of illusion and misery, Buddhism destroys its elements, and never gets tired of glorying in this achievement. What more is wanted? If this is not the absolute nothing, what is Nirvana?

"Such religion, we should say, was made for a madhouse. But Buddhism was an advance, if compared with Brahmanism; it has stood its ground for centuries, and if truth could be decided by majorities, the show of hands, even at the present day, would be in favor of Buddha. The metaphysics of Buddhism, like the metaphysics of most religions, not excluding our own Gnosticism and Mysticism, were beyond the reach of all except a few hardened philosophers or ecstatic dreamers. Human nature could not be changed. Out of the very 'nothing' it made a new paradise; and he who had left no place in the whole universe for a Divine Being, was deified himself by the multitudes who wanted a person whom they could worship, a king whose help they might invoke, a friend before whom they could pour out their most secret griefs. And there remained the code of a pure morality, proclaimed by Buddha. There remained the spirit of charity, kindness, and universal pity with which he had inspired his disciples. There remained the simplicity of the ceremonial he had taught, the equality of all men which he had declared, the religious toleration which he had preached from the beginning. There remained much, therefore, to account for the rapid strides which his doctrine made from the mountain peaks of Ceylon to the Tundras of the Samoyedes." (Ibid, pp. 250-1).

LESSON XXII.

(Scripture Reading Exercise.)

**ANCIENT CONCEPTIONS OF GOD.—(Continued.)**

**ANALYSIS.**

**XVII. Beliefs of China:**

1. The Empire.
2. Religious Teachers and Literature.
3. General Character of Chinese Religious Faiths.
4. Confucianism, Tuoism, Buddhism.

**REFERENCES.**

Myers' "General History," Ch. ix.

Dobbins' "World's Worship," Ch. xxxiii.

Burder's "History of All Religions," Part VI, Sec. viii.

Science of Religion (Muller).

Chips from a German Workshop, Vol. I, Chs. x-xiii.

*SPECIAL TEXT: "Do not to another what you would not have him do unto you. Thou needest this law alone. It is the foundation of all the rest." Confucius.\**

**NOTES.**

1. **China:** "China was the cradle of a very old civilization, older perhaps than that of any other lands save Egypt and Babylonia; yet Chinese affairs have not until recently exercised any direct influence upon the general current of history. All through the later ancient and mediaeval times the country lay, vague and mysterious, in the haze of the world's horizon. During the Middle Ages the land was known to Europe under the name of Cathay.

The government of China from a remote period has been a parental monarchy. The emperor is the father of his people. But though an absolute prince, he dare not rule tyrannically; he must rule justly and in accordance with the ancient customs." (Myers' General History, p. 67.)

2. **The Teachers Confucius and Mencius:** "The great teacher of the Chinese was Confucius (551-478 B. C.). He was not a prophet or revealer; he laid no claims to a supernatural knowledge of God or of the hereafter; he said nothing of an Infinite Spirit, and but little of a future life. His cardinal precepts were obedience to parents and superiors, and

\*Cf. Matt. vii; 12. also II Nephi, xxix; 11-14; and Alma xxix; 8.

reverence for the ancients and imitation of their virtues. He himself walked in the old paths, and thus added the force of example to that of precept. He gave the Chinese the Golden Rule, stated negatively: "What you do not want done to yourself, do not do to others." The influence of Confucius has been greater than that of any other teacher excepting Christ, and perhaps Buddha.

Another great teacher of the Chinese was Mencius (372-288 B. C.). He was a disciple of Confucius and a scarcely less revered philosopher and moral teacher." (Myers' General History, p. 68).

**3. Chinese Literature:** "The most highly-prized portion of Chinese literature is embraced in what is known as the Five Classics and the Four Books, called collectively the Nine Classics. A considerable part of the material of the Five Classics was collected and edited by Confucius. The Four Books, though not written by Confucius, yet bear the impress of his mind and thought, just as the Gospels teach the mind of Christ. The cardinal virtue inculcated by all the sacred writings is filial piety.

"It would be difficult to exaggerate the influence which the Nine Classics have had upon the Chinese nation. For more than two thousand years these writings have been the Chinese Bible. But their influence has not been wholly good. The Chinese, in strictly obeying the injunction to walk in the old ways, to conform to the customs of the ancients, have failed to mark out any new footpaths for themselves; hence one cause of the unprogressive character of Chinese civilization." (Myers' General History, p. 69).

**4. The Religion of China:** Turn your attention now northward from India, and take into account those great masses of our race inhabiting China; and you will find there, according to the statement of Max Muller:

"A colorless and unpoetical religion; a religion we might almost venture to call monosyllabic, consisting of the worship of a host of single spirits, representing the sky, the sun, storms and lightning, mountains and rivers; one standing by the side of the other without any mutual attraction, without any higher principle to hold them together. In addition to this, we likewise meet in China with the worship of ancestral spirits, the spirits of the departed, who are supposed to retain some cognizance of human affairs, and to possess peculiar powers which they exercise for good or evil. This double worship of human and natural spirits constitutes the old and popular religion of China, and it has lived on to the present day, at least in the lower ranks of society, though there towers above it a more elevated range of half religious and half philosophical faith, a belief in two higher Powers, which, in the language of philosophy, may mean Form and Matter, in the language of ethics, Good and Evil, but which in the original language of religion and mythology are represented as Heaven and Earth.

"It is true that we know the ancient popular religion of China from the works of Confucius only, or from even more modern sources. But

Confucius, though he is called the founder of a new religion, was really but the new preacher of an old religion. He was emphatically a transmitter, not a maker. He says himself: 'I only hand on; I cannot create new things. I believe in the ancients, and therefore I love them.'" (Science of Religion—Muller—pp. 61-62).

Such was the ancient religion of China; and such, to a very large extent, is the religion of China to this day. It must be remembered that the great Chinese philosopher Confucius did not disturb this ancient religious belief. He did not, in fact, profess to be a teacher of religion at all, but was content if he could but influence men to properly observe human relations. On one occasion he was asked how the "spirits could be served," to which he made answer, "If we are not able to serve men, how can we serve the spirits?" On another occasion he said to his followers, "Respect the gods, and keep them at a distance."

5. **Buddhism in China:** "Buddhism spread in the south to Ceylon; in the north to Kashmir, the Himalayan countries, Thibet, and China. One Buddhist missionary is mentioned in the Chinese annals as early as 217 B. C.; and about the year 120 B. C. a Chinese general, after defeating the barbarous tribes north of the Desert of Gobi, brought back as a trophy a golden statue, the statue of Buddha. It was not, however, till the year 66 A. D. that Buddhism was officially recognized by the Emperor Ming-ti as a third state religion in China. Ever since, it has shared equal honors with the doctrines of Confucius and Lao-tse, in the celestial empire." (Chips from a German Workshop—Muller—Vol. I, pp. 253-4).

6. **The Three Chinese National Religions:** "A Chinaman may at the same time be an adherent of all three of the national religions. The mass of the Chinese people accept the three, and see no inconsistency in so doing. It is somewhat as if we Americans were at the same time Protestant, Romanist and skeptic. The Chinese support the priests of all religions, worship in all their temples, and believe in the gods of each and all. These three religions differ from each other, however. Dr. Edkins has so well defined this difference that we give his words:

'Confucianism speaks to the moral nature. It discourses on virtue and vice, and the duty of compliance with the law and the dictates of conscience. Its worship rests on this basis. The religious veneration paid to ancestors—for that is the worship of this system—is founded on the duty of filial piety. The moral sense of the Chinese is offended if they are called on to resign this custom.

'Taoism is materialistic. Its notion of the soul is of something physical, a purer form of matter. The soul it supposes to gain immortality by a physical discipline, a sort of chemical process, which transmutes it into a more ethereal essence, and prepares it for being transferred to the regions of immortality. The gods of Taoism are also very much what

might be expected in a system which has such notions as these of the soul. It looks upon the stars as divine. It deifies hermits and physicians, magicians and seekers after the philosopher's stone and the plant of immortality.

'Buddhism is different from both. It is metaphysical. It appeals to the imagination, and deals in subtle argument. It says that the world of the senses is altogether unreal, and upholds this proposition by the most elaborate proofs. Its gods are personified ideas. It denies matter entirely, and concerns itself only with ideas. Most of the personages adored by the Buddhists are known to be nothing but fictitious impersonations of some of these ideas. The Buddhist worship is not reverence paid to beings believed to be actually existing; it is a homage rendered to ideas, and it is only supposed to be reflex in its effects. Their worship is useful as a discipline, but not effectual as prayer. The Buddhist, if he can obtain abstraction of mind from the world in any other mode, need not pray or worship at all.'

"These three systems, occupying the three corners of a triangle—the moral, the metaphysical and the material—are supplemental to each other, and are able to co-exist without being mutually destructive. They rest each on a basis of its own, and address themselves each to different parts of man's nature. It was because Confucianism 'knew God, but did not honor Him as God,' that the way was left open for a polytheism like that of the Buddhists. In the old books of China, God is spoken of as the 'Supreme Ruler.' He is represented as exercising over mankind an infinitely just and beneficent providence. But the duty of prayer is not enjoined. No worship of God by the people is permitted. It was only by the emperor acting vicariously for the people that the Deity was adored in that country. The system of Confucius, wanting this, was more a morality than a religion.

"Buddhism came to fill this vacancy. Individual faith in God, with a rational mode of worship to accompany it, could not be a result of the religious teaching which preceded it in China, nor were they inculcated by it. In Buddhism, the Chinese found objects to adore of mysterious grandeur, and richly endowed with the attributes of wisdom and benevolence. The appeal thus made to their religious faith was strengthened by a pompous form of worship. Processions and the ringing of bells, fumes of sweet-smelling incense, prayers, chanting and musical instruments were their aids to devotion. No wonder that these additions should prove welcome to the religious susceptibilities of a nation which had hitherto been restricted within the bounds of a system almost exclusively moral, and which discouraged the worship of God by the mass of the people." (Dobbins' *World's Worship*, pp. 419-421).



LESSON XXIII.

(Scripture Reading Exercise.)

ANCIENT CONCEPTIONS OF GOD.—(Continued.)

ANALYSIS.

XVIII. Beliefs of Mohammedans.

1. Arabia and Its People.
2. Mohammed — Birth; Appearance; Character; Mission.
3. Mohammedanism—The Creed.

REFERENCES.

The Koran\* of Mohammed (Sale's Translation), Preliminary Discourse, pp. 1-132, and Koran, Chs. iii and xxx.

Gibbon's "Decline and Fall of Rome," Vol. VI, Ch. 50.

Draper's "Intellectual Development of Europe," Vol. I, Ch. xi.

Hero and Hero Worship (Carlyle), Lecture II.

Dobbins' "World's Worship," Ch. xxxv, xxxvi and the notes of this lesson.

*SPECIAL TEXT: "O Lord our Lord, how Excellent is Thy Name, in all the earth!" Ps. viii.*

NOTES.

1. Arabia—The Land: "The Arabs, and the country they inhabit, which themselves call Jexirat al Arab, or the Peninsula of the Arabians, but we Arabia, were so named from Araba, a small territory in the province of Tehama; to which Yarab the son of Kahtan, the father of the ancient Arabs, gave his name, and where, some ages after, dwelt Ishmael the son of Abraham by Hagar. The Christian writers for several centuries speak of them under the appellation of Saxons; the most certain derivation of which word is from 'shark,' the east, where the descendants of Joctan, the Kahtan of the Arabs, are placed by Moses, and in which quarter they dwelt in respect to the Jews.

"The name of Arabia (used in a more extensive sense) sometimes comprehends all that large tract of land bounded by the river Euphrates, the Persian Gulf, the Sindian, Indian, and Red Seas, and part of the Mediterranean; above two-thirds of which country, that is, Arabia prop-

\*"The syllable 'Al' in the word 'Alkoran' (sometimes also written 'Alcoran') is only the Arabic article signifying 'the'; and therefore ought to be omitted when the English article is prefixed."—Sale, Alkoran, p. 40.

erly so-called, the Arabs have possessed almost from the flood; and have made themselves masters of the rest, either by settlements, or continual incursions; for which reason the Turks and Persians at this day call the whole Arabistan, or the country of the Arabs.

"But the limits of Arabia, in its more usual and proper sense, are much narrower, as reaching no farther northward than the Isthmus, which runs from Aila to the head of the Persian Gulf, and the borders of the territory of Cufa; which tract of land the Greeks nearly comprehended under the name of Arabia the Happy. The eastern geographers make Arabia Petraea to belong partly to Egypt, and partly to Sham or Syria, and the Desert Arabia they call the deserts of Syria. \* \* \* \*

"This country has been famous from all antiquity for the happiness of its climate, its fertility and riches, which induced Alexander the Great, after his return from his Indian expedition, to form a design of conquering it, and fixing there his royal seat; but his death, which happened soon after, prevented the execution of this project." (Koran—Sales—Preliminary Discourse, pp. 1, 2).

2. **The Arabians:** "The Arabians, the inhabitants of this spacious country, which they have possessed from the most remote antiquity, are distinguished by their own writers into two classes, viz., the old lost Arabians, and the present.

"The former were very numerous, and divided into several tribes, which are now all destroyed, or else lost and swallowed up among the other tribes, nor are any certain memoirs or records extant concerning them; though the memory of some very remarkable events and the castastrophe of some tribes have been preserved by tradition, and since confirmed by the authority of the Koran. \*\*\*\*\*

"The present Arabians, according to their own historians, are sprung from two stocks, Kahtan, the same with Joctan the son of Eber, and Adnan descended in a direct line from Ishmael, the son of Abraham and Hagar; the posterity of the former they call al Arab al Ariba, i. e. naturalized or insittitious Arabs, though some reckon the ancient lost tribes to have been the only pure Arabians, and therefore call the posterity of Kahtan also Motanreba, which word likewise signifies insittitious Arabs, though in a nearer degree than Mostareba; the descendants of Ishmael being the more distant graff. \*\*\*\*\*

"The posterity of Ishmael have no claim to be admitted as pure Arabs; their ancestor being by origin and language an Hebrew, but having made alliance with the Jorhamites, by marrying a daughter of Modad, and accustomed himself to their manner of living and language, his descendants became blended with them into one nation. The uncertainty of the descents between Ismael and Adnan, is the reason why they seldom trace their genealogies higher than the latter, whom they acknowledge as father of their tribes; the descents from him downwards being pretty certain and uncontroverted." (Ibid, pp. 4, 6, 7).

3. **Mohammed, Birth and Ancestry:** "Mahomet, or more properly Mohammed, the only son of Abdallah and Amina, was born at Mecca, four years after the death of Justinian, and two months after the defeat of the Abyssinians, (A. D. 569) whose victory would have introduced into the Caaba the religion of the Christians. In his early infancy he was deprived of his father, his mother, and his grandfather; his uncles were strong and numerous; and, in the division of the inheritance, the orphan's share was reduced to five camels and an Ethiopian maid-servant. At home and abroad, in peace and war, Abu Taleb, the most respectable of his uncles, was the guide and guardian of his youth; in his twenty-fifth year he entered into the service of Cadijah, a rich and noble widow of Mecca, who soon rewarded his fidelity with the gift of her hand and fortune. The marriage contract, in the simple style of antiquity, recites the mutual love of Mahomet and Cadijah; describes him as the most accomplished of the tribe of Koeish; and stipulates a dowry of twelve ounces of gold and twenty camels, which was supplied by the liberality of his uncle. By this alliance the son of Abdallah was restored to the station of his ancestors; and the judicious matron was content with his domestic virtues, till, in the fortieth year of his age, he assumed the title of prophet, and proclaimed the religion of the Koran." (Gibbon's "Decline and Fall," Vol. VI, pp. 218-219.)

4. **Mohammed's Personal Appearance:** "According to the tradition of his companions, Mohammed was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused. Before he spoke, the orator engaged on his side the affections of a public or private audience. They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive; his wit easy and social; his imagination sublime; his judgment clear, rapid, and decisive. He possessed the courage both of thought and action; and, although his designs might gradually expand with his success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdallah was educated in the bosom of the noblest race, in the use of the purest dialect of Arabia, and the fluency of his speech was corrected and enhanced by the practice of discreet and seasonable silence. With these powers of eloquence, Mahomet was an illiterate barbarian; his youth had never been instructed in the arts of reading and writing; the common ignorance exempted him from shame or reproach, but he was reduced to a narrow

circle of existence, and deprived of those faithful mirrors which reflect to our mind the minds of sages and heroes. Yet the book of nature and of man was open to his view; and some fancy has been indulged in the political and philosophical observations which are ascribed to the Arabian traveler. He compares the nations and the religions of the earth; discovers the weakness of the Persian and Roman monarchies; beholds with pity and indignation the degeneracy of the times; and resolves to unite under one God and one king the invincible spirit and primitive virtues of the Arabs." (Ibid, pp. 219-221.)

5. **The Character of Mohammed:** "Mohammed possessed that combination of qualities which more than once has decided the fate of empires. A preaching soldier, he was eloquent in the pulpit, valiant in the field. His theology was simple: "There is but one God." The effeminate Syrian, lost in Monothelite and Monophysite mysteries; the Athanasian and Arian, destined to disappear before his breath, might readily anticipate what he meant. Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations respecting personal cleanliness, sobriety, fasting, prayer. Above all other works he esteemed almsgiving and charity. With a liberality to which the world had of late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. To the declaration that there is but one God, he added, "and Mohammed is his Prophet." Whoever desires to know whether the event of things answered to the boldness of such an announcement, will do well to examine a map of the world in our own times. He will find the marks of something more than an imposture. To be the religious head of many empires, to guide the daily life of one-third of the human race, may perhaps justify the title of a messenger of God." (Drapar: "Intellectual Development," Vol. I, pp. 330.)

6. **Mohammed and Supernatural Appearances:** "Like many of the Christian monks, Mohammed retired to the solitude of the desert, and, devoting himself to meditation, fasting, and prayer, became the victim of cerebral disorder. He was visited by supernatural appearances, mysterious voices accosting him as the Prophet of God; even the stones and trees joined in the whispering. He himself suspected the true nature of his malady, and to his wife Cadijah he expressed a dread that he was becoming insane. It is related that as they sat alone, a shadow entered the room. "Dost thou see aught?" said Cadijah, who, after the manner of Arabian matrons, wore her veil. "I do," said the prophet. Whereupon she uncovered her face and said: "Dost thou see it now?" "I do not." "Glad tidings to thee, O Mohammed!" exclaimed Cadijah; "it is an angel, for he has respected my unveiled face; an evil spirit would not." As his disease advanced, these spectral illusions became more frequent; from one of them he received the divine commission. "I," said his wife, "will be thy first believer"; and they knelt down in prayer together. Since

that day nine thousand millions of human beings have acknowledged him to be a prophet of God." (Ibid, pp. 330-1.)

7. **Mohammedan Creed:** "There is no God but God, the living, the self subsisting; he hath sent down unto thee the book of the Koran with truth, confirming that which was revealed before it; for he had formerly sent down the law, and the gospel, a direction unto men; and he had also sent down the distinction between good and evil. Verily those who believe not the signs of God shall suffer a grievous punishment; for God is mighty, able to revenge. Surely nothing is hidden from God, of that which is on earth, or in heaven; it is He who formeth you in the wombs, as he pleaseth; there is no God but he, the mighty, the wise. \*\*\*\*\* It is God who hath created you, and hath provided food for you; hereafter will he cause you to die; and after that will he raise you again to life. Is there any of your false gods, who is able to do the least of these things? \*\*\*\*\* It is God who sendeth the winds, and raiseth the clouds, and spreadeth the same in the heaven, as he pleaseth; and afterwards disperseth the same; and thou mayest see the rain issuing from the midst thereof; and when he poureth the same down on such of his servants as he pleaseth, behold, they are filled with joy. \*\*\*\*\*

"It is God who created you in weakness, and after weakness hath given you strength; and after strength, he will again reduce you to weakness and grey hairs; he createth that which he pleaseth; and he is the wise, the powerful." (Al Koran, Chs. iii and xxx.)

8. **Comment on the Creed of Mohammed:** "The faith which under the name of Islam, he preached to his family and nation, is compounded of an eternal truth and necessary fiction. That there is only one God, and that Mahomet is the Apostle of God. It is the boast of the Jewish apologists, that, while the learned nations of antiquity were deluded by the fables of polytheism, their simple ancestors of Palestine preserved the knowledge and worship of the true God. The moral attributes of Jehovah may not easily be reconciled with the standard of human virtue; his metaphysical qualities are darkly expressed; but each page of the Pentateuch and the Prophets is an evidence of his power; the unity of his name is inscribed on the first table of the law; and his sanctuary was never defiled by any visible image of the invisible essence. After the ruin of the temple, the faith of the Hebrew exiles was purified, fixed and enlightened by the spiritual devotion of the synagogue; and the authority of Mahomet will not justify his perpetual reproach that the Jews of Mecca or Mediana adored Ezra as the son of God. But the children of Israel had ceased to be a people; and the religions of the world were guilty, at least in the eyes of the prophet, of giving sons, or daughters or companions to the Supreme God. \*\*\*\*\*

"The creed of Mahomet is free from suspicion or ambiguity; and the Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the ra-

tional principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. In the author of the universe his rational enthusiasm confessed and adored an infinite and Eternal Being, without form or place, without issue or similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths, thus announced in the language of the prophet, are firmly held by his disciples, and defined with metaphysical precision by the interpreters of the Koran." (Gibbon: "Decline and Fall," Vol. VI, pp. 222-3).

"A philosophic theist might subscribe the popular creed of the Mahometans; a creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection? The first principle of reason and revelation was confirmed by the voice of Mahomet; his proselytes, from India to Morocco, are distinguished by the name of Unitarians; and the danger of idolatry has been prevented by the interdiction of images. The doctrine of eternal decrees and absolute predestination is strictly embraced by the Mahometans; and they struggle with the common difficulties how to reconcile the prescience of God with the freedom and responsibility of man; how to explain the premission of evil under the reign of infinite power and infinite goodness.

"The God of nature has written his existence on all of his works, and his law in the heart of man. To restore the knowledge of the one, and the practice of the other, has been the real or pretended aim of the prophets of every age; the liberality of Mahomet allowed to his predecessors the same credit which he claimed for himself; and the chain of inspiration was prolonged from the fall of Adam to the promulgation of the Koran. During that period some rays of prophetic light had been imparted to one hundred and twenty-four thousand of the elect, discriminated by their respective measure of virtue and grace; three hundred and thirteen apostles were sent with a special commission to recall their country from idolatry and vice; one hundred and four volumes have been dictated by the Holy Spirit; and six legislators of transcendent brightness have announced to mankind the six successive revelations of various rites, but of one immutable religion. The authority and station of Adam, Noah, Abraham, Moses, Christ, and Mahomet, rise in just gradation above each other; but whosoever hates or rejects any one of the prophets is numbered with the infidels. The writings of the patriarchs were extant only in the apocryphal copies of the Greeks and Syrians; the conduct of Adam had not entitled him to the gratitude or respect of his children; the seven precepts of Noah were observed by an inferior and imperfect class of the proselytes of the synagogue; and the memory of Abraham was obscurely revered by the Sabians in his native land of Chaldea; of the myriads of prophets, Moses and Christ alone lived and reigned; and

the remnant of the inspired writings was comprised in the books of the Old and the New Testament. The miraculous story of Moses is consecrated and embellished in the Koran, and the captive Jews enjoy the secret revenge of imposing their own belief on the nations whose recent creeds they deride. For the author of Christianity, the Mahometans are taught by the prophet to entertain a high and mysterious reverence. "Verily, Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed unto Mary, and a spirit proceeding from him; honorable in this world, and in the world to come; and one of those who approached near to the presence of God."\* (Gibbon: "Decline and Fall," Vol. I, VI, pp. 223-226.)

9. Islam: "Mahomet had been wont to retire yearly, during the month of Ramadhan, into solitude and silence; as indeed was the Arab custom, a praiseworthy custom, which such a man, above all, would find natural and usef. Communing with his own heart, in the silence of the mountains; himself silent; open to the 'small still voices'; it was a right natural custom! Mahomet was in his fortieth year, when having withdrawn to a cavern in Mount Hara, near Mecca, during his Ramadhan, to pass the month in prayer and meditation on those great questions, he one day told his wife Kadijah, who with his household was with him or near him this year, that by the unspeakable special favor of Heaven he had now found it all out; was in doubt and darkness no longer, but saw it all. That all these Idols and Formulas were nothing, miserable bits of wood; that there was one God in and over all; and we must leave all idols, and look to Him. That God is great; and that there is nothing else great! He is the Reality. Wooden idols are not real; He is real. He made us at first, sustains us yet; we and all things are but the shadow of Him; a transitory garment veiling the Eternal Splendor. 'Allah Akbar, God is Great;' and then also 'Islam,' that we must submit to God. That our whole strength lies in resigned submission to Him, whatsoever He do to us. For this world, and for the other! The thing He sends to us, were it death and worse than death, shall be good, shall be best; we resign ourselves to God." (Hero Worship, Lecture II).

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\*Koran, Ch. iii.

LESSON XXIV.

(Scripture Reading Exercise.)

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*SPECIAL LESSON.*

**THE CALLING OF ISRAEL AS A WITNESS OF THE TRUE  
GOD—WAS ISRAEL TRUE TO HIS MISSION?**

(*AN ARGUMENTATIVE DISCOURSE.*)

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NOTES.

1. **Judaism and Ancient Conceptions of God:** It may be thought strange that I have not devoted one lesson at least to Judaism among the lessons on the "Ancient Conceptions of God." My reason for omitting consideration of it here, where it would so fittingly take rank among the ancient faiths, is that when the ancient and modern conceptions of God shall have been considered, we then take up "True Conceptions of Deity," and in doing so it is desirable that the whole range of revelation to sustain the true doctrine and argument—including the revelation which God gave of himself first to Abraham, and afterwards to his descendants, Israel—both for the existence and the nature of God, be available under one heading. To introduce the doctrine of Deity as made known to ancient Israel would be to deal now with "True Conceptions of God," and thus precipitate before its time the main question of our treatise. And so we give Judaism place at this point only by inviting the student's attention to it through this special lesson.

2. **An Argumentative Discourse:** I have suggested in the title of this lesson that it be considered as an argumentative discourse; and in the main this is inevitable; but it can be made to combine both expository and argumentative discourse. The first part of the title—"The Special Calling of Israel as a Witness of the True God," necessarily calls for exposition—the fact must be established that Israel received such a mission. The second part of the title makes necessary the argumentative form of treatment. An explanation of Expository discourse will be found in Lesson X, Note 1 of this Year Book. Argumentative discourse is treated in Seventy's Year Book No. II, pp. 68-72. For treatise on "thought gathering," see Year Book No. I, pp. 147-150; on "Constructing a plan," etc. See Year Book No. II, pp. 113-115, also pp. 149-151.

3. **Sources of Information:** Trace the subject through the Bible by means of a concordance, beginning with Deuteronomy XXVI, especially



verses 16-19. Also Deuteronomy XXVIII and XXIX, and trace out the prophecies to their fulfillment. See on these chapters the Commentary of Jamieson, Fausset and Brown. Also "The Gospel" p. 85, footnote (third Ed.). Josephus of course; and where it can be had Leslie's "Short and Easy Method with the Jews," sub-division XI. It is published in "Christian Evidences" (1853). Edersheim's *Life and Times of Messiah*, Vol. I, Chs. i-iv inclusive. Conybearé & Howson's *Life of St. Paul*, Ch. I. *Moral and Metaphysical Philosophy*, Vol. I, Ch. i. *Mormon Doctrine of Deity*, pp. 179-185. Also *History of Christianity in the First Three Centuries* (Mosheim) Vol. I, pp. 52-55.

4. **Suggestions to the Speaker:** In the last Special Lesson (Lesson XV), under the title of this note we said the last word on the "First Moments of Speech," we brought the speaker upon his feet facing his audience. It now remains to carry him through the speech beginning with the *Introduction*; and I shall follow the same master who has before instructed us, Mr. Pittenger; and here let me say that we may keep in mind the old formula of a well conducted speech: *Introduction, Discussion and Conclusion.*

**The Introduction:** "A good introduction is exceedingly valuable, and is to be sought for with great solicitude, if it does not spontaneously present itself. Some kind of an introduction is inevitable, for there will always be a first moment when silence is broken, and our thoughts introduced. The subsiding murmur of the audience tells the speaker that the time of his trial has come. If he is very sensitive, or if he has seldom, if ever, spoken before, his pulse beats fast, his face flushes, and an indescribable feeling of faintness and fear thrills every nerve. He may wish himself anywhere else, but there is now no help for him. He must arise, and for the time stand as the mark for all eyes and the subject of all thoughts.

"There is a vast difference between reciting and extemporizing in these opening moments, and the advantage seems to be altogether on the side of recitation. Every word is in its proper place and the speaker may be perfectly calm and self-collected. He is sure that his memory will not fail him in the opening, and encouraged by that assurance, will usually throw his whole power into his first sentences, causing his voice to ring clear and loud over the house.

"The extemporizer is in a far more difficult position. He is sure of nothing. The weight of the whole speech rests heavily upon his mind. He is glancing ahead, striving to forecast the coming sentences, as well as carrying forward those gliding over the tongue, and, distracted by this double labor, his first expressions may be feeble and ungraceful. Yet this modesty and timidity is no real loss; it goes far to conciliate an audience and secure their good-will. We can scarcely fail to distinguish memorized from extemporized discourses by the introduction alone.

"To avoid the pain and hesitancy of an unelaborated beginning, some speakers write and memorize the opening passage. This may accomplish the immediate object, but it is apt to be at the expense of all the remainder of the discourse. The mind cannot pass easily from reciting to spontaneous origination; and the voice, being too freely used at first, loses its power. The hearers, having listened to highly polished language, are less disposed to relish the plain words that follow, and the whole speech, which, like the Alpine condor, may have pitched from the loftiest summits, falls fast and far, until the lowest level is reached. A written introduction may be modest and unpretending, but unless it very closely imitates unstudied speech, painful contrasts and disappointments are inevitable. \*\*\*\*\*

"It is only the substance and not the words of the introduction that should be prepared. A single sentence may be mentally forecast, but much beyond would be harmful; and even this sentence should be simple and easily understood. Anything that needs explanation is very much out of place. Neither should the introduction be so striking as to be the part of the discourse longest remembered. Rather than permit the attention to be distracted in that manner, it would be better to have no introduction."

**As to Apologies:** "A speaker gains much if he can at the outset arrest the attention and win the sympathy of his hearers and then carry these over to his proper subject. But it may be assumed as certain, that no kind of an apology will accomplish this object—unless, indeed, the speaker is such a favorite that everything in regard to his health or position is an object of deep solicitude to his audience. A popular speaker who happens to be late and apologizes for it by explaining that he had just escaped from a terrible railroad accident would make a good introduction. A loved pastor, in his first sermon after serious illness, might properly begin by talking of his amendment and his joy at addressing his flock again. But these are rare exceptions. The speaker about to make any kind of an apology or personal reference as an introduction, may well heed Punch's advice to persons about to be married: '**Don't!**'" \*\*\*\*\*

**The Mortification of Inattention:** "Some inattention may be expected and patiently borne with [by the speaker] at first. Part of the opening words may be lost by an additional reason for not making them of capital importance to the address. It is useless to try by loud tones and violent manner to dispel indifference. If the speaker's words have real weight, and if his manner indicates confidence, one by one the audience will listen, until that electric thrill of sympathy, impossible to describe, but which is as evident to the practiced speaker as an accord in music, tells him that every ear is open to his words, and that his thoughts are occupying every mind." \*\*\*\*

**Subjects for Introductions:** "There are two or three general subjects available for introduction which every speaker would do well to study carefully, and which will do much to furnish him with the means of properly approaching his theme. We will mention the most useful of these, premising that no one mode should be depended upon to the exclusion of others.

"A good mode of introduction consists in a compliment to an audience. When a truthful and manly compliment can be given it is a most agreeable step toward the good-will of those we address; but if used on all occasions indiscriminately, it is meaningless; if transparently false, it is repulsive and disgusting; but when true, there is no reason why it should not be employed." \*\*\*\*\* (For example of such introductions see Acts, Ch. xxiv and xxvi).

"Effective introductions can also be constructed from those topics of the day which may be supposed to fill all minds. A few words on such subjects, falling in with the general current of thought, may easily lead up to the speaker's special topic. The newspapers may thus furnish us, especially while some striking event is yet recent, with the means of arresting the attention of newspaper readers at our first words.

"Another good mode of introduction is that of locality. The people of any town may be presumed familiar with the objects or events of interest for which their own place is celebrated;" and a happy reference to one or more of these can scarcely fail to be of interest.

"Another mode of introduction which may be very useful under proper restrictions is that of citing some relevant remark made by an author whose name carries great weight, or so pointed in itself as to at once arrest attention. A great picture, some feature of a landscape, a great historical event, may be cited in the same way. This method of citation is capable of very wide application. If the sentiment or impression made by the citation is directly opposite to that which the speaker wishes to produce this will increase rather than diminish interest, as the enjoyment of contrast and controversy is very keen; but the speaker should feel confident of his ability to overcome the influence of the citation when thus hostile." \*\*\*\*\*

**Calamity From a Bad Introduction:** "A great calamity may come to a speaker from a bad introduction. Speakers who are great in everything else often fail at this point. Some make their introductions too complicated, and thus defeat their own end, as surely as the engineer who gives his railroad such steep grades that no train can pass over it. Others deliver a string of mere platitudes and weary their audience from the beginning.

"When from these or other causes an address is mis-begun, the consequences may be serious. The thought settles upon the speaker with icy weight that he is failing. This conviction paralyzes all his faculties. He

talks on, but grows more and more embarrassed. Incoherent sentences are stammered out which require painful explanation to prevent them from degenerating into perfect nonsense. The outline of his plan dissolves into mist. The points he intended to make which seemed strong and important now look trivial. With little hope ahead he blunders on. The room grows dark before him, and in the excess of his misery he longs for the time when he can close without absolute disgrace. But alas! the end seems far off, and he searches in vain for some avenue of escape. There is none. His throat becomes dry and parched, and command of voice is lost. The audience grow restive, for they are tortured as well as the speaker, and if he were malicious and had time to think about it, he might find some alleviation in that. No one can help him. At length, in sheer desperation, he does what he ought to have done long before—simply stops and sits down—perhaps hurling some swelling morsel of common-place, as a parting volley, at the audience—bathed in sweat, and feeling that he is disgraced forever! If he is very weak or foolish, he resolves never to speak again without having every word written out before him; if wiser, he only resolves, not only to understand his speech, but how to begin it." ("Extempore Speech"—Pittenger—Ch. vii).

This treatise upon the Introduction to a speech has trespassed somewhat upon the space of this lesson, but one can see no suggestion here set down that could well be eliminated, so instructive is it. Especially could not the concluding topic "Calamity from a Bad Introduction," be sacrificed. But the wisdom underlying the elaborate discussion of this topic by Mr. Pittenger was forcefully and tersely expressed in one of the early revelations to the Ministry of the Church—1831—when the Lord in reference to preaching, said that the Elders should teach as directed by the Spirit; "and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach!" Doc. & Cov. Sec. 42; 12-14).

5. **Strength:** Still another word on strength of expression. We have already noted two means of promoting strength of expression—(1) by the rejection of superfluous words (Lesson X); and (2) a careful use of words of connection. And now Quackenbos:

"A third means of promoting the Strength of a sentence is to dispose of the important word or words in that place where they will make the greatest impression. What this place is, depends on the nature and length of the sentence. Sometimes, it is at the commencement, as in the following from Addison: 'The pleasures of the imagination, taken in their full extent, are not so gross as those of sense, nor so refined as those of the understanding.' In other cases, it will be found of advantage to suspend the sense for a time, and bring the important term at the close of the period. 'On whatever side,' says Pope, 'we contemplate Homer, what principally strikes us is his wonderful invention.' No rule

can be given on this subject; a comparison of different arrangements is the only means of ascertaining, in any particular case, which is the best." (Rhetoric, Art. "Strength.")

The following suggestion is given by Lockwood:

"The mind naturally dwells upon the last part of a sentence. Care should, therefore, be taken to have the last word a forcible one. Avoid closing a sentence with an insignificant word or phrase, as, for example, an adverb or a preposition or such a phrase as **to it, by it, etc.**"

"Example: 'That is a danger which young children are exposed to.' The sentence should read, That is a danger to which young children are exposed.

"Example: 'None but capital letters were used **formerly.**'

"The idea is more forcibly presented if we say, Formerly, none but capital letters were used."

LESSON XXV.

(Scripture Reading Exercise.)

**PATRISTIC\* DOCTRINES OF GOD.**

**ANALYSIS.**

- I. The Patristic Period.
- II. The Prevailing Philosophers.
- III. The Christian Doctrine of Deity—  
The Trinity.
- IV. Patristic Arguments for the Di-  
vine Existence and the Trinity.
- V. The Apostles' Creed.

**REFERENCES.**

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Early Christian Literature Primers, Edited by Geo. P. Fisher; Apostolic Fathers; Fathers of the Third Century; Post-Nicene Latin Fathers; Post - Nicene Greek Fathers.

Mosheim's and Neander's Church Histories; also Smith's Student's Ecclesiastical History, Vol. I.

History of Christian Doctrine (Shedd), 2 Vols. "Intellectual Development of Europe" (Draper), Vol. I, chapter on Greek Age of Faith.

Gibbon's "Decline and Fall," Vol. III, Ch. xxi.

Mormon Doctrine of Deity (Roberts), Chs. ii and iii, and Notes of this Lesson.

*SPECIAL TEXT: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science falsely so called." I Tim. vi, 20.*

**NOTES.**

1. **The Patristic Period:** The patristic period is usually recognized as extending from the close of the Apostolic period and ending with the death of the last of the Apostles, supposed to have occurred about 95 or 96 A. D.—to A. D. 750. The Patristic period of the Church is followed by what is called the Mediaeval period "The line between these two Christian ages," says George A. Jackson in his Introduction to "The Apostolic

\*"Patristic: Of or pertaining to the fathers of the Christian Church: a patristic theology; patristic writings." (Cent. Dictionary.)

Fathers," "cannot be sharply drawn; but, speaking in a general way, the epoch of the Fathers was, in the Western Church, the first six centuries. In the Eastern Church, the patristic age may be extended to embrace John of Damascus (A. D. 750). The writers may be arranged, not unnaturally, in four groups. 1. (A. D. 95—180). The Apostolic Fathers and the Apologists, or writers contemporary with the formation of the New Testament canon. These all wrote in Greek: 2. (A. D. 180—325). The Fathers of the third century; or writers from Irenaeus to the Nicene Council; partly Greek, partly Latin. 3. (A. D. 325—590). The Post-Nicene Latin Fathers. 4. (A. D. 325-750). The Post-Nicene Greek Fathers." (Apostolic Fathers, Jackson, p. 11).

Our notice of the conceptions of the Fathers respecting God, can only be very brief, and consequently it will be imperfect. Only such passages from them will be quoted as are most largely representative; and from such Fathers as most influenced the thought of their times.

**2. Philosophy Which Most Affected Christian Doctrine:** The secular philosophies which exerted most influence upon Christian doctrine, were Platonism and Aristotelianism. It is said of them that "they have exerted more influence upon the intellectual methods of men, taking in the whole time since their appearance, than all other systems combined" (History Christian Doctrine—Shedd—Vol. I, p. 52); and further, that they contain more of truth than all other systems that do not draw from them, or are opposed to them" (Ibid, p. 53). It is conceded that neither of these philosophers is free from error; but it is claimed by Christian writers that the "Greek theism as represented in these two systems, notwithstanding its defects, affirmed the existence of God, and of one supreme God, and taught a spiritual theory of man and human life." (Ibid, p. 55-56). It is also held that upon this point of the Divine Existence, or "Being," however much the two philosophers differ in their methods of thought and explanation, there is really no great difference between them (Ibid, pp. 56-58; and foot notes where a number of authorities are quoted to the same effect with Shedd). It should be remembered, that for myself, I limit the practical concurrence of the two simply to the existence of the Supreme Being; and in this conclusion I find the support of Maurice, who, in describing the efforts of Pico (15th century) to reconcile the Metaphysics of Plato and Aristotle, says:

"Those who professed themselves Platonists pure and simple, insisted that Unity [Oneness] had been distinguished from Being by Plato, and had been exalted above Being; that on the contrary Being, according to Aristotle, is identical with Unity. This was the point on which the philosophers were supposed to disagree. . . . Dealing only with the ontological, or as we call them, the metaphysical treatise, of the great master [Aristotle], he [Pico] has little difficulty in showing that he was no disparager of Unity, any more than Plato was a disparager of Being. . . . He is able to maintain with great plausibility and

force, that Aristotle, no less than Plato, regarded Being and Unity as meeting in God, and as vital objects for human search because they meet in him." (Moral and Metaphysical Philosophy—Maurice—Vol. II, pp. 80-81).

3. **The Christian Doctrine of God:** In order to understand the Patristic conceptions of God, I find it necessary to state, even if ever so briefly, the doctrine of God as taught by the Messiah and the Apostles; and for this purpose I use a statement of that doctrine from Year Book II; Lesson XXXVI.

"The existence of God both Jesus and the Apostles accepted as a fact. In all the teachings of the former He nowhere seeks to prove God's existence. He assumes that, and proceeds from that basis with His doctrine. He declares the fact that God was His Father, and frequently calls Himself the Son of God.\* After His resurrection and departure into heaven, the Apostles taught that He, the Son of God, was with God the Father in the beginning; that He, as well as the Father, was God; that under the direction of the Father He was the Creator of the world; that without Him was not anything made that was made.† That in Him dwelt all the fulness of the Godhead bodily;‡ and that He was the express image of the Father's person.¶ Jesus Himself taught that He and the Father were one;|| that whosoever had seen Him had seen the Father also;§ that it was part of His mission to reveal God, the Father, through His own personality; for as was the Son, so too was the Father.\*\* Hence Jesus was God manifested in flesh—a revelation of God to the world.†† That is, a revelation not only of the being of God, but of the kind of being God is.

"Jesus also taught (and in doing so showed in what the 'oneness' of Himself and His Father consisted) that the disciples might be one with Him, and also one with each other, as He and the Father were one.‡‡ Not one in person—not all merged into one individual, and all distinctions of personality lost; but one in mind, in knowledge, in love, in will—one by reason of the indwelling in all of the one spirit, even as the mind and will of God the Father was also in Jesus Christ.||||

"The Holy Ghost, too, was upheld by the Christian religion to be God.§§

\*John x; Matt. xxvii; Mark xiv: 61, 62.

†For all of which see John i: 1-4, 14; Heb. i: 1-3.

‡Col., i: 15-19, and ii: 9.

¶John xiv: 9, II Cor. iv: 4: and Heb. i: 3. Col. i: 17.

||John x: 30, xvii: 11-22.

§John, xiv: 9.

\*\*John xiv: 10, 11, 19, 20; also John xvii.

††Tim. iii: 16.

‡‡John, xvii.

||||Eph. iii: 14-19.

§§Acts v: 1-14. To lie to the Holy Ghost is to lie to God, because the Holy Ghost is God.



Jesus ascribed to Him a distinct personality; as proceeding from the Father; as sent forth in the name of the Son, as weeling love; experiencing grief; as forbidding; as abiding; as teaching; as bearing witness; as appointing to work; and as interceding for men. All of which clearly establishes for Him a personality." (Mormon Doctrine of Deity—Roberts—Ch. iv.).

4. **The Trinity of the Christian Doctrine:** "The distinct personality of these three individual Gods (united however into one Godhead or Divine Council), was made apparent at the baptism of Jesus; for as He, God the Son, came up out of the water from His baptism at the hands of John, a manifestation of the presence of the Holy Ghost was given in the sign of the dove which rested upon Jesus, while out of the glory of heaven the voice of God the Father was heard saying, 'This,' referring to Jesus, 'is my beloved Son, in whom I am well pleased.' The distinctness of the personality of each member of the Godhead is also shown by the commandment to baptize those who believe in the Gospel equally in the name of each person of the Holy Trinity. That is, in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii, 19-20.) And again, also in the Apostolic benediction, viz., 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.' II Cor. xiii, 14.)

"These three Personages constitute the Christian Godhead, the Holy Trinity. In early Christian theology they were regarded as the Supreme Governing and Creating Power in heaven and in earth. Of which Trinity the Father was worshipped in the name of the Son, while the Holy Ghost bore record of both the Father and the Son. And though the Holy Trinity was made up of three distinct persons, yet did they constitute but one Godhead, or Supreme Governing Power.

"The foregoing doctrine of God, taught to the Christians in Apostolic times, awakened their pious reverence without exciting their curiosity. They dealt with no metaphysical abstractions, but were contented to accept the teachings of the Apostles in humble faith, and believed that Jesus Christ was the complete manifestation of Deity, and the express image of God His Father; and hence a revelation to them of God; while the Holy Ghost they accepted as God's witness and messenger to them. (Ibid, Ch. iv.).

5. **Patristic Arguments for the Divine Existence:** The main argument of the Christian Fathers for the Divine Existence, as already stated (Lesson 3, note 11), rested upon the innate consciousness of the human mind. "But," says Shedd, in his History of Christian Doctrine (Vol. I, p. 230):

"But whenever a formal demonstration was attempted in the Patristic period, the *aposteriori*\* was the method employed. The physico-theologi-

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\*From a consequent to its antecedent, from effects to causes.

cal argument, derived from the harmony visible in the works of creation, was used by Irenaeus to prove the doctrine of the unity and simplicity of the Divine Nature, in opposition to Polytheism and Gnosticism—the former of which held to a multitude of Gods, and the latter to a multitude of aeons. The teleological argument, derived from the universal presence of a design in creation, was likewise employed in the Patristic theology.” (Shedd’s *History of Christian Doctrine*, Vol. I, p. 267).

6. **The Trinity of the Apostolic Fathers:** “The Apostolic Fathers lived before the rise of the two principal Anti-Trinitarian theories described in a previous section, and hence attempted no speculative construction of the doctrine of the trinity. They merely repeat the Biblical phraseology, without endeavoring to collect and combine the data of revelation into a systematic form. They invariably speak of Christ as divine; and make no distinction in their modes of thought and expression, between the deity of the Son and that of the Father. These immediate pupils of the Apostles enter into no speculative investigation of the doctrine of the Logos, and content themselves with the simplest and most common expressions respecting the trinity. In these expressions, however, the germs of the future so-called scientific statement may be discovered; and it is the remark of Meier, one of the fairest of those who have written the history of Trinitarianism, that the beings of an immanent trinity can be seen in the writings of the practical and totally unspeculative Apostolic Fathers.\* (Shedd, Vol. I, 261-265.)

7. **The Patristic View of the Divinity of the Christ:** “The following extracts from their writings are sufficient to indicate the freedom with which the Apostolic Fathers apply the term ‘God’ to the second Person, who is most commonly conceived of as the God-man, and called Jesus Christ by them.

“‘Brethren’ says Clement of Rome (Ep. II, Ch. 1), ‘we ought to conceive of Jesus Christ as of God, as of the judge of the living and the dead.’ Ignatius addresses, in his greeting, the church at Ephesus, as ‘united and elected by a true passion, according to the will of the Father, and of Jesus Christ our God.’ Writing to the church at Rome, he describes them, in his greeting, as ‘illuminated by the will of Him who willeth all things that are according to the love of Jesus Christ our God’; and desires for them ‘abundant and uncontaminated salvation in Jesus Christ our God.’ He also urges them (Ch. 3), to mind invisible rather than earthly things, for ‘the things that are seen are temporal, but the things that are not seen are eternal. For even our God, Jesus Christ being in the Father, (i. e., having ascended again to the Father) is more glorified’ (in the invisible world than when upon earth). He enjoys it

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\*Clement of Rome; Ignatius, Bishop of Antioch; Polycarp, Bishop of Smyrna; Barnabas (not Paul’s companion), see Mosheim *Inst.*, Vol. I, p. 77; Hermas, and Papias, Bishop of Hieropolis.

upon the Trallian\* Church (Ch. 7), to 'continue inseparable from God, even Jesus Christ'; and says to the Smyrnaean Church, 'glorify Jesus Christ, even God, who has given you such wisdom.' (Shedd, Vol. I, pp. 265-6).

**8. Patristic Allusion to the Trinity:** "The following allusions to the trinity occur in the Apostolic Fathers: Clement of Rome, in his first epistles to the Corinthians (Ch. 46), asks, 'Have we not one God, and one Christ? Is there not one Spirit of Grace, who is poured out upon us, and one calling in Christ?' Polycarp, according to the Letter of the Smyrna Church (Ch. 14), closed his prayer at the stake with the glowing ascription:

"For this, and for all things, I praise Thee, I bless Thee, I glorify Thee, together with the eternal and heavenly Jesus, Thy beloved Son; with whom to Thee, and the Holy Ghost, be glory, both now, and to all succeeding ages. Amen." Ignatius, in his epistle to the Magnesians (Ch. 13), places the Son first in the enumeration of the three persons in the trinity; 'Study, that whatsoever ye do, ye may prosper both in body and spirit, in faith and charity, in the Son, and in the Father, and in the Holy Spirit,' \* \* \* following in this particular St. Paul in 2 Cor. 12:12. Barnabas (Epist. Ch. 5) finds the trinity in the Old Testament. 'For this cause, the Lord endured to suffer for our souls, although He was Lord of the whole earth, to whom He (the Father) said before the making of the world: 'Let us make man after Our own image and likeness.'" (Shedd, Vol. I, p. 267).

**9. Origin of Christian Creeds:** It is quite possible that the origin of creeds expressing the doctrine of Deity, grew out of certain declarations made by the Apostles, and the felt need of fixing upon some definite conception of God as a ground of Christian faith and membership in the Church. Perhaps the now famous confession of St. Peter was the first step in this direction. "Whom do ye say that I am?" inquired Jesus of the Apostles. "And Simon Peter answered and said: "Thou art the Christ, the Son of the living God." Whereupon the Master declared that the Father had revealed this truth to the Apostle, and that upon it He (the Christ) would build His Church. (Matt. xvi, 13-21).

As an instance of the felt need of a confession warranting entrance to the Church, take the case of the officer of the court of Queen Candace. After being instructed of Philip, he inquired—"What doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." And the officer answered—"I believe that Jesus Christ is the Son of God." The chariot was halted straight way, and the baptism was performed. (Acts. viii).

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\*In ancient geography, Tralles was a city of Asia Minor, situated near the Menander, 228 miles east—southeast of Ephesus.

10. "The Apostles' Creed:" It is doubtful if the creed bearing the Apostolic title was formulated by the Apostles. Dr Mosheim doubts of the Apostles formulating it, in the following language. "There is indeed extant, a brief summary of Christian doctrines which is called the 'Apostles Creed'; and which from the fourth century onward, was attributed to Christ's Ambassadors themselves. But at this day, all who have any knowledge of antiquity, confess unanimately that this opinion is a mistake and has no foundation." (Institutes Cent. I, Part 2, ch. 3). To this, also, substantially agrees Dr. Neander (Gen'l. History of the Christian Religion and Church, Vol. I, pp. 306-307).

But while the simple formula may be of doubtful origin, it unquestionably belongs to the Patristic period, and doubtless to the period of the Apostolic Fathers, and would not be altogether unworthy of the Apostles themselves. The Creed follows:

"I believe in God, the Father Almighty, and in Jesus Christ, His only begotten Son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, arose from the dead on the third day, ascended to the heavens, and sits at the right hand of the Father; whence he will come, to judge the living and the dead; and in the Holy Spirit; the holy church; the remission of sins; and the resurrection of the body."

11. Comment on the Apostles' Creed: As already observed, the statement of the Christian faith as formulated in the Apostles' Creed, so far as its doctrine of the Godhead is concerned, might well be accredited to the Apostles, so unexceptional is it in the plain statement of truth respecting the doctrine of God, as that doctrine may be gathered from the scriptures. But the matter in the Patristic period did not stop here, and perhaps it could not stop with the statement of this first formula of a creed. Not only had the existence of the Father, Son and Holy Spirit to be affirmed, but the nature of that existence had to be declared, and the relationship of the persons of the Trinity also had to be stated. Moreover, the relationship of this Christian doctrine to the Greek and Oriental philosophies had to be explained. If in harmony with these preceding philosophies which dealt with God—for knowledge of God, or the "Supreme Being," is always the object of philosophy—then it must be stated in what the harmony consists; if in antagonism to them, the points of antagonism must be stated and justified, and the superiority of the Christian doctrine vindicated. It may be all very well for safe and formal men to state a truth within the lines of common-place facts, and say "We will be content with this and beyond it we will not go;" but a creed or book once formulated and published to the world, remains no longer the possession of those who published it. It belongs to the world, and the world will have its way with it. If there are defects in it, from any cause whatsoever, the world will find them out, let the defects be what they may—under-statement of the truth, over-statement of the truth, mis-

statement of the truth, or exact statement of the truth—all will come out, and Time, the arbitrator for truth, will pronounce his judgment, resulting in condemnation or justification.

So it proved to be with this first formulated Christian Creed. It was all very well to say, "I believe in God, the Father Almighty, and in Jesus Christ, His only begotten Son," and so following. But the adult question came, and it was inevitable that it should come—"What is the nature of this 'Father Almighty,' and of this 'Son,' and what their relationship?" (For greater detail of consideration of this line of questioning, see Year Book II, Lesson 37, note 2). Seeking an answer to these questions, brought the Christian Fathers of our period in contact with both Oriental and Greek philosophy; and soon the tendency to harmonize the facts of Christian doctrine with Pagan philosophies set in, resulting eventually in the paganization of the Christian doctrine. (For further discussion on this head see Year Book II, Lesson 37).

LESSON XXVI.

(Scripture Reading Exercise.)

**PATRISTIC DOCTRINES OF GOD—(Continued).**

**ANALYSIS.**

- VI. The Nicene Creed.
- VII. Creed of St. Athanasius.
- VIII. The Arian Controversy.
- IX. Origin of Metaphysical Difficulties.
- X. Methods of Arriving at the Conception of "Pure Being."
- XI. Patristic Doctrine of God of Pagan Origin.

**REFERENCES.**

All the authorities cited in Lesson xxv. Also "Plato's Republic" and "Timaeus." Outlines of Lectures on the History of Philosophy (Eimendorf's) Art. on Plato and St. Augustine, Chs. iv, v, vi, vii.

Moral and Metaphysical Philosophy (Maurice). Art. Plato. St. Athanasius and St. Augustine, Vol. I. For Orthodox Explanation of Nicene and Athanasian Principles, see Hodge's "Commentary on the Confession of Faith" (Presbyterian), Ch. ii. Also "The Nicene Creed, a Manual for Candidates for Holy Orders" (J. J. Lias, M. A.), Chs. i-iv.

"A History of Christian Councils, From Original Documents," by C. J. Hefele, D. D. Translated from the German by Wm. R. Clark.

*SPECIAL TEXT: "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them." II Peter ii, 1.*

**NOTES.**

1. The Nicene Creed: The next official formulation of alleged Christian doctrine after the "Apostles Creed," was the creed drafted at the council of Nicea, in Bithynia, 325 A. D., as follows:

"We believe in one God, the Father Almighty, creator of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, only-begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of the same substance with the Father, by whom all things were made in

heaven and in earth, who for us men and for our salvation came down from heaven, was incarnate, was made man, suffered, rose again the third day, ascended into the heavens, and He will come to judge the living and the dead; and in the Holy Ghost. Those who say there was a time when He was not, and He was not before He was begotten, and He was made of nothing (he was created), or who say that He is of another hypostatis, or of another substance (than the Father), or that the Son of God is created, that He is mutable, or subject to change, the Catholic church anathematizes.\*"

**2. Creed of St. Athanasius:** Nearly all Ecclesiastical writers doubt of Athanasius being the author of the creed accredited to him; but all agree, nevertheless, that it is an orthodox explanation of the Nicene Creed. "This creed was evidently composed long after the death of the great theologian whose name it bears, and after the controversies closed and the definitions established by the councils of Ephesus (A. D. 431), and Chalcedon (A. D. 451). It is a grand (?) and unique (!) monument of the unchangeable faith of the whole Church as to the great mysteries of Godliness, the Trinity of the Persons in the one God, and the duality of natures in the one Christ." (Commentary on the confession of Faith—Presbyterian—by Rev. A. A. Hodges, D. D., 1870. Designed for Theological Students, ch. i, pp. 6, 7.) The creed follows:

"We worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son, and Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreate, but one uncreate and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty; and yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God."

"So, likewise, the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords; but one Lord. For likewise as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord. So are we forbidden by the Catholic Religion to say: There be three Gods, or three Lords. The Father is made of

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\*For a brief account of the Arian controversy which resulted in the formulation of this creed, see notes in Year Book II, Lesson xxxvii; also note 3, this Lesson.

none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father; not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

“And in this Trinity none is afore, or after, other; none is greater, or less than another; but the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He, therefore, that will be saved, must thus think of the Trinity.

“Furthermore it is necessary to everlasting salvation; that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance of his Mother, born in the world; perfect God, and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood. Who, although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the Manhood into God; one altogether, not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; who suffered for our salvation; descended into hell, rose again the third day from the dead. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At Whose coming all men shall rise again with their bodies, and shall give account for their own works.” (Common Prayer, Church of England.) (For comment upon this creed, see Year Book II, Lesson xxxvii.)

3. **Pro Et Con of the Arian Controversy:** The orthodox doctrine of deity for the Patristic period, is found in the last two creeds quoted, still it is well enough to give each side of the controversy, out of which the creeds were born, opportunity to state its own case. Alexander, Bishop of Alexandria, Egypt, states the orthodox side. He first represents Arius, leader of the opposition, as:

“Denying the divinity of our Saviour, pronounced him on a level with all other creatures. He says that they held, there was a time when the Son of God was not; and he who once had no existence, afterwards did exist; and from that time was, what every man naturally is; for (say they) [the Arians] ‘God made all things of nothing, including the Son of God, in this creation of all things, both rational and irrational; and of course, pronouncing Him to be of a changeable nature, and capable of virtue and of sin.’” Then, affirmatively, Alexander gives his own views as follows:



"We believe, as the Apostolic Church does, in the only unbegotten Father, who derived his existence from no one, and is immutable and unalterable, always the same and uniform, unsusceptible of increase or diminution; the giver of the law, and the prophets, and the gospels; Lord of the patriarchs and apostles, and of all saints; and in one Lord, Jesus Christ, the only begotten Son of God, not begotten from nothing, but from the living Father; and not after the manner of material bodies, by separations and effluxes of parts, as Sabellius and Valentinian supposed, but in an inexplicable and indescribable manner, agreeably to the declaration before quoted: 'Who shall declare his generation?' For His existence is inscrutable to all mortal beings, just as the Father is inscrutable; because created intelligences are incapable of understanding this divine generation from the Father—'No one knoweth what the Father is, but the Son; and no one knoweth what the Son is, but the Father.'

"He is unchangeable, as much as the Father; lacks nothing; is the perfect Son, and the absolute likeness of the Father, save only that He is not unbegotten. \* \* \* Therefore, to the unbegotten Father, His proper dignity must be preserved. And to the Son, also, suitable honor must be given, by ascribing to Him an eternal generation from the Father."

Arius, making complaint that he is persecuted by Alexander—states first the position of his adversary thus: Arius and his friends are persecuted—"Because we do not agree with him, publicly asserting that God always was, and the Son always was; that He was always the Father, always the Son; that the Son was of God himself." Then stating his own position affirmatively, he says:

"We have taught, and still teach, that the Son is not unbegotten, nor a portion of the unbegotten, in any manner; nor was He formed out of any subjacent matter, but that in will and purpose, he existed before all times and before all worlds, perfect God, the only begotten, unchangeable; and that before He was begotten, or created, or purposed, or established, He was not; for He was never unbegotten. We are persecuted, because we say, the Son had a beginning, but God was without beginning. We are also persecuted, because we say, that He is from nothing; and this we say, inasmuch as He is not a portion of God, nor formed from any subjacent matter. Therefore we are persecuted. The rest you know." (Mosheim, Vol. I, p. 288—Notes).

**The Differences Summed Up:** Summing up the differences between the two parties, Murdock, the able translator and annotator of Mosheim, says: "According to these statements, both the Arians and the orthodox considered the Son of God the Saviour of the World, as a derived existence, and as generated by the Father. But they differed on two points. (1.) The orthodox believed His generation was from eternity, so that he was coeval with the Father. But the Arians believed there was a time when the Son was not. (2.) The orthodox believed the Son to be derived of and from the Father; so that He was of the same essence with the

Father. But the Arians believed that He was formed out of nothing, by the creative power of God. Both, however, agreed in calling Him God, and in ascribing to Him divine perfections. "As to His offices, or His being the Saviour of sinful men, it does not appear that they differed materially in their views." (Ibid).

4. Origin of These Metaphysical Difficulties: Undoubtedly it was contact with Oriental and Greek philosophical vagaries, and seeking to harmonize the facts of revelation, with these vagaries, that led to the intellectual difficulties of patristic Christianity. The temptation to seek such harmony, was strong. Already a similar work had been done for the Jews at Alexandria, under the leadership of Philo. He found, in the lofty speculations of Plato, the wisdom of Moses and of Solomon; and in the second century of the Christian Era, Numenius could ask "What is Plato but Moses talking Attic?" "The arms of Macedonians," remarks Gibbon, "diffused over Asia and Egypt the language and learning of Greece"; and with that language and learning, and as part of the latter, went the philosophy of Plato, until among the learned and influential it was largely the ground plan of their thinking. The Christians, in the first three centuries of their existence, had been despised sectaries, with no standing among those who made any pretensions to learning; so that when there came opportunity to show identity between the holy trinity of the Christian faith, and the supposed trinity of Plato's philosophy; and identity of the "word" of John's Gospel with the "Logos" of Plato's divine "being," it was seized upon with avidity, not alone, it is to be feared, because of the semblance of truth that was seen in the two things, but also because of the advantages that struggling Christianity would secure by linking the theology of the church with the philosophy of the Academy. "The lofty speculations," says Gibbon, "which neither convinced the understanding nor agitated the passions of the Platonists themselves, were carelessly overlooked by the idle, the busy, and even the studious part of mankind. But after the 'Logos' had been revealed as the sacred object of the faith, the hope, and the religious worship of the Christians, the mysterious system was embraced by a numerous and increasing multitude in every province of the Roman world. Those persons who, from their age, or sex, or occupations, were the least qualified to judge, who were the least exercised in the habits of abstract reasoning, aspired to contemplate the economy of the divine nature; and it is the boast of Tertullian, that a Christian mechanic could easily answer such questions as had perplexed the wisest of the Grecian sages. Where the subject lies so far beyond our reach, the difference between the highest and the lowest of human understandings may indeed be calculated as infinitely small, yet the degree of weakness may perhaps be measured by the degree of obstinacy and dogmatic confidence." "What more is necessary to know upon this topic, can be learned from the note entitled "Patristic Doctrine of God of Pagan Rather than of Christian Origin," and Lesson xxxvii; in Year Book II.

5. **The Manner of Apprehending "That Which Is"—God:** The manner of apprehending God—"that which is"—by the Christian Fathers, is very similar to the method of the pagan philosophers in apprehending "being"—or the "absolute." Take two examples of this process; the first from Plato's "Republic," a conversation between teacher and pupil; the second from the confessions of Augustine; where the father describes how he came to his apprehension of God:

It is necessary first to remind the student that in Plato's philosophy the "supreme being" is "being absolutely bare of quality." Of Him it can only be said that he is not what he is. In *Timaeus*, Plato says: "We say, indeed, that 'he was,' 'he is,' 'he will be,' but the truth is that 'he is;' alone truly expresses him." (Jowett's Translation, Vol. 2, p. 530.) And now as to the method of arriving at the apprehension of the "infinite being," or the "absolute," through the medium of finite or relative things; and which, in the case here quoted from Plato, is from "relative beauty" to "absolute beauty"; the same process, however, may be followed from "finite being" to "infinite being."

"This is the distinction which I draw between the sight-loving, art-loving, practical class, and those of whom I am speaking, and who are alone worthy of the name of philosophers.

"How do you distinguish them? he said.

"The lovers of sounds and sights, I replied, are, as I conceive, fond of fine tones and colors and forms, and all the artificial products that are made out of them, but their mind is incapable of seeing or loving absolute beauty.

"That is true, he replied.

"Few are they who are able to attain the sight of absolute beauty.

"Very true.

"And he who, having a sense of beautiful things, has no sense of absolute beauty, or who, if another lead him to a knowledge of that beauty, is unable to follow—of such an one, I ask, is he awake or in a dream only? \*

"I should certainly say that such an one was dreaming.

"But take the case of the other, who recognizes the existence of absolute beauty, and is able to distinguish the idea from the objects which participate in the idea, neither putting the objects in the place of the idea nor the idea in the place of the objects—is he a dreamer? or is he awake?

"He is the reverse of a dreamer, he replied.

"And may we not say that the mind of the one has knowledge, and that the mind of the other has opinion only?

"Certainly."

And now Augustine, the Christian father, spoken of as "the brightest, clearest, most comprehensive" of Christian philosophers. ("Lectures on the History of Christian Philosophy"—Elmendorf—p. 92):

"And I inquired what iniquity was, and found it to be no substance, but the perversion of the will, turned aside from Thee, O God, the Supreme, towards these lower things, and casting out its bowels, and puffed up outwardly.

"And I wondered that I now loved Thee, and no phantasm for thee. And yet did I not press on to enjoy my God; but was borne up to Thee by Thy beauty, and soon borne down from Thee by mine own weight, sinking with sorrow into these inferior things. This weight was carnal custom. Yet dwelt there with me a remembrance of Thee; nor did I any way doubt, that there was One to Whom I might cleave, but that I was not yet such as to cleave to Thee; for that 'the body which is corrupted, presses down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.' And most certain I was, that 'Thy invisible works from the creation of the world are clearly seen, being understood by the things that are made, even Thy eternal power and Godhead.' For examining whence it was that I admired the beauty of bodies celestial or terrestrial; and what aided me in judging soundly on things mutable, and pronouncing, 'This ought to be thus, this not'; examining, I say, whence it was that I so judged, seeing I did so judge, I had found the unchangeable and true Eternity of Truth above my changeable mind. And thus, by degrees, I passed from bodies to the soul, which through the bodily senses perceives; and thence to its inward faculty, to which the bodily senses represent things external, whitherto reaches the faculties of beasts; and thence again to the reasoning faculty, to which what is received from the senses of the body, is referred to be judged. Which, finding itself also to be in me a thing variable, raised itself up to its own understanding, and drew away my thoughts from the power of habit, withdrawing itself from those troops of contradictory phantasms; that so it might find what that light was, whereby it was bedewed, when, without all doubting, it cried out:

"That the unchangeable was to be preferred to the changeable'; whence also it knew **That Unchangeable**, which, unless it had in some way known, it had had no sure ground to prefer it to the changeable. And thus with the flash of one trembling glance it arrived at **That Which Is**. And then I saw 'Thy invisible things understood by the things which are made.'"

6. **Patristic Doctrine of God of Pagan Rather Than of Christian Origin—Data Not in the Old Testament:** The data for the doctrine that God is "pure being," "being absolutely bare of all quality," are not found in the Old Testament, for that teaches the plainest anthropomorphic ideas respecting God. It ascribes to Him a human form, and many qualities and attributes possessed by man, which, in the minds of orthodox Christian philosophers, limit Him who must be, to their thinking, without any limitation whatsoever, either as to essence, or form, or passion, or quality; and ascribes relativity to Him who, according to their conceptions, must

not be relative but absolute. The passage usually depended upon as giving the data for this "being absolutely bare of quality," and that is held to identify the ground plan of the philosophy of Moses and Plato—"I am that I am"—the God who appeared to Moses in the burning bush; and Who replied when the Hebrew prophet asked what he should say when the Egyptians and Israel should ask who had sent him—"Say, I Am sent me;" that is the Self-Existing One sent me. This passage, I say, does not furnish the data for the Orthodox Christian conception of God, that He is "being, absolutely free from all quality"; not material (the "without body" of the creeds), without parts, and without passions; for to be self-existent does not demand the absence of quality; indeed, to be without quality, run to its last analysis, would mean non-existence.

**Data Not in the New Testament:** The data for the doctrine of God's absolute "simplicity," or, "being absolutely without quality," do not come from the New Testament; for the writers of that volume of scripture accept the doctrine of the Old Testament respecting God, and even emphasize its anthropomorphic ideas, by representing that the man Christ Jesus was in the "express image" of God, the Father's person; was, in fact, God manifest in the flesh (1 Tim. 3: 16); "the image of the invisible God" (Col. 1: 5); God, the Word, who was made flesh, and dwelt among men, and they beheld His glory" (St. John 1:1-14). Hence the Orthodox Christian doctrine of God's "simplicity" cannot claim the warrant of New Testament authority.

**Data Found in Pagan Doctrines:** It is easy, however, to trace this doctrine to Pagan sources. Plato, in his *Timaeus* (Jowett's translation, p. 530), incidentally referring to God, in connection with the creation of the universe, says: "We say indeed that 'he was,' 'he is,' 'he will be,' but the truth is that 'he is' alone truly expresses him, and that 'was' and 'will be' are only to be spoken of generation in time."

Here, then, is the Orthodox Christian doctrine of "pure being," "most simple," "not compound."

Again: "We must acknowledge that there is one kind of being which is always the same, uncreated and indestructible, never receiving anything into itself from without, nor itself giving out to any other, but invisible and imperceptible by any sense, and of which the sight is granted to intelligence only." (Ibid. p. 454). Here the Orthodox Christian may find his God, 'who cannot change with regard to his existence, nor with regard to his mode of existence.' Also his God who can only be seen with the 'soul's intellectual perception, elevated by a supernatural influx from God.' Dr. Mosheim, in his account of Plato's idea of God, says: 'He considered the Deity, to whom he gave the supreme governance of the universe, as a being of the highest wisdom and power, and totally unconnected with any material substance.' (Mosheim's "Historical Commentaries on the State of Christianity, During the First Three Hundred Years," Vol. 1. p. 37).

To the same effect, also, Justin Martyr (second Christian century) generalizes and accepts as doctrine what may be gathered from the sixth book of Plato's "Republic," with reference to God. To the Jew, Trypho, Justin remarks: "The Deity, Father, is not to be viewed by the organs of sight, like other creatures, but He is to be comprehended by the mind alone, as Plato declares, and I believe him. Plato tells us that the eye of the mind is of such a nature, and was given us to such an end, as to enable us to see with it by itself, when pure; that Being who is the source of whatever is an object of the mind itself, who has neither color, nor shape, nor size, nor anything which the eye can see; but who is above all essence, who is ineffable, and undefinable, who is alone beautiful and good, and who is at once implanted into those souls who are naturally well born, through their relationship to and desire of seeing him."

Athanasius (third Christian century) quotes the same definition (Contra Gentes, ch. 2), almost verbatim. Turning again to the Timaeus of Plato, this question is asked: 'What is that which always is and has no becoming; and what is that which is always becoming and has never any being? That which is apprehended by reflection and reason [God] always is; and is the same; that on the other hand which is conceived by opinion, with the help of sensation without reason [the material universe], is in a process of becoming and perishing but never really is.' Was the world [universe], always in existence and without beginning? or created and having a beginning? Created, I reply.' In this, the orthodox Christians may find their God of pure "being," that never is "becoming," but always is; also the creation of the universe out of nothing.

**Pagan Origin of Doctrine of God Admitted:** "In his great work on the 'History of Christian Doctrine,' Mr. William G. T. Shedd says (Vol. I, p. 56): "The early Fathers, in their defenses of Christianity against their pagan opponents, contend that the better pagan writers themselves agree with the new religion in teaching that there is one Supreme Being. Lactantius (Institutiones, 1, 5), after quoting the Orphic Poets, Hesiod, Virgil, and Ovid, in proof that the heathen poets taught the unity of the supreme deity, affirms that the better pagan philosophers agree with them in this. 'Aristotle,' he says, 'although he disagrees with himself, and says many things that are self-contradictory, yet testifies that one supreme mind rules over the world. Plato, who is regarded as the wisest philosopher of them all, plainly and openly defends the doctrine of a divine monarchy, and denominates the supreme being, not ether, nor reason, nor nature, but, as he is, God; and asserts that by him this perfect and admirable world was made. And Cicero follows Plato, frequently confessing the deity, and calls him the supreme being, in his Treatise on the Laws.'"

"It is conceded by Christian writers that the Christian doctrine of God is not expressed in New Testament terms, but in the terms of Greek and Roman metaphysics, as witness the following from the very able article in the Encyclopedia Britannica on 'Theism,' by the Rev. Dr. Flint,

Professor of Divinity, University of Edinburgh: 'The proposition constitutive of the dogma of the Trinity—the propositions in the symbols of Nice, Constantinople and Toledo, relative to the immanent distinctions and relations in the Godhead—were not drawn directly from the New Testament, and could not be expressed in New Testament terms. They were the product of reason speculating on a revelation to faith—the New Testament representation of God as a Father, a Redeemer and a Sanctifier—with a view to conserve and vindicate, explain and comprehend it. They were only formed through centuries of effort, only elaborated by the aid of the conceptions, and formulated in the terms of Greek and Roman metaphysics.' The same authority says: "The massive defense of theism, erected by the Cambridge school of philosophy, against atheism, fatalism, and the denial of moral distinctions, was avowedly built on a Platonic foundation." (See note).

Guizot, the eminent statesman and historian of France, in one of his lectures of which this is a sub-division of the title—"Of the Transition from Pagan Philosophy to Christian Theology"—says, in concluding his treatment of this theme: "I have thus exhibited the fact which I indicated in the outset, the fusion of Pagan philosophy with Christian theology, the metamorphosis of the one into the other. And it is remarkable, that the reasoning applied to the establishment of the spirituality of the soul is evidently derived from the ancient philosophy, rather than from Christianity, and that the author seems more especially to aim at convincing the theologians, by proving to them that the Christian faith has nothing in all this which is not perfectly reconcilable with the results derived from pure reason."

"In method of thought also, no less than in conclusions, the most influential of the Christian fathers on these subjects followed the Greek philosophers rather than the writers of the New Testament. 'Platonism, and Aristotelianism,' says the author of the 'History of Christian Doctrine,' exerted more influence upon the intellectual methods of men, taking in the whole time since their appearance, than all other systems combined. They certainly influenced the Greek mind, and Grecian culture, more than all the other philosophical systems. They reappear in Roman philosophy—so far as Rome had any philosophy. We shall see that Plato, Aristotle, and Cicero exerted more influence than all other philosophical minds united, upon the greatest of the Christian Fathers; upon the greatest of the Schoolmen; and upon the theologians of the Reformation, Calvin and Melancthon. And if we look at European philosophy as it has been unfolded in England, Germany and France, we shall perceive that all the modern theistic schools have discussed the standing problems of human reason, in very much the same manner in which the reason of Plato and Aristotle discussed them twenty-two centuries ago. Bacon, Descartes, Leibnitz, and Kant, so far as the first principles of intellectual and moral philosophy are concerned, agree with their Grecian predecessors. A student who has mastered the two systems of the Academy and Lyceum, will

find in modern philosophy (with the exception of the department of natural science) very little that is true, that may not be found for substance, and germinally, in the Greek theism."

"It is hoped that enough is said here to establish the fact that the conception of God as 'pure being,' 'immaterial,' 'without form,' 'or parts or passions,' as held by orthodox Christianity, has its origin in Pagan philosophy, not in Jewish nor Christian revelation." (Mormon Doctrine of Deity—Roberts—pp. 114-119).



## LESSON XXVII.

(Scripture Reading Exercise.)

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### MEDIAEVAL CONCEPTIONS OF GOD.

#### ANALYSIS.

- I. The Mediaeval Period and Schools of Thought.
- II. Definitions.
- III. Representative Doctors of the Various Schools of Thought:
  1. Erigena, Extreme Realist.
  2. Roscelina, of Compiègne, Extreme Nominalist.
  3. Anselm, Realist.
  4. Thomas Aquinas, Properly Neither Realist nor Nominalist, Scholastic.
  5. Eckhart, Mystic.

#### REFERENCES.

The works cited in Lessons xxv and xxvi will be helpful in this Lesson under the topics of the analysis; and of course the authorities cited in the notes of this lesson.

*SPECIAL TEXT: "And without controversy, great is the mystery of Godliness." I. Tim. iii, 16.*

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#### NOTES.

1. **The Mediaeval Period:** The Patristic Period, according to our announced grouping of the Christian Fathers, extended to 750 A. D. and included in the enumeration of the fathers John of Damascus. The Mediaeval Period will extend from the above date to the middle of the sixteenth century, which brings us to the establishment of Protestantism, and the commencement, theologically, of the modern world. This gives us a period of eight hundred years. "Of this period," says Shedd, "not more than four centuries witnessed any great activity of the theological mind."

The "Orthodox Christian" doctrine of God for this period, and for matter of that, for all subsequent periods, was fixed by the Nicene Creed and the creed of St. Athanasius, quoted in Lesson 26. The effort of the

Christian scholars of the Mediaeval Period was to maintain, first, the truthfulness of these creeds against skepticism and doubts within the Church itself; and, second, to reconcile the creeds with reason, and develop patristic philosophy into something like system (History of Philosophy—Elmendorf—p. 102). However, "As there is never a proper end to reasoning which proceeds on a false foundation," to quote Cicero, the efforts of the schoolmen were not very successful, and resulted in multiplying systems of philosophy, rather than in bringing the patristic doctrine into harmony with reason. The systems of thought developed by these efforts may be classed under three heads: Realism, Nominalism, and Mysticism. A brief definition of each will be necessary.

**2. Definitions—**"Realism:" Realism divides into two classes, extreme and moderate. (1) "Extreme realism taught that universals were substances or things, existing independently of and separate from particulars; this was the essence of Plato's ideas." (Cent. Dict.) The thinking process of the realist is admirably depicted in Note 5, Lesson xxvi, where St. Augustine describes his rise from the conception of the "changeable" to the "Unchangeable," and "thus with the flash of one trembling glance," arrived at the conception of "that which is"—to the real—to the universal—to the apprehension of "God."

"Moderate Realism also taught that universals were substances, but only as dependent upon and inseparable from individuals, in which each inhered; that is, each universal inhered in each of the particulars ranged under it. This was the theory of Aristotle, who held that the individual thing was the first essence, while universals were only second essences, real in a less complete sense than first essences. He thus reversed the Platonic doctrine, which attributed the fullest reality to universals only, and a participative reality to individuals." (Cent. Dict.)

Elmendorf represents moderate realism as recognizing that "the universal has objective reality, as to its contents, in individuals"—(i. e., the universal is expressed through individuals).

**Nominalism:** Nominalism also divides into two classes, extreme and moderate. "Extreme nominalism taught that universals had no substantive or objective existence at all, but were merely empty names or words. Moderate nominalism or 'conceptualism' taught that universals have no substantive existence at all, but yet are more than mere names signifying nothing; and that they exist really, though only subjectively, as concepts in the mind, of which names are the vocal symbols." (Cent. Dict.)

**Mysticism:** "Mysticism is a phase of thought, or rather perhaps of feeling, which from its very nature is hardly susceptible of exact definition. It appears in connection with the endeavor of the human mind to grasp the divine essence or the ultimate reality of things, and to enjoy the blessedness of actual communication with the Highest. More specifi-

cally, a form of religious belief which is founded upon mysticism, spiritual experience, not discriminated or tested and systematized in thought. 'Mysticism and rationalism' represent opposite poles of theology, rationalism regarding the reason as the highest faculty of man and the sole arbiter in all matters of religious doctrine; mysticism, on the other hand, declaring that spiritual truth cannot be apprehended by the logical faculty, nor adequately expressed in terms of the understanding." (Cent. Dict.). Mysticism may also be regarded as the result of "a despair of reason, a refuge in higher intuitions." (Elmendorf.) These definitions may be regarded as difficult, but I know of no way by which the ideas considered can be more simply explained. The definitions should be discussed until mastered. Perhaps they will grow in clearness after considering the rest of the notes of this lesson.

3. **Explanatory:** Limiting our inquiry concerning the philosophy of this mediaeval period to the doctrine of God, and selecting an expression of that doctrine from an illustrious representative of each school of thought, may be of assistance in forming a clearer understanding of the definitions given in previous notes, and likewise represent the leading conceptions of God that obtained in the period under consideration.

4. **John Scotus Erigena:** Extreme realist, and something of a Mystic; "Man finds not God, but God finds himself in man," (Elmendorf) is the keynote of this philosopher's teaching. Erigena was born in Ireland, 800 A. D. Made a pilgrimage to the birthplace of Plato and Aristotle A. D. 825; "and indulged the hope of uniting philosophy and religion in the manner proposed by the ecclesiastics who were studying in Spain."

"From Eastern sources, John Erigena had learned the doctrines of the eternity of matter, and even of the creation, with which, indeed, he founded the Deity Himself. He was therefore a Pantheist, accepting the Oriental ideas of emanation and absorption, not only as respects the soul of man, but likewise all material things. In his work 'On the Nature of things,' his doctrine is, 'That, as all things were originally contained in God, and proceeded from Him into the different classes by which they are now distinguished, so shall they finally return to Him, and be absorbed in the source from which they came; in other words, that as, before the world was created, there was no being but God, and the causes of all things were in Him, so after the end of the world, there will be no being but God, and the causes of all things in Him.' This final resolution he denominated deification, or theosis. He even questioned the eternity of hell, saying, with the emphasis of a Saracen, 'There is nothing eternal but God.' It was impossible under such circumstances, that he should not fall under the rebuke of the Church." (Draper's "Intellectual Development," Vol II, p. 9.)

5. **Roscelin of Compiègne:** Extreme Nominalist. Sometimes credited with being the originator of the system; but he was "not the originator

of the system," says Elmendorf, "but its clearest exponent and sharpest defender in the eleventh century." The same authority says that he regarded "universals" as "merely universal names." A title "for the totality of things. This be applied to the doctrine of the Trinity in the form of tritheism. There are three divine essences or substances, like one another; for only individuals have a real existence"—(Hist. of Philosophy—Elmendorf—pp. 105-6.) "Roscellinus taught that whatever exists as a real thing or substance, exists as one self-identical whole, and is not susceptible of division into parts. This was the part of his teaching which created so much scandal when applied to the doctrine of the Trinity. Roscellinus maintained that it is merely a habit of speech which prevents our speaking of the three persons as three substances, or three Gods. If it were otherwise, and the three persons were really one substance or thing, we should be forced to admit that the Father and the Holy Spirit became incarnate along with the Son. Roscellinus seems to have put forward this doctrine in perfect good faith, and to have claimed for it at first the authority of Lanfranc and Anselm. In 1092, however, a council convoked by the Archbishop of Rheims, condemned his interpretation, and Roscellinus, who was in danger of being lynched by the orthodox populace, recanted his error. As his enforced penitence did not prove lasting, his opinions were condemned by a second council (1094), and he himself fled to England. Forced by a fresh persecution to return to France at a later date, he taught at Tours and Loc-menach in Brittany (where he had Abelard as a pupil), and resided latterly as canon at Besancon." (Ency. Brit.).

6. **St. Anselm, Realist:** Born at or near Aosta, Italy, 1033, A. D.; died at Canterbury, 1109. Credited with being the founder of scholastic theology. He held that faith is not the pre-requisite, and the regulator of knowledge, but leads to it. Also that "God can be known through reason, attempts ontological, apriori proof, from the concept of the objective existence. That than which a greater cannot be conceived cannot exist in intellect alone; for then a greater can be conceived." His doctrine is set forth in detail by Shedd: "The human mind possesses the idea of the most perfect Being conceivable. But such a being is necessarily existent; because a being whose existence is contingent, who may or may not exist, is not the most perfect that we can conceive of. But a necessarily existent Being is one that cannot be conceived of as non-existent, and therefore is an actually existent Being. Necessary existence implies actual existence. In conceiving, therefore, of a being who is more perfect than all others, the mind inevitably conceives of a real, and not an imaginary, being; in the same manner as in conceiving of a figure having three sides, it inevitably conceives of a figure having three angles." (History of Christian Doctrine—Shedd—Vol. I, pp. 231-2.)

This argument of Anselm's was attacked by a Catholic Monk of the name of Gaunilo, whose main point is that the existence of an idea of a

thing does not prove the existence of the thing itself. Shedd, in order to exhibit the strength of Anselm's argument, suggests throwing it into dialogue form, thus:

**Anselm:** "I have the idea of the most perfect being conceivable."

**Guanilo:** "True; but it is a mere idea, and there is no being corresponding to it."

**Anselm:** "But if there is no being answering to my idea, then my idea of the most perfect being conceivable is that of an imaginary being; but an imaginary being is not the most perfect being that I can conceive of. The being who corresponds to my idea must be a real being. If, therefore, you grant me my postulate, namely, that I have the idea of the most perfect being conceivable, you concede the existence of an actual being correspondent to it." (History of Christian Doctrine—Shedd—Vol. I, p. 237.)

One feels, however, that this is but playing with and upon words, and is much of kith and kin with that other abstraction, that "the thought of God makes God." Maurice remarks upon this argument of Anselm's for the divine existence, as follows: "In the present day, when the arguments for the Divine existence from the constitution of the visible world have displaced all others in the minds of theological advocates, and when these are in their turn exposed to the severest criticism from philosophers, such a subtlety as this of Anselm's would be dismissed by both parties with indifference or scorn. Without participating in either feeling, or pre-judging the question whether the argument is tenable in itself, we may express our opinion, that in a time of clubs and newspapers, it would be a serious moral offense to introduce into discussion, upon a subject of the greatest interest to all men, that which must appear to nine out of ten a play upon words, or a conjurer's trick." (History of Moral and Metaphysical Philosophy, Vol. I, 524.)

7. **Abelard, Peter:** A moderate nominalist, and usually regarded as the founder of "Conceptualism." Born in Brittany, 1079. Moderate nominalist. "Inspired by Aristotle, he taught \* \* \* \* that nothing exists apart from the individual, and in it the individual only." (Elmendorf History of Philosophy, p. 108.) Abelard also held that there is "no believing antecedent to scientific understanding, and consequently that the degree of posterior faith depends upon the degree of anterior science." "Knowledge is prior to faith," was his dictum. (See Shedd, Vol. I, pp. 163, 186 et seq.)

8. **St. Thomas Aquinas:** Scholastic par-excellence. Born at Acquino, in the kingdom of Naples, 1225. His great effort was to reconcile faith and reason. Called the "Aristotle of the middle ages." His doctrine respecting God, condensed by Elmendorf, is:

"In God is no composition of matter or form, nor any other. He is pure actuality; for potentiality, in any sense, would imply an actuating cause.

"In Him essence and being are one.

"In Him is no imperfection, because no potentiality; all perfections which earthly things possess, being from Him, are in Him, one and indivisible.

"From God as Absolute Intelligence, follows, necessarily, the concept of God as Absolute Will. He wills what is not Himself freely, because it is not necessary to His perfection and beatitude. From this follows His Omnipotence.

"His Providence is the ordering of all things, both universal and singular, with reference to an end, for it extends as far as His knowledge and causality.

"The casual is with respect to a particular cause, not to the universal.

"Ills, corruptions, defects, are permitted in particular things, contributing to the greater good of the whole." (History of Philosophy—Elmendorf—p. 121.)

"The system of philosophical theology set forth in the writings of St. Thomas Aquinas, is of supreme importance in Ecclesiastical History, not only as intellectually perhaps the most perfect work of the Scholastic age, but because it has been adopted as the authoritative standard of doctrine in the Roman Catholic Church. Such pre-eminence is reported to have been assigned to Thomas by the saying of his great master, Albert, that he had "put an end to all labor even unto the world's end." \* \* \*

"In the great controversy of the schools, Aquinas cannot be ranked strictly with either the Realists or the Nominalists; his position has been described as an Aristotelian Realist. Like the orthodox in general he ranged himself with the modern section of the Realists, who while holding that Universals—namely, genera and species—are more than mere mental abstractions, and have a real existence, yet limited them to an existence in the individual, and refused to attribute to them any antecedent or independent existence." \* \* \* \*

"In this work of buttressing authority by philosophy, and vindicating orthodoxy by the light of nature, as the way was led by Albert, so his greater pupil carried it on to perfection; and the consequence has been that the stately edifice of Systematic Theology, reared in the Church of the West by the labors of the Schools, repose on the foundation laid by the great luminary of Pagan Greece." (Smith's Students' Ecclesiastical History, Vol. II, pp. 512-515.)

**Eckhart, Mystic:** Born, it is thought, at Strasburg, 1250 A. D. Taught and preached through Germany. Follows to some extent Erigena, tending, unconsciously, to emanistic pantheism. "The inner ground

of man's soul is Divine, a 'spark' of Deity; knowledge is a real union of subject and object. The soul's highest power is an immediate intuition of the 'Godhead' transcending the determinate.

"The Absolute is impersonal, concealed even from thought; of the 'Godhead' no predicates may be used; it is hidden in eternal darkness. In the act of self-knowledge, God is developed as the Trinity, the form of 'Godhead' which beholds itself with love;—the subject is the Father, the object is the Son, the love is the Holy Spirit. \* \* \* \*

"God is the essence of all essences, which are ever in Him; in sending forth His Son, He sends forth all things (ideal world). In space and time, natura naturata, are the Three Persons of the Trinity, eternal as the world is; but in natura non naturata is only the 'Godhead.' Apart from God, the world is nonentity; God is in all things, and is all things, for creatures have no essence except God. Yet He is not nature, but above it for the world of space and time is created out of nothing. The motive of God's goodness, which necessarily extends itself, and by the same necessity, creation is continuous, eternal. Different from this, as the realizing of the ideal by the artist, is the creation out of nothing, in time." (History of Philosophy—Elmendorf—pp. 136-137.)

following however  
one-volume works  
would be of great  
value in studying  
John Tisler's  
History of Religion  
of Philosophy  
The Conception of  
God—Joyce, Lectures  
Howison, *Man: Typi-*  
cal Modern Conception  
of God", Leighton  
Hackerell, *Mythology of the*  
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## LESSON XXVIII.

(Scripture Reading Exercise.)

### MODERN CONCEPTIONS OF GOD.

#### ANALYSIS.

- I. The Period—State of Philosophy.
- II. Modern Schools of Philosophy:
  1. Empiricism;
  2. Idealism;
  3. Rationalism;
  4. Pantheism;
  5. Materialism;
  6. Monism;
  7. Mormonism—Eternalism.

#### REFERENCES.

Many of the authorities cited in Lessons xxv, xxvi and xxvii will be available in this; also the works of Bacon, Locke, Hobbes, Descartes, Spinoza, Hamilton, Berkeley, Hume, Mill; also Kant, Fichte, Hegel and Spencer.

It may be that the works of these masters may only be available to those within reach of reference libraries. The following, however, are one-volume works that would be of great service in studying this lesson: John Fiske's *Studies in Religion*; *History of Philosophy*, Elmen-dorf; "The Conception of God"—Royce, Leconte, Howison, Meze; "Typical Modern Conceptions of God," Leighton; Haeckel's "Riddle of the Universe," ditto, "Wonders of Life," and J. S. Mills' "Theism and Berkeley," and Roberts' "Mormon Doctrine of Deity."

*SPECIAL TEXT*: "Gird up now thy loins like a man \* \* \* and answer thou me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof if thou knowest, or who hath stretched the line upon it? Whereon are the foundations thereof fastened, or who laid the cornerstone thereof?" *Job. xxxviii.*

#### NOTES.

1. **The Period**: The Modern period extends from the establishment of Protestantism, in the middle of the sixteenth century, until the present time. Necessarily the limits imposed upon our treatise can admit only of



a very limited presentation of the conceptions of God during that important thought-revolutionary period, covering something over 250 years. In this period philosophy occupies a most independent position. It is no longer dominated by the Church; nor are its efforts consecrated to the advocacy of the defense of "orthodox Christian" dogma. In fact, little is heard of that dogma. "Highest truths," writes Elmendorf in his "History of Philosophy," "were to be determined by reason alone; not even an appeal for verification to Christian revelation (was) recognized. Ancient systems were reconstructed without any reference to the teaching of the Church, or it was maintained that philosophic truth might be false according to faith and conversely. \* \* \* \* The sixteenth century was a period of transition, of confusion, without settled method or principle; there was no predominating school, no originality, but a vague following of every ancient school. Greek thinkers were now read in the original, and men, no longer scholastics, were Platonists, Peripatetics, etc.; but rather as scholars, classicists, than with any comprehensive or productive grasp of the principles which they professed.

"Without great names, there was a widening of the sphere of philosophy; it was popularized, but the influence of classicism made the culture of mere form as extreme as the neglect of it among the later schoolmen; but philosophy at the same time exerted, particularly through the 'humanists', a more manifest influence on general literature, science, and social life. \* \* \* The invention of printing, together with the increase of wealth in the free cities, widened immensely the interest in philosophy, and brought it sensibly into general literary culture and political life." (History of Philosophy—Elmendorf—pp. 142-3.)

There was a reversion in Europe to the speculations of Plato and Aristotle, and the intellectual battles of the two Greeks were fought over again in Europe, with sometimes one and sometimes the other prevailing.

The effort of philosophical thinking, as already remarked, was not now to either sustain or disprove the Divine Existence or the mode of that existence, as expressed in the Orthodox Christian creeds; but its aim was more especially to set forth the modes of divine existence independent of theological conceptions. Is the Absolute to be apprehended as "Will," "finding its completion in the intuition of perfect attainment?" Or "Reason," "comprehending itself as the eternal process of the world and finding that all is Good?" Or "Feeling," "which apprehends the unity of things in a single and immediate act of self-consciousness?" Or merely "Blind Energy," "which seems in a cross-section of time, as viewed by the average spectator, to have a definite direction, but which in reality has neither a "whence nor whither;" and no other goal than the meaningless eternal oscillation between states of motion and states of rest." ("Typical Modern Conceptions of God"—by Joseph Alexander Leighton—1901—Introduction, p. 8.)

2. **Modern Schools of Philosophy:** So extensive is the period now under consideration, and so numerous the voices to be heard, that one cannot hope in three lessons—to which space it is necessary that we limit ourselves—to convey, even by quotation from typical philosophers of the period, an adequate idea of the conceptions of God that have obtained. It will be necessary for the individual student personally to take up the subject in private study if he feels the necessity of wide knowledge on the speculations of men on the Supreme Being and His modes of existence.

Meantime, the numerous teachers of this period may be grouped under general descriptive terms which relate either to their methods of thought or the result of their thinking, sometimes to both.

"In the wave of philosophical inquiry which swept over Europe in the middle of the seventeenth century, and is regarded as the beginning of a new, scientific age of the world, there were two controlling, but divergent forces, those, namely, represented by Bacon and Descartes, the first the founder of the experimental, and the latter the idealistic or dogmatic method of philosophizing. From the former (Bacon), we may trace a continuous influence through Locke, Berkeley, Hume down to Mill, Spencer, Darwin and Huxley; from the latter (Descartes), the development of the modern idealism represented by Kant, Fichte, Hegel, Schopenhauer, and Lotze." (Introduction to the Works of Spinoza, p. 5.)

From this it will appear that our modern philosophers are mainly divided, as to their methods of thought, into Empirics and Idealists.

(a) **Empiricism:** "The empirical character, or method; reliance on direct, and especially individual, observation and experience, to the exclusion of theories or assumed principles, and sometimes of all reasoned processes, inductive or deductive. The doctrine that all knowledge is derived from the senses, or experience through the senses, or at least from the perception of simple historical fact; experientialism; opposed to intuitionism. Empiricism, as its name imports, affirms that all our knowledge comes from experience; and is therefore subject to all the imperfections and limitations of experience." (Standard Dictionary.)

(b) **Idealism:** "Idealism—that explanation of the world which maintains that the only thing absolutely real is mind; that all material and all temporal existences take their being from mind, from consciousness that thinks and experiences; that out of consciousness they all issue, to consciousness are presented, and that presence to consciousness constitute their entire reality and entire existence." (Prof. Howison, *Conceptions of God*,—1902—p. 84.)

(c) **Rationalism:** In philosophy means, "the doctrine that reason furnishes certain elements that underlies experience, and without which experience is impossible; opposed to empiricism or experientialism." (Stand-

ard Dictionary.) "In metaphysics, the doctrine of a priori cognitions; the doctrine that knowledge is not all produced by the action of outward things upon themselves, but partly arises from the natural adaption of the mind to think things that are true.

"The form of Rationalism which is now in the ascendant, resembles the theory of natural evolution in this, that the latter finds the race more real than the individual, and the individual to exist only in the race; so the former looks upon the individual reason as but a finite manifestation of the universal reason." (Cent. Dict.)

(d) **Rationalistic Elements and Methods:** A fine description of rationalistic elements and method of philosophizing, is given in one of Ernest Haeckel's latest works.

"We must welcome as one of the most fortunate steps in the direction of a solution of the great cosmic problems, the fact that of recent years there is a growing tendency to recognize the two paths which alone lead thereto—experience and thought, or speculation—to be of equal value, and mutually complementary. Philosophers have come to see that pure speculation—such, for instance, as Plato and Hegel employed for the construction of their idealist systems—does not lead to knowledge of reality. On the other hand, scientists have been convinced that mere experience—such as Bacon and Mill, for example, made the basis of their realist systems—is insufficient of itself for a complete philosophy. \* \* \*

"True knowledge is only acquired by combining the activity of the two. Nevertheless there are still many philosophers who would construct the world out of their own inner-consciousness, and who reject our empirical science precisely because they have no knowledge of the real world. On the other hand, there are many scientists who still contend that the sole object of science is 'the knowledge of facts, the objective investigation of isolated phenomena;' that 'the age of philosophy' is past, and science has taken its place. This one-sided over-estimation of experience is as dangerous an error as the converse exaggeration of the value of speculation." (Riddle of the Universe—1900—pp. 18-19.)

(e) **Pantheism:** "The metaphysical doctrine that God is the only substance, of which the material universe and man are only manifestations. It is accompanied with the denial of God's personality." (Cent. Dict.) God and the universe are identical—the universe is the only reality. (See also note 4, Lesson xx.)

(f). **Materialism:** "The metaphysical doctrine that matter is the only substance, and that matter and its motions constitute the universe. Philosophical materialism holds that matter and the motions of matter make up the sum total of existence, and that what we know as physical phenomena in man and other animals, are to be interpreted in an ulti-

mate analysis as simply the peculiar aspect which is assumed by certain enormously complicated motions of matter." (Cent. Dict.)

(g) **Monism**: "The doctrine which considers mind and matter as neither separated nor as derived from each other, but as standing in an essential and inseparable connection." Any system of thought which seeks to deduce all the varied phenomena of both the physical and spiritual worlds from a single principle. (Standard Dictionary, F. W.)

Ernest Haeckel, Monism's most illustrious disciple, if not its founder thus defines it: "All the different philosophical tendencies may, from the point of view of modern science, be ranged in two antagonistic groups; they represent either a dualistic or a monistic interpretation of the cosmos. The former is usually bound up with teleological and idealistic dogmas, the latter with mechanical and realistic theories. Dualism, in the widest sense, breaks up the universe into two entirely distinct substances—the material world and an immaterial God, who is represented to be its creator, sustainer and ruler. Monism, on the contrary (likewise taken in its widest sense), recognizes one sole substance in the universe, which is at once "God and nature;" body and spirit (or matter and energy) it holds to be inseparable. The extra-mundane God of dualism leads necessarily to theism; and the intra-mundane God of the monist leads to pantheism.

"The different ideas of monism and materialism, and likewise the essentially distinct tendencies of theoretical and practical materialism, are still very frequently confused. As this and other similar cases of confusion of ideas are very prejudicial, and give rise to innumerable errors, we shall make the following brief observations, in order to prevent misunderstanding:

"1. Pure monism is identical neither with the theoretical materialism that denies the existence of a spirit, and dissolves the world into a heap of dead atoms, nor with the theoretical spiritualism (lately entitled 'energetic' spiritualism by Oswald) which rejects the notion of matter, and considers the world to be a specially arranged group of 'energies,' or immaterial natural forces.

"2. On the contrary, we hold, with Goethe, 'that matter cannot exist and be operative without spirit, nor spirit without matter.' We adhere firmly to the pure, unequivocal monism of Spinoza: Matter, or infinitely extended substance, and spirit (or energy), or sensitive and thinking substance, are the two fundamental attributes or principle properties of the all-embracing divine essence of the world, the universal substance." (Riddle of the Universe, pp. 20-21.)

(h) **Mormonism—Eternalism**: As a philosophical system, Mormonism may not be classed under any of the titles so far employed. Eternalism, I should select as the word best suited for its philosophical conceptions. It is

dualistic, but not in the sense that it "breaks up the universe into two entirely distinct substances, the material world and an immaterial God." (Haeckel, see note 8.) It is also monistic, but not in the sense that in the last analysis of things it recognizes no distinctions in matter, or that matter (gross material) and spirit (mind, a finer and thinking kind of material)\* are fused into one inseparable "sole substance," which is at once "God and nature." (Haeckel, note 8.) Its dualism is that which while recognizing an "infinitely extended substance"—the universe, "unbounded and empty in no part, but everywhere filled with substance" (Haeckel's Law of Substance)—holds, nevertheless, that such substance exists in two principal modes, having some qualities in common, and in others being distinct. (1) Gross material, usually recognized as matter, pure and simple. (2) A finer, thinking substance, usually regarded, by other systems of thought, as spirit, i. e., immaterial substance. These kinds of matter have existed from all eternity, and will exist to all eternity in intimate relations. Neither produces the other, however; they are eternal existences. They constitute the Book of Mormon "things to act, and things to be acted upon." (2 Nephi, ch. 2 14.)

The Monism of Mormonism, while recognizing the universe as infinitely extended substance, matter, and hence, in this respect monistic, yet it also recognizes this substance as of two kinds; one gross material; the other finer, or thinking material—mind; having some qualities in common, with gross matter, and in others being distinct. After these distinctions are made, and if constantly held in consciousness, so that there shall not be a loss of distinction in things, we may hereafter use the terms "Intelligence" and "Matter" as naming the two modes in which for Mormonism, the eternal and infinitely extended substance—the Universe—exists. To say that intelligence dominates matter, and produces a) the ceaseless changes going on in the universe, both of creation and demoli-

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\*I use the modifying terms of the brackets instead of "ponderable" and "imponderable substance" (sometimes used in describing the ether), because I am not sure as to "spirit substance" being without weight, which it must not possess if it be described as "imponderable." Also I use "gross material" and "finer material," because they are terms most nearly suited—and indeed suggested—in the distinction made by Joseph Smith when announcing, in the passage which follows, that "All spirit is matter." "There is no such thing as immaterial matter [substance]. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it [now]; but when our bodies are purified we shall see that it is all matter." (Doc. & Cov., sec 131; 6-8.)

tion\* (or evolution and devolution)—is simply to say that the superior dominates the inferior; that that which acts is greater than that which is acted upon; that mind is the Eternal Cause of the “ever becoming” in the universe—the Cause and Sustainer of the cosmic world. It is also to say that mind is power; that mind is thought, and will, and life, and love.

—Modes of Existence of the Infinitely Extended Substance—The Universe: As the gross material exists ultimately in final particles—atoms, or something smaller, if you will—uncreated and uncreatable; so the finer or thinking substance, intelligence, exists in ultimate entities—uncreated and uncreatable.†

And as the gross material atoms exist some in organized worlds and world-systems—the cosmos—and also others in chaotic mass; so the finer or thinking substance—the intelligent entities, exist in somewhat analogous states; some in the form of perfected, exalted men, clothed upon with immortal bodies, participating in a nature that is divine, having won their exaltation through the experiences, through stress and trial in the various estates, or changes through which they have passed. Other intelligencies exist in spirit-bodies, less advanced than the first class, possessed of less experience and of power and of dignity; still they are in the way of progress through other estates, yet to be experienced by them. Other intelligent entities exist as intelligences merely; not yet the begotten spirits, not yet united with elements on the grosser substance, union with which is essential to the highest development of intelligences.‡

Such the Mormon view of the universe and the modes of existence in it—briefly outlined. These existences, both of the thinking substance, and the grosser materials, are subject to infinite changes and developments, in which there are no ultimates. Each succeeding wave of progress may attain higher, and ever higher degrees of excellence, but never attain

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\*“There are many worlds that have passed away by the word of My power. And there are many that now stand. \* \* \* And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to My works.” (The Lord to Moses, Pearl of Great Price, pp. 6-7.) Hence the “creation and demolition,” or evolution and devolution of the text.

†“Intelligence, or the light of truth, was not created or made, neither indeed can be.” (Doc. & Cov., Sec. 93; 29.)

‡The elements [i. e., of the gross material] are eternal, and spirit and element, inseparably connected [as in resurrected persons], receive a fulness of joy; and when separated, man cannot receive a fulness of joy.” (Doc. & Cov., Sec. 93.)



## LESSON XXIX.

(Scripture Reading Exercise.)

### TYPICAL MODERN CONCEPTIONS OF GOD.

#### ANALYSIS.

#### I. Typical Views of God—Philosophers:

1. Spinoza;
2. Locke;
3. Berkeley;
4. Fichte;
5. Kant.

#### REFERENCES.

The works cited in Lessons xxvii and xxviii, will be available in this lesson; also the works quoted in the notes. The notes of this lesson aim to convey in condensed form the generalized view of each Philosopher quoted. They make difficult reading, but—well, master them.

*SPECIAL TEXT: For these philosophers one might say: "Oh that I might know where I might find Him! That I might come even to His seat. \* \* \* \* \* Behold I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him. He hideth himself on the right hand, that I cannot see Him." Job xxiii.*

#### NOTES.

1. Spinoza—Pantheist: Born in Amsterdam 1632, of Jewish parents, who were refugees from the Spanish persecution of that period. He states his conceptions of God in the following passages:

"By God, I mean a being absolutely infinite—that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality.

"Explanation: I say absolutely infinite, not infinite after its kind; for, of a thing infinite only after its kind, infinite attributes may be denied; but that which is absolutely infinite, contains in its essence whatever expresses reality, and involves no negation. \* \* \* \* \* "God is a being absolutely infinite, of whom no attribute that expresses the essence of substance can be denied, and he necessarily exists: If any substance besides God were granted, it would have to be explained by some attribute of God, and thus two substances with the same attribute would exist,



which is absurd; therefore, besides God, no substance can be granted, or consequently, be conceived. If it could be conceived, it would necessarily have to be conceived as existent; but this (by the first part of this proof) is absurd. Therefore, besides God, no substance can be granted or conceived.

"Some assert that God, like a man, consists of body and mind, and is susceptible of passions. How far such persons have strayed from the truth, is sufficiently evident from what has been said. But these I pass over. For all who have in anywise reflected on the divine nature, deny that God has a body. Of this they find excellent proof in the fact, that we understand by body a definite quantity, so long, so broad, so deep, bounded by a certain shape, and it is the height of absurdity to predicate such a thing of God, a being absolutely infinite. But, meanwhile, by the other reasons with which they try to prove a point, they show that they think corporeal or extended substance wholly apart from the divine nature, and say it was created by God. Wherefrom the divine nature can have been created, they are wholly ignorant; thus they clearly show, that they do not know the meaning of their own words. I, myself, have proved sufficiently clearly, at any rate in my own judgment (Coroll. Prop. 6, and note 2, Prop. 8), that no substance can be produced or created by anything other than itself. Further, I showed (in Prop. 14) that besides God no substance can be granted or conceived. Hence, we drew the conclusion that extended substance is one of the infinite attributes of God."

**2. Locke's View of God and Spirit:** Locke regards God as an infinite, immaterial spirit, present in all duration and as filling immensity. Men derive their best knowledge of God, not by reason of innate ideas of Him, but by thought and meditation. "It seems to me plainly to prove the truest and best notions men had of God were not imprinted, but acquired by thought and meditation, and a right use of their faculties; since the wise and considerate men of the world, by a right and careful employment of their thoughts and reason, attained true notions in this, as well as other things; whilst the lazy and inconsiderate part of men, making far the greater number, took up their notions by chance, from common tradition and vulgar conceptions, without much beating their heads about them." \* \* \* \* "God, every one easily allows, fills eternity; and it is hard to find a reason why anyone should doubt that he likewise fills immensity. His infinite being is certainly as boundless one way as the other; and methinks it ascribes a little too much to matter to say, where there is no body there is nothing." \* \* \* \* "Motion cannot be attributed to God; not because he is an immaterial, but because he is an infinite spirit." (Locke's Works, Vol. I, pp. 195, 319.)

In discussing the nature of man's spirit, Locke had not excluded the idea of its being a thinking, material substance. Whereupon the Bishop of Worcester took him to task about it; to which Locke said in his own defense—and in his reply something further may be learned in relation to his idea of God:

"Perhaps my using the word spirit for a thinking substance, without excluding materiality out of it, will be thought too great a liberty, and such as deserves censure, because I leave immateriality out of the idea I make it a sign of. I readily own, that words should be sparingly ventured on in a sense wholly new, and nothing but absolute necessity can excuse the boldness of using any term in a sense whereof we can produce no example. But in the present case, I think I have great authorities to justify me. The soul is agreed, on all hands, to be that, in us, which thinks. And he that will look into the first book of Cicero's 'Tusculan Questions,' and into the sixth book of Virgil's 'Aeneid,' will find that these two great men, who, of all the Romans, best understood philosophy, thought, or at least did not deny, the soul to be a subtle matter, which might come under the name of *aura*, or *ignis*, or *ether*, and this soul, they both of them called *spiritus*; in the notion of which, it is plain, they included only thought and active motion, without the total exclusion of matter. Whether they thought right in this I do not say—that is not the question; but whether they spoke properly, when they called an active, thinking, subtle substance, out of which they excluded only gross and palpable matter, *spiritus*, spirit? \* \* \* \* "I would not be thought hereby to say, that spirit never does signify a purely immaterial substance. In that sense the Scripture, I take it, speaks, when it says 'God is a spirit'; and in that sense I have used it, and in that sense I have proved from my principles that there is a spiritual substance, and am certain that there is a spiritual, immaterial substance; which is, I humbly conceive, a direct answer to your lordship's question in the beginning of this argument, viz: 'How we come to be certain that there are spiritual substances supposing this principle to be true, that the simple ideas, by sensation and reflection, are the soul-matter and foundation of all our reasoning?' But this hinders not, but that if God, that infinite, omnipotent, and perfectly immaterial spirit, should please to give a system of very subtle matter, sense and motion, it might with propriety of speech be called spirit, though materiality were not excluded out of its complex idea. Your lordship proceeds: 'It is said, indeed, elsewhere, that it is repugnant to the idea of senseless matter, that it would put into itself sense, perception, and knowledge.' But this doth not reach the present case, which is not what matter can do of itself, but what matter prepared by an Omnipotent hand can do. And what certainty can we have that He hath not done it? We can have none from the ideas, for those are given up in this case, and consequently we can have no certainty, upon these principles, whether we have any spiritual substance within us or not." (Works, Vol. II, pp. 388-9).

3. **Berkley's Views of the Doctrine of Diety:** George Berkley was born at Killkrin, Ireland, 1684; died at Oxford, 1753. I follow Locke with Berkley because he stands somewhat in contrast with him; although he was, like Locke, an experimentalist in method; but he regarded Locke as

a materialist, and he runs to the opposite extreme, as will appear in what follows:

"Locke had allowed to pass the hypothesis that matter can think. Berkeley justly argued that if this were allowed, we could not affirm the immateriality and perpetuity of the thinking principle in man. For, with the disintegration of the matter there must be an end to the individual. If it be allowed that matter can think, then, as Locke offers no proof to the contrary, it might be inferred that our thinking principle, the substratum of our thoughts, is but matter. This, Berkeley undertook to combat. But how did he do so? By trying to establish that there is no matter, that we can not affirm its existence; and, hence, as something at least, is, as we do exist, that the thinking principle in us, the soul, must be immaterial." (Truth of Thought—Poland—pp. 24, 25).

"To counteract the influence of Locke's quasi-materialism, Berkeley crossed to the other extreme, in the exaltation of spirit which, of course, he held to be immaterial. "The possibility that hereafter this exaltation of spirit might lead to a denial of any Being higher than man—that the universe might appear to him his own creation—scarcely presented itself to the mind of Berkeley. It was not the peril of his time. A creator was not denied by any of the minute philosophers with whom Berkeley contended. What he desired to impress them with was, the belief that the Being who made the outward world was a Spirit, who took cognizance of the thoughts and intents of the heart; that the words to the poor woman who drew water at the well ascended above the philosophy of the eighteenth century; that they were real and scientific, that it was conversant with phantasies and shadows." (Moral and Metaphysical Philosophy—Maurice—Vol. II, p. 457).

[4.] **Fichte's Conception of God—God as Will:** Born 1762; died 1814. There seems to be something of a distinction between Fichte's earlier and later views. In his earlier writings he appears to hold to the doctrine that God was manifest in "Will" alone, which was the cause of the moral order. "The living and working moral order is God himself, and we can conceive no other." He quotes with approval a passage from Schiller, saying that it expressed his own views:

"And God is!—a holy Will that abides,  
Though the human will may falter;  
High over both Space and Time it rides,  
The high Thought that will never alter;  
And while all things in change eternal roll,  
It endures, through change, a motionless soul."

For these views Fichte was charged with atheism, which he resented: "He contends," says Leighton, "that his opponents regard God as a particular substance. 'Substance means with them a sensible being existing in time and space.' This God, extended in time and space, they deduce

from the sense-world. Fichte claims that extension or corporeality cannot be predicated of the Diety. The sensuous world is only the reappearance of the supersensuous, or moral world, through our attempt to grasp the latter by means of our sensuous faculty of presentation. The sensuous is mere appearance, and can furnish no ground for the existence of God. The Diety is not to be understood as the underlying ground of phenomena, for, so conceived, he is made a corporeal substrate. He is an order of events, not a substance. The sensuous predicate of existence is not to be applied to Him, for the supersensuous God alone is. He is not dead Being, but rather pure action, the life and principle of the supersensuous World-Order. \* \* \* \* "To characterize God as a spirit, is of negative value in distinguishing Him from things material. It gives us no positive information, for we know as little wherein the being of a spirit consists as wherein the being of God consists. Inasmuch as all our thinking is limited, God is inconceivable. To determine him is to make him finite. If personality and consciousness are to be denied of God, it is only in the sense in which we conceive ourselves as personal and conscious. God is wider consciousness than we are, a pure intelligence, spiritual life and actuality. He is neither one nor many, neither man nor spirit."

In his later views he seems to add "Intelligence" to his "will," or moral order. Leighton, summing up both the earlier and later views of the philosopher, says: "When we put together what Fichte said at different times and from various points of view, his doctrine becomes a unity, and his thought exhibits a consistent development. He always conceived God as immanent in the moral universe—the only universe which he recognized. He consistently held that the human mind could not conceive God in His transcendence. But he did not deny that transcendence; and, indeed, in his later writings he emphasized it by his doctrine of the 'Absolute Being.' While in his innermost nature he [God] is beyond the reach of thought, God manifests Himself eternally as active intelligence or Will, and by the free act of his own intelligence, man can rise to an intuitive knowledge of God and enter into union with Him. In the earlier form of the 'Science of Knowledge', the Absolute I is the expression of God. In the final form which his philosophy assumes, Fichte emphasizes the doctrine that God is more than the Absolute I. The idea of God is more fully defined. Beyond His manifestation of Himself, He exists as Absolute Being. He alone is. But this Being is not an abstract motionless One. Fichte says again and again, in the 'Way to the Blessed Life,' that the nature of Being is to manifest itself, that it is ever-active, ever-living and loving. 'Being and Life are one and the same.' 'The Divine is thinking and living in one organic unity.' Being becomes conscious of itself in Existence. The universal form in which the Divine Essence appears, is 'Knowing, the Concept, Freedom,' and these are all equivalent expressions. Knowing is the first image or scheme of the Divine Being. We have not yet reached self-consciousness. But free Knowing, or the

Concept, understands or becomes conscious of itself in life, and Life appears in the Multiplicity of finite, self-conscious individuals." (Concepts of God—Leighton—pp. 27-28).

5. **Kant:** Born at Königsburg, 1724; died 1804. It is said that Kant's influence in the world of thought is second only, if second, to Aristotle's (Elmendorf).

"Kant's Organon—[a code of rules or principles for scientific investigation—Kant uses the term to denote the particular rules for acquiring the Knowledge of a given class of objects.—Cent. Dict.] is immeasurably more severe than Aristotle's or than Bacon's. At times, everything which we think we have gained when we entered upon this division of our subject, appears again to be slipping from us. God—Immortality, Freedom—these we find to be the ideas or postulates of the reason. We have them; they are with us. But what are they? Can we proceed to reason from them, to build any conclusions upon the fact that such ideas are? If we do, we at once involve ourselves in contradictions. They are ideas assuredly—fundamental principles; but they cannot be treated as realities external to the mind. They are only within it. If the Atheist, or the denier of immortality, begins to dispute with me, I can defy him to prove a negative. But I can go no further. I cannot make that into an object which exists in me, the subject. If I do, I shall invest it with some of the conditions and limitations of my own nature, or I shall call in experience to represent to me that which is above experience.

"Are, then, senses, understanding, reason, all equally at fault? Are they, all alike, prone to deception, all alike, unproductive? If that is the case, let no one dream that he can help out our weakness by speaking of a divine communication—a revelation from above. We have nothing which can receive such a communication; nothing which can turn it to any account. The voice may speak, there is no ear which can take it in. But Kant does not leave us in this utter desolation of heart and hope. No results can follow from trying to speculate with those ideas of the reason. They will only turn round and round upon us; we can never get them outside of us to act upon us. But let us look at them practically. I have the idea of freedom, and I want a law over me—over me, this being who has this demand for freedom. A law; that is, something which commands me—something which I did not make for myself. If it is not imperative, it is nothing; if I may alter it according to some taste or fancies of mine, it is nothing. Yet, it must be the law of a free being; this idea of freedom, if it is only negative, affirms so much. And the law must tell me what is right—what I, with my freedom, ought to do. The freedom calls for the law, the law respects the freedom. Now contemplate those other ideas of God and Immortality in this light, and see whether they remain ineffectual and barren. The idea of God becomes that of the lawgiver; the lawgiver who commands what is right. But such an idea involves an actual Being—one who is right—one who is not under our limitations in the exercise of right—one who will make right

prevail. The idea of immortality combines itself with this idea of God. The limitations of our mind interferes with the full accomplishment of His purpose. We demand an unlimited range for the success of the right will, for the attainment of what is implied in our freedom and in our sense of law. God stands out before us as the eternal and absolutely good Being. The happiness of man must consist in the pursuit of that goodness, in the conformity to it. Happiness in any sense but this, in any sense which it is merely identical with eudaemonism\*—good luck or good fortune—never can be the end of any creature constituted as man is constituted.

"We have thus been driven—fairly driven—to a ground beyond those conditions which appear to limit all our knowledge, our acts, and our hopes. Let the reader observe carefully how Kant has been led to transcend those boundaries which no one had so rigorously defined as himself, which it was part—this should always be kept in mind—of his function as a transcendental philosopher to define. It is not from any passion for the excesses of the reason; it is not from any weariness of the restraint of laws. He is in the act of prohibiting the excesses of the reason when the discovery of this necessity bursts upon him. He accepts it, because he can find no laws that are adequate to hold fast human creatures, if he does not. He has listened to the discussions and demonstrations of those who think they can establish the existence of a Creator of nature from the facts of nature. They appear to him feeble and unsatisfactory; but, were they ever so strong, such a Creator, so setting in motion the machinery of the universe, could not satisfy him. He has examined the metaphysical reasonings, which lead to the same conclusion, or which are urged in support of the immortality of the soul. He can make nothing of them; but if he could, what God, what immortality, would they establish? Leaving, then, dogmatists and skeptics to conduct these controversies, and to arrive at any results they can—being convinced inwardly that they will arrive at no result, that each can say just enough to make the conclusions of the other untenable—he falls back upon this moral law, this law for free creatures. Once admitting that, he can, nay, he must, recognize all nature as subject to the same Righteous Being; he must contemplate the world as a moral world, the universe as designed for a good end." (Moral and Metaphysical Philosophy, Vol. II, pp. 631-633.)

The doctrine of Kant, summed up by *Elimendorf*, stands: "God the moral ruler of nature, and reconciler of it with reason, giving that harmony to happiness and morality which nature does not provide. This postulate also necessary to morality. These postulates are given by practical reason, not as cognitions, not in the relations of phenomenon and

\*"The type of utilitarian ethical theory that makes the pursuit, enjoyment and production of happiness the supreme end in moral conduct."  
—(Standard Dictionary.)



LESSON XXX.

(Scripture Reading Exercise.)

TYPICAL MODERN CONCEPTIONS OF GOD—(Continued).

ANALYSIS.

I. Typical Views of God—Philosophers:

6. Schleiermacher;
7. Hegel;
8. Schelling;
9. Spencer;
10. Fiske.

REFERENCES.

The works cited in Lesson xxvii and xxviii, will be available in this lesson; also the works quoted in the notes of this lesson.

The notes aim to convey in condensed form the generalized view of each Philosopher quoted. They make difficult reading, but—master them.

*SPECIAL TEXT: "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven; this sore travail hath God given to the sons of men to be exercised therewith." Solomon: Ecclesiastes, Ch. i, 13.*

NOTES.

1. Schleiermacher's Conception of God: Schleiermacher was born at Breslau, 1768; died at Berlin, 1834. The primary thought of God for Schleiermacher, is that of Feeling, which apprehends the unity of things in a single and immediate act of consciousness. "He regards the God-consciousness as immediate. The direct organ of the Knowledge of God is feeling." \* \* \* \* "The infinite is not outside the world of phenomena. On the contrary the latter exists within the 'Infinite One.' The 'Infinite One' is the completion of the series of conditioned existences, and not something separated from them. 'The Infinite exists in the finite.' The Infinite One 'is a living Spirituality, dynamically conceived, in which thought holds the primacy.'" (Modern Conception of God—Leighton—p. 93).

Schleiermacher is contrasted with Spinoza, by one author, in the following manner (For Spinoza views see note I, Lesson XXIX.):

"Spinoza's Absolute is the static indifference-point of an infinite number of attributes, of which two, thought and extension, are known to us. Moreover, Schleiermacher's most original and important philosophi-



cal doctrine, that of the worth of individuality, separated him from Spinoza. Whilst the latter holds that Body and Soul are related only in and through the Divine substance, Schleiermacher regards every human individual as a unique manifestation of the unity of the ideal and the real, of thought and being. Hence, human individuality is with him a sacred and significant manifestation of the Absolute." (Ibid, p. 94).

2. **Hegel—Extreme Idealist:** Born at Stuttgart, 1770. "Hegel gives to idealism its full systematic development" (Elmendorf). He conceives the Absolute "as wholly immanent in the temporal world of human experience. He labors to subjugate all spheres of existence, every phase of human experience to the dominion of the immanent Divine Reason" (Leighton, "Typical Modern Conceptions of God," Introduction). "A reason-derived Knowledge of God is the highest problem of philosophy." (Wallace, "The Logic of Hegel," p. 73). "God is for him [Hegel] the self-conditioning, self-centered totality of all that is, i. e., the ultimate unity" (Leighton, "Typical Conceptions of God," p. 35). "Truth, for him, is the agreement of a thought content with itself; i. e., self-consistency" (Ibid, p. 36). "Hegel analyzes the notion of self-consciousness, and puts it forward with courageous anthropomorphism as the ultimate explanation of the universe" (Ibid, p. 42). "The task of philosophy is to know God. \* \* \* \* Immediate Knowledge tells us that God is not what he is. But if God is not an empty Being beyond the stars, He must be present in the communion of human spirits, and, in His relation to them, He is the One Spirit Who pervades reality and thought. Hence, there can be no final separation between our immediate consciousness of Him and our mediate Knowledge of reality" (Ibid, pp. 46-47). "The three aspects of God are treated respectively under the realm of the Father; the realm of the Son; the realm of the Spirit; God is the absolute eternal Idea Who exists under these aspects" (Ibid, p. 50). "The question has been raised as to whether Hegel's God is not better described as a society than as a single person. Now, Hegel's God is certainly not an individual spirit, existing in single blessedness apart from all the contents of His universe. He therefore is not a single person in the sense in which we are individuals. But He is forever the unity of the society of individual finite spirits. In Him the scattered rays of light which issue from the multitude of finite selves, converge to a single point—to the unstained purity and translucency of an absolute self-consciousness. God, then, is the unity of spirits. The society of finite individuals exists as the object of his thought. Without them his life would be blind. Without Him they would be chaos, and anarchy, and naught."

In brief, "God," in Hegel's philosophy, "is the universal self-consciousness which comprehends within itself all concrete differences, men and things—'God is a spirit in His own concrete differences, of which every finite spirit is one.' Man truly knows God when he sees nature and himself as manifestations of God, and recognizes himself as the highest of

these manifestations, capable of grasping in thought the whole of which he is a part.

"It has been doubted whether there is any place in Hegel's system for individuals. It seems to me that the most insistent note in Hegel's writings, is the emphasis on the concrete individual. He never wearies of attacking abstractions like 'being' and 'substance.' The movement of the 'Logic' is towards the category of individuality." (Modern Conceptions of God, pp. 65-66.)

3. **Schelling Conceptions:** Born in Wurtemberg, 1775; died 1854. The philosopher of "identity"—i. e., he identifies subject and object as one. Schelling is best understood by being placed in contrast with Fichte. I quote from Maurice: "Fichte, combining the enthusiasm of the French revolution with a cordial acceptance of the lessons he had learned in Konigsberg, was, from the beginning of his life to the end of it, asking what was needful to make him a free man—to enable him to do the work which he had to do—to be what he was meant to be. He was sure that he could find the answer to that question. He said boldly that neither he nor any man could find the answer to any other. What was not himself he must leave. It sounded like atheistical doctrine. People said it was atheistical doctrine. But in demanding what was needful to make him true, he found that he needed a true God. His rivals charged him with inconsistency. He had taken into his doctrine that which did not belong to it—he was borrowing from them. That did not signify. He must have what he required. That was his consistency. He was happy, not only in the nobleness of his life, but in the opportunity of his death. He died just as his country became free—before it was again reduced into slavery by monarchs and system-mongers. Schelling was the thinker who most denounced Fichte's methods and Fichte's departures from his own maxims. For he had been led to feel profoundly the worth of that which Fichte ignored—the worth of a method which he [Fichte] thought impossible. He [Schelling] could not start from that which he is, or thinks, or knows, or believes. He could not forget that a whole world is presented to us. He must proceed from that which is given; he must see how that affects the man, meets the demands of man, prevents him from losing himself in himself. He must have a nature-philosophy. That Schelling thinks, will include all things, be the end of all things. Is not that atheism? cry his opponents. Is not Nature taking the place of God? He replies to them vehemently, contemptuously. He does not want to make all the shifting forms of nature into God. There is a Being working through these, working behind them. To know that Being is what man requires. He must have an object for all his search. That Object cannot only be an Object. It must be a subject—thinking as well as thought of. In that confession of a Subject-Object is a depth which a Nature-philosophy might disclose, but which it could not contain. It must, as some of Schelling's critics said—at first exciting only his scorn by the remark—lie beyond the bounds of philosophy; it must be that

which philosophy asks for. Perhaps Schelling may have discovered afterwards, or partly discovered, that they were right. If he did, it was by faithfully pursuing his inquiry as far as it would go, by holding fast to the thought that man's first demand is for a revelation of something. If of a Subject-Object, perhaps 'something' does not exactly meet the demand; perhaps the thing will not be able to reveal itself, or to make persons know what is revealed. We are not careful to inquire what the conclusions were at which Schelling ultimately arrived. He often angrily discouraged the attempts of his disciples and of his opponents to explain those conclusions; not unnaturally or unreasonably, it seems to us, if he felt that the explanations were to be fitted into a compact system, and if he knew that what he had done, supposing he had done anything, was to point to that which is, or to Him Who is, above all systems—to the only ground, as well as the only end, of knowledge.

"It is clear, at all events, that we are once more in that ocean of Being, which our guides of the eighteenth century were so anxious that we should avoid. Being and Not Being, Being and Becoming, are, as in the days of Plato, the watchwords which will be rung in our ears; to which we may shut our ears if we please, but which will encounter us when we least expect them." (*Moral and Metaphysical Philosophy—Maurice—Vol. II, pp. 655-6*).

"God" for Schelling, says Elmendorf, "is the absolute indifference of contraries; the unity of being and thought, of subject and object, of ideal and real; this is the potentiality of the actual from which the two opposites differentiate themselves without losing their unity in the absolute." (*History of Philosophy, p. 257*).

4. **Herbert Spencer:** God unknown, and unknowable, would be the description of Spencer's conception of the "Absolute Being." "Spencer's primary doctrine is evolution, both in psychical and physical phenomenon"; evolution he describes as a change from 'an indefinite, incoherent homogeneity, to a definite coherent heterogeneity.' "This principle is an induction from experience, of which no further account can be given, for the absolute in any form is unthinkable, although there is an ultimate reality in which subject and object coincide; yet our concept of the Absolute is positive though indefinite." (*Elmendorf*).

Spencer's own declarations of our inability to know the "unknowable," is as follows:

"Every religion, setting out, though it does, with the tacit assertion of a mystery; and so asserts that it is not a mystery passing human comprehension. But an examination of the solutions they severally propound, shows them to be uniformly invalid. The analysis of every possible hypothesis proves, not simply that no hypothesis is sufficient, but that no hypothesis is even thinkable. And thus the mystery which all religions recognize, turns out to be a far more transcendent mystery than any of them suspect—not a relative, but an absolute mystery.

"Here, then, is an ultimate religious truth of the highest possible certainty—a truth in which religions in general are at one with each other, and with a philosophy antagonistic to their special dogmas. And this truth, respecting which there is a latent agreement among all mankind, from the fetish-worshipper to the most stoical critic of human creeds, must be the one we seek. If Religion and Science are to be reconciled, the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the Universe manifests to us is utterly inscrutable." (First Principles, pp. 47-48).

On this passage from Spencer, Leighton justly remarks:

"This, certainly is a species of knowledge unique in kind. How can we know that we can know absolutely nothing about a conceivable object of knowledge? Mr. Spencer's knowledge of the unknowability of the ultimate reality is, so far as it goes, very positive. And, furthermore he knows that the Unknowable is a Power, "an infinite and Eternal Energy from which all things proceed. The certainty that such a power exists, while, on the other hand, its nature transcends intuition, is the certainty towards which intelligence has from the first been progressing. Furthermore, we know the modes in which this inscrutable Power manifests itself. 'The Power manifested throughout the universe distinguished as material, is the same Power, which in ourselves, wells up under the form of consciousness.' (Principles of Sociology, 3, p. 174). "Notwithstanding the antinomies which Mr. Spencer finds to be involved in thinking 'Infinite' and 'Eternal' and notwithstanding that the deepest nescience is the goal of human thought, he confidently asserts that 'amid the mysteries which become the more mysterious the more they are thought about, there will remain (to man) the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed.'

"The positiveness of this conclusion, when compared with Mr. Spencer's declaration of the impotence of knowledge when it is confronted with ontological problems, is sufficient of itself to awaken doubts as to the legitimacy of his procedure." (Modern Conceptions of God, pp. 104-105).

5. **John Fiske:** I select John Fiske to represent what I take to be the most recent conception of God in the Ultra intellectual world; and it is to be noted that he marks a drift of thought (gradually being emphasized by more recent writers), from what I shall call ultra anti-anthropomorphic conceptions toward at least a thin anthropomorphism. His most definite conception of God is found in the following statement:

"We may hold that the world of phenomena is intelligible only when regarded as the multiform manifestation of an Omnipresent Energy that is in some way—albeit in a way quite above our finite comprehension—anthropomorphic or quasi-personal. There is a true objective reasonableness in the universe; its events have an orderly progression, and, so

far as those events are brought sufficiently within our ken for us to generalize them exhaustively, their progression is toward a goal that is recognizable by human intelligence; 'the process of evolution is itself the working out of a mighty teleology, of which our finite understandings can fathom but the scantiest rudiments' (Cosmic Philosophy, Part 3, ch. 2); it is, indeed, but imperfectly, that we can describe the dramatic tendency in the succession of events, but we can see enough to assure us of the fundamental fact that there is such a tendency; and this tendency is the objective aspect of that which, when regarded on its subjective side, we call Purpose. Such a theory of things is Theism. It recognizes an Omnipresent Energy, which is none other than the living God."

"It is this theistic doctrine which I hold myself, and which in the present essay, I have sought to exhibit as the legitimate outcome of modern scientific thought." \* \* \* \* \* "As to the conception of Deity, in the shape impressed upon it by our modern knowledge, I believe I have now said enough to show that it is no empty formula or metaphysical abstraction which we would seek to substitute for the living God. The infinite and eternal Power that is manifested in every pulsation of the universe is none other than the living God. We may exhaust the resources of metaphysics in debating how far his nature may fitly be expressed in terms applicable to the psychical nature of Man; such vain attempts will only serve to show how we are dealing with a theme that must ever transcend our finite powers of conception. But of some things we may feel sure. Humanity is not a mere local incident in an endless and aimless series of cosmical changes. The events of the universe are not the work of chance, neither are they the outcome of blind necessity. Practically there is a purpose in the world whereof it is our highest duty to learn the lesson, however well or ill we may fare in rendering a scientific account of it. When from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of Man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The everlasting source of phenomena is none other than the infinite Power that makes for righteousness. Thou canst not by searching find him out; yet put thy trust in Him, and against thee the gates of hell shall not prevail; for there is neither wisdom nor understanding nor counsel against the Eternal." (Studies in Religion," pp. 93-94, 209).

LESSON XXXI.

(Scripture Reading Exercise.)

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*SPECIAL LESSON.*

**THE PAGANIZATION OF THE CHRISTIAN DOCTRINE OF  
DEITY: WHAT PARTICULAR TENDENCIES IN  
HUMAN NATURE LED TO THIS RESULT?**

*(AN EXPOSITORY—ARGUMENTATIVE DISCOURSE)*

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NOTES.

1. **Character of the Proposed Discourse:** For suggestion in relation to expository and argumentative discourses, see Lesson XXV, note 2, and the references there given to *Seventy's Year Books* Nos. I and II.

2. **Sources of Information:** For the Christian Doctrine of God, see, of course, New Testament, especially the Fourth Gospel. *Seventy's Year Book* No. II, Lesson XXXIV; notes 4, 5 and 6 (pp. 190-193). All of Lesson 37; also *Year Book* III, Lesson XXV. *Mormon Doctrine of Deity* (pp. 114-119); Also chs. 4 and 5 Orson Pratt's works, "The Kingdom of God," Subdivision, "The Nature and Character of the King." *Outlines of Ecclesiastical History* (Roberts), Part II, Section 5.

3. **Suggestions to the Speaker:** In previous lessons under this topic we have dealt with the "First Moments of Speech" and the "Introduction." Having done with these, we come now to the main part of the work—to the discussion of the subject. This can only be considered in part in this lesson. I quote from Pittenger: "The passage from the introduction to the discussion should be made smoothly and gradually. To accomplish this, and to strike the subject at just the right angle, continuing all the interest previously excited, is a most important achievement. A definite object is a great assistance in this part of the work. If the object is clearly in view, we go right up to it with no wasted words, and the people follow our guidance because they see that we are not proceeding at random. But with no strong purpose, we are apt to steer about our subject without ever being quite ready to enter upon it. The more brilliant the introduction, the more difficult this transition will be. But all these difficulties may be overcome with the aid of a well-constructed plan."

4. **Must be a Controlling Purpose in Discourse:** "The whole discourse must be animated with some controlling purpose, and in its general character, tend upward, until its close. The law of climax ought to be carefully considered by the speaker. There may be more than one culmination of interest in an address, separated by an interval less absorbing and powerful, but this decline should only be allowed in order to prepare a second or third climax, grander than all before. To violate this rule and have a speech 'flatten out' toward its close, is a fearful error. Better reduce the length of the whole by one-half or three-fourths, and maintain interest and attention to the end."

5. **Of Diffuseness:** "Diffuseness is often supposed to be a necessary quality of extemporaneous speech. Many speakers do fall into it, but they need not. They are diffuse because they are unwilling or unable to say exactly what they mean, but come near it, and continue their efforts until they are satisfied. They furnish no clear view of any idea, but only a kind of twilight illumination. This serious fault may be overcome in spontaneous speech as readily as in writing. He who thinks clearly and forcibly will talk in the same manner. Exquisite finish and elaborate verbal arrangement are not to be looked for in off-hand speech, but each idea may be expressed with great force, vigor, and accuracy of shading.

"This ability to say precisely what we mean in few words, and at the first effort, constitutes one of the great beauties of a spoken style. The hearer is filled with grateful surprise when some new and living idea is suddenly placed before him, clothed in a single word or sentence. A diffuse speaker gives so many premonitions of his thought that the audience have guessed it, and may even come to believe that they have always known it, before he has made his formal presentment. Of course, they are wearied, and never give him credit for an original conception.

"If troubled with this fault, frequently forecast what to say; drive it into the smallest number of vivid, expressive words; then, without memorizing the language, reproduce the same briefly in the hurry of speech. If not successful in making it as brief as before, repeat the effort. This exercise will, in time, give the ability to condense. But to exercise it, the temptation to fine language must be overcome. No sentence should be introduced for mere glitter or sparkle; a single unnecessary word may require others to justify or explain it, and thus may ruin a whole discourse. The danger of showy language in speech is far greater than in writing, for if the writer be drawn too far away from his subject, he can strike out the offending sentences and begin again, while the speaker has but one trial. If beauty lies in his way, well; but if not, he should never abandon his course to seek it."

**Concluding the Speech:** "There are three principal ways of concluding a speech. (1). One of the most graceful is to condense a clear view of the whole argument and tendency of the address into a few

words, and leave the summing up thus made to produce its own effect. Discourses aiming principally to produce conviction may very well be concluded in this manner.

(2). "Another and very common mode is to close with an application or with practical remarks. When the address is a sermon, this form of closing is frequently termed an exhortation, and the whole speech is made to bear upon the duty of the moment.

(3). "A third method of closing is to simply break off when the last item is finished. The full development of the discourse is thus made its ending, care being taken that the last item discussed shall be of weight and dignity. This is by no means the easiest form of conclusion but rightly managed it is one of the most effective.

(4). "A conclusion should always be short and contain no new matter. Few things are more disastrous than the practice of drawing toward an end and then launching out into a new discussion. All good things that have been said, all previous favorable impressions, are obliterated by this capital fault." (Extempore Speech, Pittenger, ch 8).

4. **Strength:** We have already considered three means of promoting strength of expression. The third suggestion was, that care be taken to have the last word of a sentence a forcible one. The same holds good as to the members of a sentence: "Strength requires that, when the members of a sentence differ in length, the shorter should have precedence of the longer; and, when they are of unequal force, that the weaker be placed before the stronger. Both of these principles are violated in the following sentence:

**Example:** "In this state of mind, every employment of life becomes an oppressive burden, and every object appears gloomy."

**Corrected:** How much more forcible does it become when the shorter and weaker member is placed first: "In this state of mind, every object appears gloomy, and every employment of life becomes an oppressive burden."

This arrangement of the members of a sentence constitutes what is defined among the rhetorical figures as **Climax**. What is most emphatic is brought last, in order that a strong impression may be left on the reader's mind.

"This principle, also, requires us to avoid terminating a sentence with a succession of unaccented words; such as, 'with', 'it', 'in it', 'on it', etc.

**Example:** "This is a proposition which I did not expect; and I must ask time for privilege of reflecting on it."

**Corrected:** The last member would be more forcible thus: "This is a proposition which I did not expect; and I must ask time for reflection." (Quackenbos' Rhetoric.)



# PART III.

## The True Doctrine of Deity.

### LESSON XXXII.

(Scripture Reading Exercise.)

#### THE EXISTENCE OF GOD.\*

##### ANALYSIS.

##### I. Evidences for the Divine Existence Found In—

1. Tradition;
2. Creation, the Evidence of Design in Nature;
3. Innate Consciousness of God in the Human Soul;
4. The General Consent of Mankind;
5. The Necessary Presence of an Eternal Cause in the World;
6. Revelation—Limitation of Revelation.

##### REFERENCES.

Part I. Ten Lessons.

Lesson i. References and Notes.

Lesson ii. References and Notes.

Lesson iii. References and Notes.

Lesson iv. References and Notes.

Lessons vi, vii. References and Notes.

Lessons viii, ix. References and Notes.

Lesson x.

*SPECIAL TEXT:* "The Scriptures are laid before thee, yea, and all things denote there is a God; yea, the earth and all things that are upon the face of it; yea, and its motion; yea, and also all the planets which move in their regular form [order], do witness that there is a Supreme Creator." *Alma, Ch. xxx.*

##### NOTES.

Owing to the volume of information supplied in Part I—Ten Lessons—on the various subdivisions of this lesson, it is not thought necessary to add more notes here.

\*It is suggested that this lesson be made simply a review of Part I, and that two sessions of the class could be profitably used for this purpose.

LESSON XXXIII.

(Scripture Reading Exercise.)

**THE FORM OF GOD.**

**ANALYSIS.**

**I. Jesus Divine—Hence God.**

1. Dependent Upon Revelation for Knowledge of Form and Nature of God.
2. World's Need of a Revelation of God.
3. Scripture Evidence of the Divinity of Jesus:
  - Jesus Christ is Called God in Revelation—Hence God;
  - Jesus Declares Himself to be God—The Son of God;
  - Jesus is to be Worshipped—Hence God;
  - Jesus Christ is Creator—Hence God;

**II. Jesus the Express Image of the Father's Person.**

**REFERENCES.**

The New Testament and Book of Mormon and Doctrine and Covenants.

Psalms xix, Rom. i, Note 1.

Note 2.

See collection of passages of Scripture, Richards and Little's Compendium title, "True and Living God," pp. 187-191.

Note 3 and contexts of passages of Scripture cited.

Note 4.

Note 5.

Note 6.

Note 7.

Hebrews i and Notes 8, 9, 10, 11 and the Scripture References within the notes.

*SPECIAL TEXT: "For it pleased the Father that in Him [the Christ] should all fulness dwell. \* \* \* For in Him dwelleth all the fulness of the Godhead bodily." Colossians.*

**NOTES.**

The notes of this Lesson are taken from two discourses by the author: one the "Mormon Doctrine of Deity"; the other "Jesus Christ, the Revelation of God," hence the personal character and direct address style that appears in the notes.

1. **Need of Revelation for Definite Knowledge of God:** We are dependent upon that which God has been pleased to reveal concerning Himself for what we know of Him; especially as to His form, nature and attributes. While it is true, in a certain sense, that the heavens declare God's glory; and "the invisible things of Him from the creation of the world," in a certain sense, "are clearly seen," being understood by the things that are made"; and while the spirit in man may be

intuitively conscious of the being of God; while the general consent of mankind may confirm man's own consciousness of the divine existence, yet nothing definitely is learned or can be learned concerning the form, nature, or attributes of God from these sources. Now, as of old, man by searching cannot find out God. He cannot "find out the Almighty unto perfection." (Job II, 7.) This can only be learned by revelation. It is the revealed law of the Lord that is perfect, "converting the soul;" it is the statutes of the Lord that are right, "rejoicing the heart;" it is the commandment of the Lord that is pure, "enlightening the eyes;" it is the judgments of the Lord that are "true and righteous altogether." "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb. Moreover, by them is My servant warned, and in the keeping of them there is great reward." (Psalms 19.)

2. **The World's Need of a Revelation of God:** In all the survey we have taken of men's conceptions of God in Ancient, Mediaeval and Modern times, in all their doctrines, outside of the revelations of God—nowhere have we found a knowledge of the true and living God. Nowhere a teacher who comes with definite knowledge of this subject of all subjects—a subject so closely related to eternal life, that to know God is said in the scriptures to be life eternal; and, of course, the corollary naturally follows, viz.: not to know God is not to possess eternal life. We can form no other conclusion from the survey we have taken of the world's ideas respecting the existence and nature of God, than that forced upon us—the world stood in sore need of a revelation of God. He whom the Egyptians and Hindoos sought for in their pantheism, must be made known. God, whom Confucius would have men respect, but keep at a distance, must draw near. The "Alfader" of the Goths, undefined, incomprehensible to them, must be brought out of the northern darkness into glorious light. The God-idea that prevailed among the Greek philosophers must be brought from the mists of their speculations and made to stand before the world. He whom the Jews were seeking to deny and forsake must be revealed again to the children of men. And lo! when the veil falls from the revelation that God gives of Himself, what form is that which steps forth from the background of the world's ignorance and mystery? A Man, as God lives! Jesus of Nazareth—the great Peasant Teacher of Judea. He is God revealed henceforth to the world. They who thought God impersonal, without form, must know Him henceforth as a person in the form of man. They who have held Him to be without quality, must henceforth know Him as possessed of the qualities of Jesus of Nazareth. They who have regarded him as infinitely terrible, must henceforth know Him also as infinitely gentle. Those who would hold Him at a distance, will now permit Him to draw near. This is the world's mystery revealed. This is God manifested in the flesh. This is the Son of God, who comes to reveal the Father, for He is the express image and likeness of that Father's person, and the likeness of that Father's mind. Henceforth when men shall say, Show

us the Father, He shall point to Himself as the complete revelation of the Father, and say, "He that hath seen me, hath seen the Father also." Henceforth, when men shall dispute about the "being" and "nature" of God, it shall be a perfect answer to uphold Jesus Christ as the complete, perfect revelation and manifestation of God, and through all the ages it shall be so; there shall be no excuse for men saying they know not God, for all may know Him, from the least to the greatest, so tangible, so real a revelation has God given of Himself in the person and character of Jesus Christ. He lived His life on earth—a life of sorrow and of gentleness, its pathway strewn with actions fraught with mercy, kindness and love. A man He was, approved of God among men, by miracles and wonders and signs which God did by Him. Being delivered by the determinate counsel and fore-knowledge of God, men took, and by wicked hands crucified and slew him; but God raised him up, having loosed the pains of death, because it was not possible that He should be holden of it; and exalted Him on high at the right hand of God, whence He shall come to judge the quick and the dead. (This synopsis of the Christ's life is in Acts, ch. ii.)

Mark you, in all this there is not a word about the mysterious, ineffable generation of the Son of God from the Father, together with all the mysteries that men have gathered together in their learned disquisitions about God. No question is raised as to whether Jesus was made out of nothing or begotten by ineffable generation from the substance of the Father. Whether He is consubstantial, that is, of the **same** substance with the Father, or only of a **similar** substance. Nor is there any question raised as to whether Jesus was "begotten before or after time began." All these and a hundred other questions arose after the Christian doctrine of Deity began to come in contact with the Greek and other philosophies. Jesus accepted the existence of God as a settled fact, and proclaimed Himself to be the Son of God: offending the Jews by so doing, for they saw that He made Himself equal with God, (John v, 18) and being a man, held forth Himself to be God (John v: 30-33.) Slow, indeed, were they to learn the great truth plainly revealed in Jesus Christ, **that God is a perfect man**. Such was Jesus Christ, and He was God manifested in the flesh. "Was," did I say? Nay, "is," I should have said; and such will He remain forever; a spirit He is, clothed with an immortal body, a resurrected body of tangible flesh and bones made eternal, and now dwelling in heaven with His Father, of whom He is the express image and likeness, as well now as when He was on earth; and hence the Father also must be a personage of flesh and bones, as tangible as the exalted man, Christ Jesus the Lord.

3. **Jesus Is Called God In the Scriptures:** "The first proof I offer for this statement, is from the writings of Isaiah. You remember, perhaps, my former quotation from Isaiah, wherein that prophet says, "Behold, a virgin shall conceive and bear a son and shall call his name Immanuel," (Isaiah vii: 14) the interpretation of which name is, according to Matthew

"God with us." (Matt. i: 23.) So that this man-child, born of a woman, and called "Immanuel," is God; and, moreover, is "God with us"—that is, with men. The same prophet also says: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, **The Mighty God, the Everlasting Father, the Prince of Peace.**" (Isaiah ix: 6.)

All concede that this is in plain allusion to Jesus Christ, and the scriptures here directly call Him "**The Mighty God.**" He is also called God in the testimony of John. Mark this language, for it is a passage around which many ideas center, and to which we shall have occasion to refer several times. In the preface to his Gospel, John says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. \* \* \* And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

There can be no question but direct reference is here made to the Lord Jesus Christ, as being the "Word;" and the "Word," or Jesus being with the Father in the beginning, and the "Word," or Jesus Christ, also being God. The "Word," then, as used here by John, is one of the titles of Jesus in his pre-existent estate. Why called the "Word" I do not know, unless it is that by a "word" we make an expression; and since Jesus Christ was to be the expression of God, the revelation of God to the children of men, he was for that reason called the "Word."

4. **Jesus Declares Himself to be God—the Son of God:** Jesus was crucified on the charge that He was an imposter—that he, being a man, said that "God was His Father, making Himself equal with God." (John v:18.)

And again: "For a good work we stone Thee not, but for blasphemy, and because that Thou being a man, makest thyself God." (John x:33.)

Again: when accused before Pilate, who declared he could "find no fault in Him," the Jews answered him, "We have a law, and by our law He ought to die, because He made Himself the Son of God." Moreover, the high priest, in the course of the trial before the Sanhedrim of the Jews, directly said to Jesus, "I adjure Thee by the living God, that Thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. xxvii: 63, 64.)

And finally, when Jesus appeared to the eleven disciples after His resurrection, He said unto them, "All power is given unto Me, in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii: 18, 19.) A clearer proclamation of his divinity could not be made than in the statement, "all power is given unto Me in heaven and in earth," especially when it is followed by placing Himself on equal footing with

the Father and the Holy Ghost, which He does when he commands His disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Nothing can be added to this, except it be the words of God the Father directly addressed to Jesus, when he says, "Thy throne, O God, is for ever and ever." (Heb. i:8.)

**5. Jesus Christ to be Worshipped, Hence God:** Jesus Christ is to be worshipped by men and angels; and worship is an honor to be paid only to true Deity. The angels of heaven refuse the adoration we call worship. You remember when the Apostle John was on the Isle of Patmos, and God sent a heavenly messenger to him, how the Apostle, over-awed by the brightness of the angel's glory, fell upon his face to worship him, and the angel said: "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God." (Rev. xix:10.) So you see the angels refuse divine honors. But the scriptures prove that Jesus was especially to be worshipped; hence He must be Deity:

"For unto which of the angels said He at any time, Thou art My son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son. And again, when He bringeth in the First Begotten into the world, He saith, let all the angels of God worship him." (Heb. i: 5, 6.)

The same doctrine is taught in the epistle to the Philippians: Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii: 9, 10.)

There are other passages to the same effect, but it is perhaps unnecessary for me to turn to each of these, since the ones here quoted will be sufficient to establish in your minds the fact contended for.

**6. Jesus Christ is the Creator. Hence God:** Jesus Christ is the Creator. Evidence of this is found in the testimony of John from which I have already quoted: "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life; and the life was the light of men. (John i: 1-4.)

Again in the epistle to the Colossians: "The Father \* \* \* hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. \* \* \* Who is the image of the invisible God, the firstborn of every creature. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him, and for Him." (Col. i: 12-17.)

Again in Hebrews: "God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." (Heb. i: 1.)

Now we begin to see the relation of the Father and the Son; for though the "Word" be God, though "Immanuel" is God, that is, "God with us," He does not displace God the Father, but stands in the relationship of a son to Him. Under the direction of the Father, He created worlds, and in this manner is the Creator of our earth, and the heavens connected with the earth. And everywhere the scriptures command that men should worship the Creator. In fact, the burden of the cry of that angel who is to restore the gospel in the hour of God's judgment is: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth and the seas and the fountains of waters." (Rev. xiv: 7.)

**7. Jesus Christ Equal with God the Father, Hence God:** After the resurrection, Jesus appeared unto His disciples, and said to them, as recorded in the closing chapter of Matthew: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii: 18, 19.)

Observe that the Lord Jesus Christ is placed upon a footing of equal dignity with God the Father, and with the Holy Ghost. This brings to mind the scripture of Paul, where he says, speaking of Jesus: "Who, being in the form of God, thought it not robbery to be equal with God." (Phil. ii: 6.)

So also is Christ given equal station with the Father and with the Holy Ghost in the apostolic benediction over and over again. "May the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all."

In these several passages we have Jesus Christ, after His resurrection, asserting that all power had been given unto Him, both in heaven and in earth; He is placed upon a footing of equal dignity with God the Father in the holy Trinity—in the Grand Triumvirate which constitutes the Presiding Council or Godhead reigning over our heavens and our earth—hence God.

I now wish to give you the proof that Jesus Christ is the express image of the Father; the express image of His person, as well as the revelation of the attributes of God.

Following that language in Hebrews where Jesus is spoken of as having created worlds under the direction of the Father, it is said: "Who being the brightness of His [the Father's] glory, and the express image of His person, and upholding all things by the word of His power, when He

had by Himself purged our sins, sat down at the right hand of the Majesty on high." (Heb. iii: 3.)

So Paul to the Corinthians: "The God of this world hath blinded the minds of those which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. iv: 4.)

So also, in his letter to the Colossians, when speaking of Christ, Paul says: "Who is the image of the invisible God, the first born of every creature." (Col. i: 5.)

Being "the express image of His person," then the "image of the invisible God," Jesus becomes a revelation of the person of God to the children of men, as well as a revelation of His character and attributes. Again, you have the scriptures saying: "For it pleased the Father that in Him [Christ Jesus] should all fulness dwell. \* \* \* For in Him dwelleth all the fulness of the Godhead bodily." (Col. i: 19; ii: 9.)

All there is, then, in God, there is in Jesus Christ. All that Jesus Christ is, God is. And Jesus Christ is an immortal man of flesh and bone and spirit, and with His Father and the Holy Spirit will reign eternally in the heavens, verily the Godhead.

8. **God Created Man in His Own Image:** Let us now consider the form of God. In those scriptures which take us back to the days of creation, when God created the earth and all things therein—God is represented as saying to someone: "Let us make man in Our image, after Our likeness. \* \* \* So God created man in His own image, in the image of God created He him, male and female created He them." (Gen. i: 26, 27.)

Now, if that were untouched by "philosophy," I think it would not be difficult to understand. Man was created in the image and likeness of God. What idea does this language convey to the mind of man, except that man, when his creation was completed, stood forth the counterpart of God in form? But neither philosophers nor theologians have been willing to let it stand so. They will not have God limited to any form. They will not have Him prescribed by the extensions of His person to some line or other of limitation. No; He must needs be in His person, as well as in mind or spirit, all-pervading, filling the universe with His "being," with a center nowhere, with a circumference everywhere. We must expand the person of God out until it fills the universe. And so they tell us that this plain, simple, straightforward language of Moses, which says that man was created in the image of God—and which everybody can understand—means, not the "full length" image of God, but God's "moral image!" Man was created in the "moral image" of God, they say.

The meaning of this language from the 26th and 27th verses of the first chapter of Genesis, is made perfectly clear when compared with the third verse of the fifth chapter of Genesis, where it is written: "And



Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." What do these words imply, but that Seth was like his father in features, and also, doubtless, in intellectual and moral qualities? And if, when it is said Adam begat a son in his "own likeness, after his image," it simply means that Seth, in form and features, and intellectual and moral qualities, was like his father—then there can be no other conclusion formed upon the passage that says God created man in his own image and likeness, than that man, in a general way, in form and feature, and intellectual and moral qualities, was like God.

#### 9. Bodily Form May Not be Excluded from Being "In God's Image":

It is rather refreshing, in the midst of so much nonsense that is uttered upon this subject, in order to hide the truth and perpetuate the false notions of a paganized Christianity, to find now and then a Christian scholar who rises out of the vagaries of modern Christianity and proclaims the straightforward truth. Let me read to you the words of such an one—the Rev. Dr. Charles A. Briggs. It may be said, of course, by Presbyterians that Dr. Briggs is a heretic; that he has been cast out of their church. Grant it; but with open arms he has been received by the Episcopal church, and ordained into its priesthood; and has an influence that is considerable in the Christian world. But however heretical Dr. Briggs' opinions may be considered by his former Presbyterian brethren, his scholarship at least cannot be challenged. Speaking of man being formed in the image and likeness of God, he says:

"Some theologians refer the form to the higher nature of man [that is, to that 'moral image' in likeness of which it is supposed man was created]; but there is nothing in the text or context to suggest such an interpretation. The context urges us to think of the entire man as distinguished from the lower forms of creation—that which is essential to man, and may be communicated by descent to his seed.—The bodily form cannot be excluded from the representation." (Messianic Prophecy, p. 70.)

I say it is rather refreshing to hear one speak like that, whose scholarship, at least, is above all question. And yet still another voice; and this time from one who stands high in scientific circles, one who has written a work on the "Harmony of the Bible and Science," which is a most valuable contribution to that branch of literature. The gentleman I speak of is a Fellow of the Royal Astronomical Society, and principal of the College at Highbury New Park, England. On this subject of man being created in the image of God, he says: "I think the statement that man was made in the Divine image is intended to be more literal than we generally suppose; for judging from what we read throughout the scriptures, it seems very clear that our Lord, as well as the angels, had a bodily form similar to that of man, only far more spiritual and far more glorious; but which, however, is invisible to man, unless special capabilities of sight are given him, like that experienced by Elisha's servant

when, in answer to the prophet's prayer, he saw the heavenly hosts surrounding the city of Dothan."

After discussing this question at some length, and bringing to bear upon it numerous Biblical illustrations, this celebrated man—Dr. Samuel Kinns— whose scientific and scholarly standing I have already referred to, speaks of the effect of this belief upon man, and thus concludes his statement on that head: "I am sure if a man would only consider a little more the divinity of His human form, and would remember that God has indeed created him in His own image, the thought would so elevate and refine him that he would feel it his duty to glorify God in His body as well as in His spirit."

**10. Captain of the Lord's Host—A Deity:** But we have higher and better authority to which we can appeal—the scriptures. And here I pass by that marvelous appearance of God unto Abraham in the plains of Mamre, when three "men" came into his tent, one of whom was the Lord, who conversed with him, and partook of his hospitality, and disclosed to him His intention with reference to the destruction of Sodom and Gomorrah. (Gen. xviii.)

I come now to that marvelous revelation of God to Joshua, when Joshua drew near to Jericho and saw a person in the form of a man standing with sword in hand. Joshua approached him and said: "Art thou for us, or for our adversaries?" "Nay," replied the person, "but as captain of the host of the Lord am I now come." And Joshua bowed himself to the very earth in reverence, and worshipped that august warrior. (Joshua v: 13, 14.) Do not tell me that it was an "angel"; for had it been an angel, the divine homage paid by Israel's grand old warrior would have been forbidden. Do you not remember the time when John, the beloved disciple, stood in the presence of an angel and, awed by the glory of his presence, he bowed down to worship him, and how the angel quickly caught him up and said: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God!" (Rev. xvii: 8. 9. Also Rev. xix: 10.) The fact that this personage, before whom Joshua bowed to the earth, received without protest divine worship from him, proclaims trumpet-tongued that He indeed was God. Furthermore, that personage bade Joshua to remove the shoes from his feet for even the ground on which he stood was holy.

I call attention to that marvelous vision given of the Son of God to the pagan king of Babylon. This king had cast the three Hebrew children into the fiery furnace, and lo! before his startled vision were "four men" walking about in the furnace, "and," said he, "the form of the fourth is like the Son of God." (Dan. iii: 25.)

The great Apostle to the Gentiles, writing to the Colossian saints, speaks of the Lord Jesus Christ, "in whom we have redemption through His blood, even the forgiveness of sins," as being in the "image of the

invisible God." (Col. i, 15.) Again, writing to the Hebrew saints, and speaking of Jesus, he says: "Who, being the brightness of his [the Father's] glory, and the express image of his [the Father's] person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i: 1, 2.)

In the face of these scriptures, will anyone who believes in the Bible say that it is blasphemy to speak of God as being possessed of a bodily form? We find that the Son of God Himself stood among His fellows a man, with all the limitations, as to His body, which pertain to man's body; with head, trunk, and limbs; with eyes, mouth and ears; with affections, with passions; for He exhibited anger as well as love in the course of His ministry; He was a man susceptible to all that man could suffer, called by way of pre-eminence, the "man of sorrows," and one "acquainted with grief"; for in addition to His own, He bore the world's sins, and suffered that men might not suffer if they would but obey His gospel.

11. "What Think Ye of Christ?" What think ye of Christ? Is he God? Yes. Is he man? Yes—there is no doubting it. His resurrection, and the immortality of His body, as well as of His spirit that succeeds His resurrection, is a reality. He Himself attested it in various ways. He appeared to a number of the apostles, who, when they saw him, were seized with fright, supposing they had seen a spirit; but He said unto them, "Why are ye troubled? And why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." (Luke xxiv: 36-39.) Then, in further attestation of the reality of His existence, as if to put away all doubt, He said, "Have ye here any meat?" And they brought Him some broiled fish and honeycomb, and "He did eat before them." (Luke xxiv: 41-43.) Think of it! A resurrected, immortal person actually eating of material food! I wonder that our spiritually-minded friends, both philosophers and theologians, do not arraign Him for such a material act as that after His resurrection!

But not only did the risen Messiah eat in the presence of His disciples, but with His resurrected hands He prepared a meal on the seashore for His own disciples, and invited them to partake of the food which He, with His resurrected hands, had provided. (John xxi: 9-13, and Acts x: 41.) Moreover, for forty days He continued ministering to His disciples after His resurrection, eating and drinking with them (Acts x: 41, and Acts i: 2, 3); and then, as they gathered together on one occasion, lo! He ascended from their midst, and a cloud received Him out of their sight. Presently two personages in white apparel stood beside them and said. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall

so come in like manner as ye have seen Him go into heaven." (Acts I:11.) What! With His body of flesh and bones, with the marks in His hands and in His feet? Shall He come again in that form? The old Jewish prophet, Zechariah, foresaw that He would. He describes the time of His glorious coming, when His blessed, nail-pierced feet shall touch the Mount of Olives again, and it shall cleave in twain, and open a great valley for the escape of the distressed house of Judah, sore oppressed in the siege of their great city, Jerusalem. We are told that "They shall look upon Him Whom they have pierced, and they shall mourn for Him as one mourneth for his only son," and one shall look upon Him in that day and shall say, "What are these wounds in Thy hands and in Thy feet?" and He shall answer, "These are the wounds that I received in the house of my friends." (Zech. the 12th, 13th and 14th chapters).

What think ye of Christ? Will that resurrected, immortal, glorified man ever be distilled into some bodiless, formless essence, to be diffused as the perfume of a rose is diffused throughout the circumambient air? Will He become an impersonal, incorporeal, immaterial God, without body, without parts, without passions? Will it be? Can it be? What think ye of Christ? Is He God? Is He an exalted man? Yes; in the name of all the Gods He is. And one wonders why Christian ministers arraign the faith of the Church of Jesus Christ of Latter-day Saints because they believe and affirm that God is an exalted man, and that He has a body, tangible, immortal, indestructible, and will so remain embodied throughout the countless ages of eternity?—And since the Son is in the form and likeness of the Father, being, as Paul tells us, "in the express image of His [the Father's] person"—so, too, the Father, God must be a man of immortal tabernacle, glorified and exalted: for as the Son is, so also is the Father, a personage of tabernacle, of flesh and of bone as tangible as man's, as tangible as Christ's most glorious, resurrected body (See article in Improvement Era for March, 1910, for further treatment of this theme).

## LESSON XXXIV.

(Scripture Reading Exercise.)

### THE CHARACTER OF GOD REVEALED IN JESUS CHRIST.

#### ANALYSIS.

- I. Humility.
- II. Obedience.
- III. Compassion and Impartiality of God:
  1. Ministration to Rich and Poor Alike;
  2. His Treatment of Sinners;
  3. His Mercy and Toleration.
- IV. His Love Manifested in the Atonement.
- V. The Justice and Severity of God.
- VI. The Revelation of God Complete in Jesus Christ.

#### REFERENCES.

Note 1, and the Scripture references within the note.

Note 2 and the Scriptures quoted.

Note 3, and citations in the note.

Notes 4 and 5.

Note 6, and citations of Scriptures in the notes.

Note 7.

Note 8, and Lectures on Faith, Doc. & Cov., Lecture III.

*SPECIAL TEXT: "God was manifested in the flesh (margin), justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. ii:16.*

#### NOTES.

The notes of this Lesson are taken from two discourses by the author: one the "Mormon Doctrine of Deity"; the other "Jesus Christ, the Revelation of God," hence the personal character and direct address style that appears in the notes.

1. **The Humility of God Manifested Through Jesus Christ:** First of all, I call your attention to the deep, the profound humility of God; His great condescension in living among men, as He did, for their instruction; and from that circumstance would draw to your attention the lesson of humility His life teaches. The heights of glory to which Jesus had attained, the power and dignity of His position in the heavenly kingdom, of course, cannot be comprehended by us in our present finite condition, and with our limited knowledge of things. Great and exalted as we might think Him to be, you may depend upon it He was exalted infinitely higher than that. Then when you think of one living and moving in the

courts of heaven and mingling in the councils of the Gods, consenting to come down to this earth and pass through the conditions that Jesus passed through, do you not marvel at His humility? To be born under such circumstances as would enable wicked man to cast reflection upon His very birth! (St. John viii:41.) To be born, too, in a stable, and to be cradled in a manger! To grow up a peasant, with a peasant's labor to perform, and a peasant's fare to subsist upon from childhood to manhood—do you not marvel at this great humility, at this great condescension of God? And by His humility, are not men taught humility, as they are taught it by no other circumstance whatsoever?

2. **The Obedience of God Manifested Through Jesus Christ:** Of His youth, we know but little; but the little we know reveals a shining quality, either for God or man to possess. You must remember, in all our consideration of the life of Messiah, one great truth, which comes to us from the scriptures in an incidental way, viz., that "In His humiliation His judgment was taken from Him." (Acts viii:33.) As the veil is drawn over our minds when our pre-existent spirits come into this world and we forget the Father and mother of the spirit world, and the positions we occupied there, so, too, with Jesus; in His humiliation His judgment was taken from Him; He knew not at first whence He came, nor the dignity of His station in heaven. It was only by degrees that He felt the Spirit working within Him and gradually unfolding the sublime idea that He was peculiarly and pre-eminently the Son of God in very deed. When at Jerusalem, about twelve years of age, He began to be conscious of the suggestions of the Spirit within Him, that he had a work to do in the world for His Father, and hence allowed the caravan with which He had come from distant Galilee to Judea to start upon the return journey without Him, much to the perplexity and sorrow of His supposed father, Joseph, and His mother, Mary. They missing Him, returned and found Him in the temple disputing with the doctors and lawyers. They reprimanded Him, as they would reprimand any boy guilty of similar conduct; but when they reproved Him, He answered, "Wist ye not that I must be about my Father's business." He began to understand His mission. The spirit promptings were at work in His soul. And while ultimately the spirit was given without measure unto Him (John iii:24), it was not so at first, for "He received not of the fulness at the first, but received grace for grace." (Doc. and Cov., Sec. 93: 12, 13.) The child Jesus "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. \* \* \* And Jesus increased in wisdom and stature, and in favor with God and man." (Luke ii; 40, 52.) But notwithstanding, Jesus, at twelve years of age, and earlier, began to experience the operations of the Spirit calling His soul to His mission, still we are told that He returned with His parents to Galilee, "and was subject unto them," He who had given the law, "Honor thy father and thy mother," in this act exemplified the honor that He entertained for that law, in His practice of it.

We next see Him coming to the banks of Jordan, where a prophet of God is baptizing—one of those strange, eccentric men, who lived for the most part in the wilderness, whose food was locusts and wild honey, and whose clothing was the skins of wild animals; and yet through all this eccentricity, through all this oddness of character, shone the divine powers of God in this messenger, and multitudes of people were gathered by his preaching to the Jordan, where he baptized them for the remission of their sins. By and by, Jesus comes and demands baptism at this man's hands; and as he enters the water, the prophet stays Him, and says, "I have need to be baptized of Thee, and comest Thou to me?" Already, doubtless, shining through this "expression of God,"—this Jesus of Nazareth,—the servant of the Lord, in attune, through the spirit of inspiration, with the very God who was approaching Him, felt the divinity of His presence, and would fain acknowledge His own inferiority. What was the reply? "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." He Who had said that men must be baptized for the remission of sins, though Himself sinless, would honor that law by obedience unto it. Thus we learn that God not only gives law, but He obeys law.

**3. The Compassion and Impartiality of God:** Jesus was possessed of infinite compassion. The incidents that I shall relate to you, in support of this statement, are in quotations that are free, and yet, I think, justified by the spirit of the several occasions. After all, it is the spirit that giveth life; the letter killeth; so let us look at these things in the spirit of them. You see Him one day with some of His disciples approaching the little village of Nain, "His raiment dusty and His sandals worn." As they draw near, the gate is opened and a funeral procession marches out. The mother of the young man whose body is being borne by his neighbors to the final resting place, walks feebly and weeping beside the bier, desolate in her loneliness. As Jesus saw that poor woman in the midst of her sorrow, His heart—I pray you think of it, for we are speaking of God when we speak of Jesus Christ, the Creator of heaven and earth—the heart of God is moved with compassion towards this woman. He stops the bier, takes the dead by the hand, and says, "Young man, I say unto you, Arise." And he arose. Jesus Christ gave this woman back her son. It was an act of beautiful compassion, one of many, which illustrates how tender and sympathetic is the heart of our God!

Nor was His ministry confined exclusively to the poor, to the widows, to the lonely. He despised not rulers, nor the rich, because they were rich; but was willing, if only they could put themselves in a position to receive the manifestations of His compassion—He was willing to minister unto them. This is proved in the case of Jairus, one of the rulers of the Jews, and a man of great wealth. You will remember that he came running to the Master with his sorrow—his daughter was lying dangerously ill at home; and such was his faith that if the Master would but speak the word, she would be healed. While yet he spake, one of his ser-

vants came running, saying, "Thy daughter is dead: trouble not the Master." But Jesus heeded not the word of the servant. He had heard Jairus' cry of faith, and responsive to that faith-cry, he made His way to the home of the ruler, put out those who were unbelieving, and taking the maid by the hand, gave her back to the gladness of life, into the arms of the joyous father. The faith of that rich man was as great as the faith of any we meet with in all the ministry of the Lord. So, wealth is not necessarily a hindrance to faith. God is as close to the faithful rich as to the faithful poor, and as ready to grant them his mercy, according to their faith. I sometimes think we make a mistake when we would flout those who are rich and put them outside the pale of God's mercy and compassion because of what may be nothing but a prejudice—which in reality may be envy—of the rich.

While on the way to the ruler's house, another incident happened that is very remarkable. A woman in the throng, a long time afflicted with a grievous ailment, said in her heart as she saw Him pass, "If I may but touch His garment, I shall be whole." Accordingly, she crowded her way forward, dropped upon her knee, clutched the garment, and received the divine power from Him which cleansed her body and healed her completely. Jesus, observing that something had happened to him, turned to the apostles, and said, "Who touched Me?" They replied, "Master, the multitude throng Thee and press Thee, and sayest thou, Who touched ME?" as if that was not to be expected in such a crowd. But, said Jesus, but "I perceive that virtue is gone out of me." What was it? Simply that through this poor woman's faith—who supposed herself so far removed from God that she dare not come into His presence and ask for the blessing she desired, but undertook to obtain it by indirect means—through her faith and touching the garment of the Lord—the healing virtues passed from God to her in such a tangible manner that He felt their departure, just as some of you elders, when administering to one who was full of faith have felt your spiritual strength and life go out from you, leaving you weak and almost helpless, but giving healthful life to the afflicted. I speak to men who have experience in these things, and I know that scores of you could bear witness to the truth of this phenomenon. If our lives can but touch the life of God, such is His nature that we shall partake of the virtues that go out from Him.

What shall I say of lepers that crowded into Messiah's presence, and who, notwithstanding the loathsomeness of their disease, found sympathy and help from contact with him? What of the blind, the lame, the halt? Why, let us not speak of them; for though it is a great thing that their bodies should be healed, and they should go through the community singing the praises of Him who had restored them, there are better things to speak of—the healing of men's souls, the purifying of their spirits.

**4. God's Treatment of Sinners:** Let us ask, rather, how did Jesus Christ—God—deal with sinners? I take one incident that has always ap-



pealed very strongly to me, and illustrates the spirit in which Christ deals with sinners; for this God of ours is peculiarly the friend of sinners, not because of their sins, however, but in spite of them; and because of His compassion upon those so unfortunate as to be under the bondage of sin. The over-righteous Pharisees of Christ's time would not on any account come in contact with sinful men, lest they themselves should be polluted. They gathered the robes of their sanctity about them, and considered themselves in such close relation with God that they could afford to despise His poor, unfortunate, sinful children, instead of holding out the hand that would bring them from the kingdom of darkness into the brightness and glory of the kingdom of God. But not so with Jesus Christ. When He was accused by this class of men of mingling with publicans and sinners, His answer to them was, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." As if He had said, you who are righteous and have no need of healing for sin, stand by yourselves; My mission is not to you, but to those who have need of God's help. Such was the spirit of His answer. The incident to which I refer as illustrative of His compassion for sinners, is this: The Jews were always on the alert to entrap the Messiah's feet and bring Him into contradiction with the law of Moses. The law of Moses, as first given to Isreal, was that if any should be found in adultery they should be stoned to death; but the Rabbis, by nice discriminations of words, practically had rendered that law a dead letter, by reason of which the adulterers in Israel escaped the punishment that God had decreed against them. Therefore, they thought if they could take a person who unquestionably had been guilty of this crime and bring him or her into the presence of Jesus, they would either bring Him in conflict with the law of Moses, or with the tradition of the elders, and in either case would have sufficient cause to denounce Him before the people. So they found a woman, caught in the act; they dragged her through the streets, and cast her at His feet. "Master," said they, "this woman was taken in adultery, in the very act. Now Moses, in the law, commanded us, that such should be stoned; but what sayest Thou?" He replied, "He that is without sin among you, let him first cast a stone at her." One by one they slunk away, until the woman was left alone with Jesus. When Jesus looked around and saw none but the woman, He said to her, "Woman, where are thine accusers? hath no man condemned thee?" "No man, Lord," she said. Then Jesus said: "Neither do I condemn thee: go and sin no more." That is how God deals with sinners. It is written that God cannot look upon sin with the least degree of allowance, and that is true, he cannot; but how about the sinner? Why, He may look upon the sinner with infinite compassion. While sin must always be hateful, yet will He help and love the sinner, if he will but go his way and sin no more. Such is our human weakness, and so nearly the level upon which we all move, that there is none of us but will plead mightily for mercy; and, thank God, we shall not plead in vain; for, while our Judge cannot look upon sin with any degree of allowance, his

heart goes out in compassion and love to men, and He will help them to overcome sin, to fight a good fight, to keep the faith, and at last enable them to win the crown of righteousness in the kingdom of God.

5. **God's Toleration:** Jesus, moreover, was tolerant. You will recall the circumstance of His having to go through Samaria, and you remember that the Samaritans hated the Jews, and Jesus was a Jew. Some of His disciples went into a village of Samaria, through which Jesus would have to pass, and sought to make arrangements for the Master to stay over night; but the Samaritans closed their doors against Him. They had heard of Him; He was a Jew; and in the narrowness of their minds they would not admit the hated Jew into their homes. This very much angered the disciple John, who loved Jesus dearly. He was one of the "sons of thunder," and possessed of a spirit that could love; and being strong in love, as is often the case—I was going to say as is always the case—he was likewise strong in hating. He was the type of man that does both heartily. Hence, he went to the Master and asked Him if he might not call down fire from heaven upon those Samaritans for thus rejecting the Master. Jesus replied: "Ye know not what spirit ye are of. The Son of Man came to save, not to destroy." A broadness, a liberality truly glorious.

Jesus was properly broad minded—liberal. On one occasion some of the disciples found one casting out devils in the name of Jesus, and they forbade him, because he followed not the Master. When they came into the presence of Jesus, they reported this case and told what they had done. Jesus said, "Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of me." Then He gave the other half of that truth, "He that is not for Me is against Me," by saying, "For he that is not against us is for us." Thus He corrected the narrow-mindedness of His own apostles.

6. **The Love of God:** "He that loveth not, knoweth not God: for God is love:—and he that dwelleth in love, dwelleth in God and God in him." (I John iv: 8-16).

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world, through Him, might be saved." (John iii: 14-18).

I can think of no greater evidence of God's love than that exhibited in the act of permitting his Son, Jesus Christ, to come to the earth and suffer as He did for the sins of the world, that they might not suffer if they would but conform to His laws, and thus accept the terms of Salvation. (Doc. & Cov., Sec. 19). It would seem, too, that the same attribute

of love exists in the breast of the Son, for the sacrifice He made for the redemption of the world was a voluntary act. He was not compelled to make the Atonement, but of His own free will He volunteered to become our ransom. (Pearl of Great Price, p. 41.) He himself testified: "Therefore doth My Father love me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." (John x: 17, 18.)

Thus, the atonement of Jesus, for the children of men, was a voluntary act; and His death and suffering for the world, was the strongest expression of love it is possible to conceive—"Greater love hath no man than this, that a man lay down his life for his friends." (John xv: 13).

7. **The Justice and the Severity of God:** "Justice and judgment are the habitation of Thy Throne." (Psalms lxxxix:14.) "A just God and a Savior." (Isaiah xlv: 21). "Shout, O daughter of Jerusalem; behold thy king cometh unto thee: He is just and having salvation." (Zach. ix:9). "A God of Truth, and without iniquity, just and right is He." (Deut. xxxii:4).

Notwithstanding all God's mercy, as manifested through the Christ, His tolerance, His patience and gentleness, there were times when He Who was so infinitely merciful, could also be infinitely just; He Who was so infinitely compassionate, could be infinitely severe. I give you an instance of it. He had struggled long and hard with those hypocrites, the Scribes and Pharisees; and finally the voice of justice and reproof, as it is to be found in God, speaks forth through Jesus Christ, and this is what He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." (Matt. xxiii:13, 14.)

That is not so gentle: Listen again: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? \* \* \* Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee,

cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii:15-33).

And this from that gentle, compassionate man! The voice of God in its severity speaks through these tones, and bids us understand that it must be a terrible thing to fall under the displeasure of God. Think of the infinite difference between that sweet compassion which He has for the penitent sinner, and this severe but just arraignment of those who persist in their sins! A warning to all men to beware of the justice of God, when once it shall be aroused!

8. **God Completely Revealed Through Christ:** Jesus Christ is God manifested in the flesh, proved to be so from the scripture; the character of God is revealed in the wonderful life that Jesus, the Son of God, lived on earth; in it we see God in action; and from it we see the gentleness, the compassion, the love, and also the justice and severity of God. Jesus Christ is God; and He is also man; but I deplore those sectarian refinements which try to tell us about the humanity of Jesus being separate from the divinity of Jesus. He Himself made no such distinctions. He was divine, spirit and body, and spirit and body was exalted to the throne of His Father, and sits there now with all the powers of the Godhead residing in Him bodily, an immortal, glorified, exalted man! The express image and likeness God of the Father; for as the Son is, so is the Father. Yet when the Latter Day Saints announce to the world that we believe God to be an exalted man, we are told that we are blasphemers. But as long as the throne of Jesus Christ stands sure, so long as His spirit remains in His immortal body of flesh and bones, glorified and everlasting, shall keep His place by the side of the Father, so long will the doctrine that God is an exalted man hold its place against the idle sophistries of the learned world. The doctrine is true. It cannot be unthroned. A truth is a solemn thing. Not the mockery of ages, not the lampooning of the schoolmen, not the derision of the multitude, not the blasphemy of the world, can affect it; it will always remain true. And this doctrine, announced by Joseph Smith to the world, that God is an exalted man, that Jesus Christ is the revelation of God to the world and

that He is just like his Father, and that those who are His brethren may become as He is, when they have walked in His footsteps—that is a doctrine that will stand sure and fast as the throne of God itself. For Jesus Christ was God manifested in the flesh. He was the revelation of God to the world. He was and is and ever will remain an exalted man. He is, and always will remain, God.

## LESSON XXXV.

(Scripture Reading Exercise.)

### THE GODHEAD.

#### ANALYSIS.

- I. Plurality of Persons in the Godhead.
- II. Plurality of Divine Intelligences.

#### REFERENCES.

The notes of this Lesson and Scriptural references in the notes, 1 to 5.

The references in Richards and Little's Compendium, Art. "Plurality of Gods," p. 184.

The notes, and Scripture citations within them, this Lesson.

Also "Avatars of God," Improvement Era for March, 1910.

*SPECIAL TEXT: "God standeth in the congregations of the mighty; he judgeth among the Gods. \* \* \* I have said ye are Gods; and all of you are children of the Most High."*

#### NOTES.

The notes of this Lesson are taken from two discourses by the Author: one the "Mormon Doctrine of Deity,"; the other, "Jesus Christ, the Revelation of God," hence the personal character and direct address style that appears in the notes. The discourses referred to will be found in "Mormon Doctrine of Deity."

1. **The Three Persons of the Godhead Revealed—The Father:** It is to be observed in passing that Jesus Himself came with no abstract definition of God. Nowhere in His teachings can you find any argument about the existence of God. That He takes for granted; assumes as true; and from that basis proceeds as a teacher of men. Nay, more; He claims God as His Father. It is not necessary to quote texts in proof of this statement; the New Testament is replete with declarations of that character. What may be of more importance for us at the present moment is to call attention to the fact that God Himself also acknowledged the relationship which Jesus claimed. Most emphatically did He do so on the memorable occasion of the baptism of Jesus in the river Jordan. You remember how the scriptures, according to Matthew, tell us that as Jesus came up 'out of the water from His baptism, the heavens were opened, and the Spirit of God descended like a dove upon Him; and at the same

moment, out of the stillness came the voice of God, saying, "This is My beloved Son, in whom I am well pleased." On another occasion the Father acknowledges the relationship—at the transfiguration of Jesus in the mount, in the presence of three of His apostles, Peter and James and John, and the angels Moses and Elias. The company was overshadowed by a glorious light, and the voice of God was heard to say of Jesus, "This is My beloved Son; hear him." Of this, the apostles in subsequent years testified, and we have on record their testimony. So that the existence of God the Father, and the relationship of Jesus to Him, is most clearly shown in these scriptures.

**2. The Son:** Jesus, Himself, claimed to be the Son of God, and in this connection there is clearly claimed for Him divinity, that is to say, Godship. Let me read to you a direct passage upon that subject; it is to be found in the gospel according to St. John, and reads as follows: "In the beginning was the Word, and the Word was with God, and the Word was God. \* \* \* And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." (John i:1-3.)

The identity between Jesus of Nazareth—"The Word made flesh"—and the "Word" that was "with God in the beginning," and that "was God," is so clear that it cannot possibly be doubted. So the Son is God, as well as the Father. Other evidences go to establish the fact that Jesus had the Godlike power of creation. In the very passage I have just read, it is said: "All things were made by Him [that is, by the Word, Who is Jesus]; and without Him was not anything made that was made. In Him was life; and the life was the light of men." (John i: 3-4.)

One other scripture of like import, but perhaps even more emphatic than the foregoing, is that saying of Paul's in the epistle to the Hebrews: "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." (Heb. i:1-3.)

Not only one world, but many "worlds," for the word is used in the plural. So that we find that the Son of God was God the Father's agent in the work of creation, and that under the Father's direction He created many worlds. There can be no question then as to the divinity, the Godship, of Jesus of Nazareth, since He is not only God the Son, but God the Creator also—of course, under the direction of the Father.

**3. The Holy Spirit:** Again, the Holy Ghost is spoken of in the scriptures as God. I think, perchance, the clearest verification of that statement is to be found in connection with the circumstance of Ananias and his wife attempting to deceive the apostles with reference to the price for which they had sold a certain parcel of land they owned, which price they proposed putting into the common fund of the Church; but

selfishness asserted itself, and they concluded to lie as to the price of the land, and only consecrate a part to the common fund. It was an attempt to get credit for a full consecration of what they possessed, on what was a partial dedication of their goods. They proposed to live a lie, and to tell one, if necessary, to cover the lie they proposed to live. When Ananias stood in the presence of the apostles, Peter put this very pointed question to him: "Why hath Satan filled thine heart to lie to the Holy Ghost?" \* \* \* "Thou hast not lied unto men, but unto God." (Acts v.) To lie to the Holy Ghost is to lie to God, because the Holy Ghost is God. And frequently in the scriptures the Holy Spirit is spoken of in this way.

4. **The Holy Trinity:** These three, the father, Son, and the Holy Ghost, it is true, are spoken of in the most definite manner as being God—one; but the distinction of one from the other is also clearly marked in the scriptures. Take that circumstance to which I have already alluded—note 1—the baptism of Jesus. There we may see the three distinct personalities most clearly. The Son coming up out of the water from His baptism; the heavens opening and the Holy Spirit descending upon Him; while out of heaven the voice of God the Father is heard saying, "This is My beloved Son, in Whom I am well pleased." Here three Gods are distinctly apparent. They are seen to be distinct from each other. They appear simultaneously, not as one, but as three, each one being a different person, so that however completely they may be one in spirit, in purpose, in will, they are clearly distinct as persons—as individuals.

5. **Each of the Three Equal in Dignity:** In several instances in the scriptures these three personages are accorded equal dignity in the Godhead. An example is found in the commission which Jesus gave to His disciples after His resurrection, when He sent them out into the world to preach the gospel to all nations. He stood in the presence of the eleven, and said: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii:18-20.)

Each of the three is here given equal dignity in the Godhead. Again, in the apostolic benediction: "May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all."

In one particular, at least, Jesus came very nearly exalting the Holy Ghost to a seeming superiority over the other personages in the Godhead; for He said: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii:31, 32.)

I take it, however, that this seeming superior dignity accorded to the Holy Ghost by the Son of God, is owing to the nature of the third personage in the Trinity, and the kind of testimony He can impart unto the soul



of man because of His being a personage of spirit—a testimony that is better than the seeing of the eye, more sure than the hearing of the ear, because it is spirit testifying to spirit—soul communing with soul—it is the soul of God imparting to the soul of man; and if men, after receiving that Witness from God, shall blaspheme against Him, farewell hope of forgiveness for such a sin, in this world or in the world to come!

These three personages, then, are of equal dignity in the Godhead, according to the teachings of the New Testament. Each is equally divine—equally God; hence Jesus is God equally with God the Father, and with God the Holy Ghost.

This simple Christian teaching respecting the Godhead gave birth to what, in ecclesiastical history, is called "The Apostles' Creed." A vague tradition has it that before the Apostles dispersed to go into the world to preach the gospel, they formulated a creed with respect of the Church's belief in God. Whether that tradition be true or not, I do not know, and for matter of that, it makes little difference. Suffice it to say that the so-called "Apostles' Creed," for two centuries, expressed the faith of the early Christians upon the question of God, and is as follows: "I believe in God, the Father, Almighty; and in Jesus Christ, His Only Begotten Son, our Lord, Who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, arose from the dead on the third day, ascended to the heavens, and sits at the right hand of the Father, whence He will come, to judge the living and the dead; and in the Holy Ghost."

**6. A Plurality of Divine Intelligences:** We have already shown that the Father, the Son, and the Holy Ghost are three separate and distinct persons, and, so far as personality is concerned, are three Gods. Their "oneness" consists in being possessed of the same mind; they are one, too, in wisdom, in knowledge, in will and purpose; but as individuals they are three, each separate and distinct from the other, and three is plural. Now, that is a long way on the road towards proving the plurality of Gods. But, in addition to this, I would like to know from our friends—the critical sectarian ministers who complain of this part of our faith—the meaning of the following expressions, carefully selected from the scriptures:

"The Lord your God is God of Gods, and Lord of Lords." (Deut. x:17.) That is from Moses.

"The Lord God of Gods, the Lord God of Gods, He knoweth, and Israel He shall know." (Josh. xxii:22.) That is from Joshua.

"O give thanks unto the God of Gods! \* \* \* O give thanks to the Lord of Lords!" (Psalm cxxxvi: 2, 3.) That is David.

"And shall speak marvelous things against the God of Gods." (Daniel xi: 36.) That is Daniel.

"The Lamb shall overcome them; for He is Lord of Lords, and King of Kings." (Rev. xvii:14.) That is the beloved disciple of Jesus—John the Revelator.

Had I taken such expressions from the lips of the pagan kings or false prophets, who are sometimes represented as speaking in the scriptures, you might question the propriety of making such quotations in support of the doctrine I teach; but since these expressions come from prophets and recognized servants of God, I ask those who criticize our faith in the matter of a plurality of Gods, to explain away those expressions of the scriptures. Furthermore, there is Paul's language, in his letter to the Corinthians, already quoted, where he says, "that there be Gods many and Lords many, whether in heaven or in earth." Had his expression been confined to those that are called gods in earth, it is possible that there might be some good ground for claiming that he had reference to the heathen gods, and not true Gods; but he speaks of those that "are Gods in heaven" as well as gods in earth. Right in line with this idea is the following passage from the Psalms of the Prophet David: "God standeth in the congregation of the mighty; He judgeth among the Gods." (Psalm lxxxii:1.) These, undoubtedly, are the Gods in heaven to whom Paul alludes, among whom the God referred to stands; among whom He judges. This is no reference to the heathen gods, but to the Gods in heaven, the true Gods.

In this same Psalm, too, is the passage which seems to introduce some telling evidence from the Lord Jesus Christ Himself, viz.: "I have said ye are Gods, and all of you are the children of the Most High." You remember how on one occasion the Jews took up stones to stone Jesus, and He called a halt for just a moment, for He wanted to reason with them about it. He said: "Many good works have I shown you from the Father; for which of these works do ye stone me?"

Their answer was: "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God."

What an opportunity here for Jesus to teach them that there was but one God! But He did not do that. On the contrary, He affirmed the doctrine of a plurality of Gods. He said to them: "Is it not written in your law, I said, Ye are Gods? If He called them Gods, unto whom the word of God came, and the scripture cannot be broken; say ye of Him, Whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works."

Higher authority on this question cannot be quoted than the Son of God Himself.

7. **Further Evidence for a Plurality of Divine Intelligences:** I find a word on the subject fitly spoken by the late Orson Pratt, in a discourse delivered in 1855, in Salt Lake City. He said: There is one revelation

that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman." "What is the name of the Son of God?" Answer, "Son Ahman, the greatest of all the parts of God, excepting Ahman." "What is the name of men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man." The revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman, and Ahman, and that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman and Ahman, showing that the angels are a little lower than man.\* What is the conclusion to be drawn from this? It is that these intelligent beings are all parts of God. (Journal of Discourses, Vol. 2, p. 342.)

This, it will be said, is a bold doctrine; and indeed it is bold. I love it for its boldness, but not so much for that, as for the reason that it is true. It is in harmony with another revelation given through Joseph Smith, wherein it is said:

"Man was also [as well as Jesus] in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. \* \* \* For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when

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\*It may be thought, at the first reading of this statement, "the angels are a little lower than man," is in conflict with the scripture, "Thou madest him [man] a little lower than the angels" (Heb. 2: 7). But I call attention to the marginal rendering of the passage in King James' translation, "Thou madest him a little while inferior to the angels." Without stopping here to consider which is the better translation of the passage, it may be said of the latter that it is in better harmony with the context of the passage as it stands here in Hebrews, and also in Psalms, than the preferred rendering of it in the regular text; for in both places it says of man, "Thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Moreover, we see the same thing is said of Jesus that is said of man: "We see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor" (Heb. 2: 9). Surely "made a little lower than the angels," when said of Jesus could be but for "a little while inferior to," etc.; and that only in the matter of "the suffering of death." So, too, with man; he is made "a little while inferior to the angels," after which period he would rise to the dignity of his place, when it would be seen, as said in the text with which this note deals, "the angels are a little lower than man," that is, of course, when man shall have attained unto his exaltation and glory.

separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man in the tabernacle of God, even temples" (Doc. and Cov., sec. 93: 29-35).

Nor is the doctrine less in harmony with the Jewish scriptures:

"For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."

In this same chapter of Hebrews, Jesus, as well as man, is spoken of as being made "a little while inferior to the angels" (verses 7 and 9 marginal reading); and he is spoken of by the same apostle in another place as being but "the first born among many brethren" (Rom. 8:29). Also in his great discourse in Mars Hill, Paul not only declares that God "hath made of one blood all nations of men"—but he also quoted with approval the Greek poet Aratus,\* where the latter says: "For we are also his [God's] offspring;" and to this the apostle adds: "For as much, then, as we are the offspring of God [hence of the same race and nature], we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art after man's device" (Acts 17: 26-30). The nature of our own being, one might add, in continuation of the apostle's reasoning, should teach those who recognize men as the offspring of God, better than to think of the Godhead as of gold, or silver, or stone, graven by art after man's device, since the nature of the offspring partakes of the nature of the parent; and our own nature teaches us that men are not as stocks and stones, though the latter be graven by art after the devices of men.

Paul might also have quoted the great Hebrew poet: "God standeth in the congregation of the mighty; he judgeth among the Gods. \* \* \* I have said ye are Gods; and all of you are children of the Most High" (Ps. 82: 1, 6, 7); and though he adds, "But ye shall die like men, and fall like one of the princes," it does not detract from the assertion, "and all of you are children of the Most High;" for Jesus died, even as men die; but he was the Son of God, nevertheless, and he himself a Deity.

The matter is clear, then, men and Gods are of the same race; Jesus is the Son of God, and so, too, are all men the offspring of God, and Jesus but the first born of many brethren. Eternal Intelligences are begotten of God, spirits, and hence are sons of God—a dignity that never leaves them. "Beloved," said one of old, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he [Christ] shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). For additional matter on this point see "Avatars of God" in March and April Nos. of Improvement Era, 1910.

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\*He was a poet of Cilicia, of which province Tarsus, Paul's native city, was the capital. He wrote about four hundred years before Paul's time.

8. **Of God the Spirit of the Gods:** From the presence of the Gods goes out the influence and power men sometimes call God, or the Spirit of God; from whose presence David could not flee:

"If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. Yea the darkness hideth not from thee; but the light shineth as the day; the darkness and the light are both alike to thee" (Ps. 139: 7-12).

This Spirit is that "Something sacred and sublime," which men recognize as moving "wool-shod" behind the worlds; "weighing the stars; weighing the deeds of men." (Edward Markham.) This that Spirit that permeates all space; that makes all presence bright; all motion guides; the Power "unchanged through time's all-devastating flight;" that upholds and sustains all worlds. Hence it is said, in one of the most beautiful of the revelations God has given in this last dispensation:

"As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars and the power thereof by which they were made. And the earth also and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth light to all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things; \* \* \* The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. \* \* \* Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power" (Doc. and Cov., sec. 88 8-13 and 45, 47).

This, then, is God, who is not far removed from every one of us; in whom we live, and move, and have our being. This is God immanent in nature.

And as we dwell in him, so, too, dwells he in us; and, as man more expands towards divinity, more and more of the divine enters into his being, until he attains unto a fullness of light and truth; of power and glory; until he becomes perfectly one in God, and God in him. This the meaning of the Messiah's prayer, made for all those who become his disciples—"That they all may be one, as thou, Father, art in me, and I in thee: that they also may be one in us" (John 17: 21).

To the same effect Paul also prayed:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God" (Eph. 3: 14-19).

Then again he said: Let this mind be in you which was also in Jesus Christ: who being in the form of God, thought it not robbery to be equal with God (Philippians 2: 5, 6).

It is possible for the mind of God to be in man, to will and to do, as seemeth [God] good. The nature of the Whole clings to the Parts, and they may carry with them the light and truth and glory of the Whole. Moreover, by appointment, any One or Three of the unit Intelligences may become the embodiment and representative of all the power and glory and authority of the sum total of the Divine Intelligences; in which capacity either the One or the Three would no longer stand only in their individual characters as Gods, but they would stand also as the sign and symbol of all that is divine—and would act as and be to all intents and purposes The One God. And so in every inhabited world, and in every system of worlds, a God presides. Deity in his own right and person, and by virtue of the essence of him; and also by virtue of his being the sign and symbol of the Collectivity of the Divine Intelligences of the universe. Having access to all the councils of the Gods, each individual Deity becomes a partaker of the collective knowledge, wisdom, honor, power, majesty, and glory of the Body Divine—in a word, the embodiment of the Spirit of the Gods whose influence permeates the universe.

This doctrine of Deity teaches a divine government for the world that is in harmony with our modern knowledge of the universe; for, as I have remarked elsewhere in effect: (New Witness for God, pp. 473-5.) An infinitude of worlds and systems of worlds rising one above another in ever-increasing splendor, in limitless space and eternal duration, have, as a concomitant, an endless line of exalted, divine men to preside over and within them, as Priests, Kings, Patriarchs, Gods! Nor is there confusion, disorder, or strife in their vast dominions; for they all govern upon the same righteous principles that characterize the government of God everywhere. These Divine Intelligences have attained unto the excellence that Jesus prayed for in behalf of his apostles, and those who might believe on their word, when he said: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." I say Divine Intelligences have attained unto the excellence of oneness that Jesus prayed his disciples might possess, and since they

have attained unto it, and all govern their worlds and systems of worlds by the same spirit, and by the same principles, there is a unity in their government that makes it one even as they are one. Let worlds and systems of worlds galaxies of systems and universes, extend as they may throughout limitless space, Joseph Smith has revealed the existence of a divine government which, while characterized by unity, is co-extensive with all these worlds and world-systems.

## LESSON XXXVI.

(Scripture Reading Exercise.)

### SOME OBJECTIONS TO THE TRUE DOCTRINE OF DEITY.

#### ANALYSIS.

- I. God Is a Spirit, Hence Not Material  
—Without Form or Body.
- II. God Is Invisible—Hence Immaterial,  
Without Body or Form.
- III. Anthromorphic Appearances and Descriptions of God Only Used to Make Plain Spiritual Things.
- IV. The Answers.

#### REFERENCES.

The Mormon Doctrine of Deity — Roberts-Van Der Donckt Discussion. Chs. i, ii, iii and the notes of this Lesson.

Also Chapter v in the above work. It is a Collection of Passages from leading Elders of the Church, setting forth "Mormon Views of

*SPECIAL TEXT: Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii: 55, 56.*

#### NOTES.

These notes are taken from the Roberts-Van Der Donckt Discussion on Deity. The Catholic Father states the objections and presents the argument for them; Elder Roberts gives the answers, and argues for their accuracy and efficiency. The debate in full is found in "Mormon Doctrine of Deity," chs. ii and iii.

1. The First Objection—God is a Spirit—Hence Immaterial: "God is a Spirit" (John iv., 24). "Another strong and explicit statement is: 'Blessed art thou, Simon Bar-jona, because flesh and blood hath not revealed it unto thee, but My Father who is in heaven.' (Matt. xvi). "As the Christ has asked, what \* do men say the Son of Man is (Matt. xvi, 16,

\*The Catholic priest, Van Der Donckt, who is stating this objection, uses the word "what," although that word is not used in either the common English version, nor in the Douay (Catholic) Bible. "Whom do men say that I the Son of man am?" Then to the apostles "But whom say ye that I am? (Matt. xvi, 13-14). This is from the common



17), there is an evident antithesis and contrast between the opinions of men and the profession of Peter, which is based upon revelation. The striking opposition between **men, flesh and blood**, and the Father, evidently conveys the sense that God hath not flesh and blood like man, but is a Spirit (Roberts-Van Der Donckt Discussion—Mormon Doctrine of Deity—p. 45).

2. **God is Invisible, Hence Immaterial:** It is also held that God is described as being "invisible," in the Bible. Then it is added: "All material beings are visible. Absolute invisible beings are immaterial or bodiless: God is absolutely invisible, therefore God is immaterial or bodiless. \* \* \* \* \* Tertullian, (A. D. 160-245), Ambrose (330-397), Augustine (354-430) and other Fathers, whose deep scholarship is acknowledged by Protestants and Catholics alike, informs us that God the Father is called invisible because He never appeared to bodily eyes; whereas the Son manifested Himself as an angel, or through an angel, and as man, after His incarnation. He is the eternal revelation of the Father. It is necessary to remark that whenever the eternal Son of God, or angels at God's behest, showed themselves to man, they became visible only through a body or a material garb assumed for the occasion (see Cardinal Newman's "Development of Christian Doctrine," 9th edition, pp. 136 and 138)." (Ibid.)

3. **The Purpose of Anthropomorphic Appearances and Descriptions of God:** "Again, Our wrestling is not against flesh and blood, but against the rulers of the world of this darkness, against the spirits of this wickedness"—Eph. vi: 12—Could plainer words be found to teach that angels both good and bad, are spirits devoid of bodies. Now, the Creator is certainly more perfect than His creatures, and pure minds are more perfect than minds united to bodies (men). ["The corruptible body is a load upon the soul, and the earthly habitation presseth down the mind" (Wis 9:15.) "Who shall deliver me from this body of death?" (St. Paul).] Therefore, the Creator is a pure spirit.

"It is a well known fact that all men, after the example of the inspired Writings, make frequent use of the figure called anthropomorphism, attributing to the Deity a human body, human members, human passions, etc.; and that is done, not to imply that God is possessed of form, limbs, etc., but simply to make spiritual things or certain truths more intelligible to man, who, while he tarries in this world, can perceive things and even ideas only through his senses or through bodily organs." (Ibid).

4. **The Answers:** The whole fabric of this objection and argument, is built upon the assumption that "spirit" is immaterial. I say "assump-

English version. The Douay Bible gives the same passages, "Who do men say that the son of man is?" and "Who do you say that I am?" So really the question is not **what** the son of man is, but **who**; hence there is no significance added to the matter from the questions asked.

tion," because it is nowhere declared in revelation that "spirit" is immaterial. On the other hand, whenever spirits have been seen, or God has been revealed, they have appeared to the eyes of the beholder in human form. They were tangible to human sight; they had configuration; they occupied space; and as form and extension are qualities of matter, spirits must be material, albeit of finer substance than the bodies tangible to the senses in normal states of consciousness. The argument quoted in the preceding notes of the lesson, were treated in part in the following manner:

5. **Of God Being a Spirit:** "Mr. Van Der Donckt's first premise is that "God is a Spirit," quoting the words of the Savior (John 4: 24); and Paul's words, "The Lord is a spirit," (II Cor. 3: 17.) He then argues that a spirit is different from a man, and quotes the remark of Jesus to His disciples, when He appeared to them after His resurrection: "A spirit hath not flesh and bones, as ye see Me have" (Luke 24: 37-39). Also the words of Jesus to Peter, "Flesh and blood hath not revealed it [that is, that Jesus is the Christ] unto thee, but My Father Who is in heaven." (Matt. 16: 17.) The gentleman, in all this, sees a striking contrast between men, flesh and blood, and the Father; which "conveys the sense that God hath not flesh and blood like man, but is a spirit." \* \* \* \* \* With reference to the passage—"Flesh and blood hath not revealed it unto thee, but My Father Who is in heaven," and the Reverend gentleman's remarks thereon, I wish to say, in passing, that the antithesis between man and God in the passage, extends merely to the fact that the source of Peter's revelation was God, not man; and is no attempt at defining a difference between the nature of God and the nature of man. Here, also, I may say, that the Latter-day Saints do not hold that God is a personage of flesh and blood, but a personage of flesh and bone, inhabited by a spirit, just as Jesus was after His resurrection. Joseph Smith taught, concerning the resurrection, that "all [men] will be raised by the power of God, having spirit in their bodies, and not blood." Again, in speaking of the general assembly and church of the first-born in heaven (Heb. 12:23), he said: "Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can." So it must be remembered, throughout this discussion, that the Latter-day Saints do not believe that God is a personage of flesh and blood; but a personage of flesh and bone and spirit, united. \* \* \* \* \* But now for the "Mormon" exposition of the text. Is Jesus Christ God? Was He God as He stood there among His disciples in His glorious and, to use Mr. V's own word, "sacred," resurrected body? There is but one answer that the Reverend Catholic gentleman or any orthodox Protestant can give, and that is in the affirmative—"yes, Jesus is God." But "God is a spirit!" True, He is; but Jesus is a spirit inside a body—inside an immortal, indestructible body of flesh and bone; therefore, if Jesus is God, and God is a spirit, He is an embodied spirit, just as the Latter-day Saints teach.

Mr. Van Der Donckt endeavors to anticipate the "Mormon" answer to this argument by saying: "I am well aware that the Latter-day Saints interpret those texts as meaning a spirit clothed with a body, but what nearly the whole of mankind, Christians, Jews, and Mohammedans, have believed for ages, cannot be upset by the gratuitous assertions of a religious innovator of this last century."

At this point, I will not appeal to or quote the "gratuitous assertions of a religious innovator of this last century"—meaning Joseph Smith. There is no need of that. If I were an unbeliever in the true Deity of Christ, I might take up the gentleman's argument in this way: You say God is a spirit, and hence bodiless, immaterial? His answer must be; "Yes." But Jesus says, "a spirit hath not flesh and bones as ye see Me have."—Hence Jesus is not God, because He is a personage of flesh and bone, in the form of man—not bodiless or immaterial. (This refers to the Christ after his resurrection when he was a resurrected man and immortal in that state). This, of course, is not my point. I merely refer to it in the beaten way of good fellowship, and by way of caution to my Catholic friend, who, I am sure, in his way, is as anxious to maintain the true Deity of the Nazarene as I am; but his method of handling the text, "God is a spirit," might lead him into serious difficulty in upholding the truth that Jesus was and is true Deity, if in argument with an infidel.

**6. Of God Being Invisible:** Mr. Van Der Donckt thinks he sees further proof of God's being a "Spirit," and therefore immaterial or bodiless, in the fact that He is spoken of in the Bible as being "invisible." Moses "was strong as seeing Him that is invisible," (Heb. 11:27); "No man hath seen God at any time" (I John 4: 12). "The King of kings—whom no man hath seen nor can see," (I Tim. 6: 16); are the passages he relies upon for the proof of his contention.

Of course, Mr. V. is aware of the fact—for he mentions it—that these passages are confronted with the explicit statement of scripture that God has been seen by men. Moses saw Him. At one stage of his experience, the great Hebrew prophet was told that he could not see God's face; "for," said the Lord, "there shall no man see Me and live." But even at that time, Moses was placed in a cleft of the rock, "and thou shalt see My back parts," said the Lord to him; "but My face shall not be seen" (Exodus 23: 18-23). On another occasion, Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel, saw God. "And they saw the God of Israel; and there was under His feet as it were, a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. (Ex. 24: 9-11).

Isaiah saw Him: 'I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple.' At the same time the seraphims proclaimed His holiness, saying, "Holy, holy, holy is the Lord of

hosts; the whole earth is full of His glory." Then said Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." (Isaiah 6: 1-5).

To harmonize these apparitions of God to men with his theory of the invisibility of God, Mr. V. appeals to the writings of some of the Christian fathers, and Cardinal Newman, from whose teachings he concludes that God the Father is called "invisible" because "he never appeared to bodily eyes; whereas the Son manifested Himself as an angel, and as a man after His incarnation. \* \* \* Whenever the Eternal Son of God, or angels at God's behest, showed themselves to man, they became visible only through a body, or a material garb assumed for the occasion!" "Surely Tertullian, Ambrose, Augustine, the great English Cardinal of the Roman church, and Mr. V. are in sore straits when they must needs take refuge in the belief of such jugglery with matter as this, in order to reconcile apparently conflicting scriptures. And what a shuffling off and on of material garbs there must have been, as from time to time hosts of angels and spirits appeared unto men! It is but the materialization of the spiritualist mediums on a little larger scale. But there is a better way of harmonizing the seeming contradictions; and better authority for the conclusion to be reached than the Christian fathers and Cardinal Newman. I mean the scriptures themselves." (The argument in illustration of the last statement is too extended to quote here. See Roberts-Van Der Donckt Discussion, pp. 80-84.)

**7. Of Anthropomorphism and Understanding the Bible Literally:** I must say a word upon Mr. V's remarks respecting the plain anthropomorphism of the Bible, and the matter of understanding that sacred book literally. With reference to the first he says: "All men, after the example of the inspired writings, make frequent use of the figure called anthropomorphism, attributing to the Deity a human body, human members, human passions, etc., and that is done, not to imply that God is possessed of form, limbs, etc., but simply to make spiritual things or certain truths more intelligible to man."

I would like to know upon what authority Mr. V. adjudges the "inspired writings" not to imply that God is really possessed of form, limbs, passions, etc., after attributing them to Him in the clearest manner. The "inspired writings" plainly and most forcibly attribute to Deity a form like man's, with limbs, organs, etc., but the Bible does not teach that this ascription of form, limbs, organs and passions to God, is unreal, and "simply to make spiritual things or certain truths more intelligible to man." On the contrary, the Bible emphasizes the doctrine of anthropomorphism by declaring in its very first chapter that man was created in the image of God: "So God created man in His own image, in the image of God created he him." The explanation is offered that it was necessary to attribute human form, members and passions, to God, in order to make

spiritual things intelligible to man; but what is the reason for ascribing the divine form to man, as in the passage just quoted? Was that done to make human beings or certain truths more intelligible to God? Or was it placed in the word of God because it is simply true?

The truth that God in form is like man, is further emphasized by the fact that Jesus is declared to have been in "the express image" of the Father's person (Heb. 1: 3); and until Mr. V. or some other person of his school of thought, can prove very clearly that the word of God supports his theory of the unreality of the Bible's ascription of form, organs, proportions, passions and feelings, to God and other heavenly beings, the truth that God in form is like man, will stand secure on the foundation of the revelations it has pleased God to give of His own being and nature.

8. **"The Morbid Terror of Anthropomorphism"**: Dean Mansel, in his "Limits of Religious Thought," administers a scathing reproof to the German philosophers Kant and Fichte (and also to Professor Jowett, in his note xxii in Lecture 1) for what he calls "that morbid terror of what they are pleased to call anthropomorphism, which poisons the speculation of so many modern philosophers, when they attempt to be wise above what is written, and seek for a metaphysical exposition of God's nature and attributes." These philosophers, while holding in abhorrence the idea that God has a form such as man's—or any form whatsoever—parts, organs, affections, sympathies, passions or any attributes seen in man's spirit, are, nevertheless, under the necessity of representing God as conscious, as knowing, as determining; all of which, as pointed out by Dean Mansel in the passage which follows, are, after all, qualities of the human mind as well as attributes of Deity; and hence the philosophers, after all their labor, have not escaped from anthropomorphism, but have merely represented Deity to our consciousness, shorn of some of the higher qualities of the human mind, which God is represented in the scriptures as possessing in their perfection—such as love, mercy, justice. (The very extended passage from Mansel's work will be found as foot note in "Mormon Doctrine of Deity," pp. 85-88.)

9. **Angels Bodiless Beings**: According to Mr. Van Der Donckt's doctrine, "Angels as well as God are bodiless beings." Angels, both good and bad, are spirits, devoid of bodies. The Creator is more perfect than His creatures, and pure minds [minds separated from bodies] are more perfect than minds united to bodies. \* \* \* Therefore the Creator is a pure spirit." But where does this leave Jesus? Was and is Jesus God—true Deity? Yes. But Jesus is a spirit and body united into one glorious personage. His mind was and is now united to and dwelling in a body. Our Catholic friend says, "pure minds [i. e., minds not united to bodies] are more perfect than minds united to bodies." He also says, "Angels, both good and bad, are spirits (i. e., minds) devoid of bodies." Therefore, it must follow

from his premises and argument, that angels are superior to Jesus, since His spirit is united to a body, while they are minds not united to bodies! I will not press the point, that the same conclusions could be drawn from his premises and argument with reference even to bad spirits, whom he says are bodiless, and hence, upon his theory, superior to minds or spirits united to bodies, for that would be ungenerous upon my part, and would lay upon his faulty argument the imputation of awful blasphemy, which I am sure was not intended, and would be as revolting to him as it would be to myself. Mr. V., I am sure, would contend as earnestly as I would that Jesus is superior to the angels, though it is perfectly clear that He is a spirit united to a body.

LESSON XXXVII.

(Scripture Reading Exercise.)

**SOME OBJECTIONS TO THE TRUE DOCTRINE OF DEITY.**  
(Continued.)

**ANALYSIS.**

**REFERENCES.**

V. **Objection: The Unity of God Excludes the Idea of Plurality of Gods.**

The same as in Lesson  
xxxvi.

VI. **The Father, Son and Holy Ghost Are One and the Same Identical Divine Essence or Being—Not Three Separate Individuals.**

VII. **The Answers.**

*SPECIAL TEXT: "The grace of the Lord Jesus Christ, the Love of God, and the communion of the Holy Ghost, be with you all. Amen." II Cor. xiii:14.*

**NOTES.**

These notes are taken from the Roberts-Van Der Donckt Discussion on Deity. The Catholic Father states the objections and presents the argument for them; Elder Roberts gives the answers and argues for their accuracy and efficiency. The Debate in full is found in "Mormon Doctrine of Deity," Chs. ii and iii.

1. **The Unity of God:** Mr. Van Der Donckt says: The first chapter of the Bible reveals the supreme fact that there is One Only and Living God, the Creator and moral Governor of the universe. As Moses opened the sacred Writings by proclaiming Him, so the Jew, in all subsequent generations, has continued to witness for Him, till from the household of Abraham, faith in the one only living and true God has spread through Jerusalem, Christianity and Mahometanism well-nigh over the earth.\* Primeval revelations of God had everywhere become corrupted in the days of Moses, save among the chosen people. Therefore, the first leaf of the Mosaic record, as Jean Paul says, has more weight than all the folies of men of science and philosophers.

\* "Hours with the Bible," by Geikie, Vol. I, Chapters i, ii.

While all nations over the earth have developed a religious tendency which acknowledged a higher than human power in the universe, Israel is the only one which has risen to the grandeur of conceiving this power as the One Only Living God. If we are asked how it was that Abraham possessed not only the primitive conception of the Divinity, as He had revealed Himself to all mankind, but passed through the denial of all other gods, to the knowledge of the One God, we are content to answer, that it was by a special divine revelation.\*

The record of this divine revelation is to be found in the Bible: "Hear, Israel: Our God is one Lord." "I alone am, and there is no other God besides me" (Deut. 6: 4 and 32:39). "I am the first and I am the last, and after me there shall be none" (Isaiah 44: 6; 43:10.) "I will not give my glory to another" (Isaiah 42: 8; 45: 5, etc., etc.)

And as Mr. Roberts admits that our conception of God must be in harmony with the New Testament, it as well as the Old witnesses continually to One True God. Suffice it to quote: "One is good, God" (Matthew 19: 17;) "Thou shalt love the Lord thy God" (Luke 10: 27); "My Father of whom you say that he is your God" (John 8: 54). Here Christ testified that the Jews believed in only one God.

"The Lord is a God of all Knowledge" (I Kings 2). ("Mormon" Catechism v. Q. 10 and 11). "Of that day and hour no one knoweth, no not the angels of heaven, but the Father alone" (Matthew 24: 36). No one knoweth who the Son is but the Father (Luke 10: 22). Therefore, no one is God but one, the Heavenly Father.

In another form: The All-knowing alone is God. The Father alone is all-knowing. Therefore the Father alone is God†

From these clear statements of the Divine Book it is evident that all the texts quoted by Mr. Roberts do not bear the inference he draws from them; on the contrary, they directly make against him, plainly proving the unity of God.

First, then, if God so emphatically declares, both in the Old and in the New Testament, that there is but one God, has anyone the right to contradict Him and to say that there are several or many Gods? But Mr. Roberts insists that the Bible contradicts the Bible; in other words, that God, the author of the Bible, contradicts Himself. To say such a thing is downright blasphemy.

The liability of self-contradiction is characteristic of human frailty. It is incompatible with God's infinite perfections. Therefore, I most

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\* "Chips From a German Workshop," by Max Muller, vol. 1, pp. 345-372.

† To the exclusion of another or separate divine being, but not to the denial of the distinct Divine Personalities of the Son and the Holy Ghost in the One Divine Being.



emphatically protest that there is no real contradiction in the Bible, though here and there may exist an apparent one."

2. "The Father, the Son and the Holy Ghost Are One and the Same Identical Divine Essence or Being: 'I and the Father are one.' (John 10-30.) Christ asserts His physical, not merely moral, unity with the Father.

"My sheep hear My voice \* \* \* and I give them everlasting life; and they shall not perish forever, and no man shall pluck them out of My hand."

The following argument, by which Christ proves that no man shall pluck His sheep from His hand, proves His consubstantiality, or the unity of His nature or essence with His Father's:

"My Father who gave Me the sheep is greater than all men or creatures (v. 29), and therefore no one can snatch the sheep or aught else from His hand. (Supreme or almighty power is here predicated of the Father.)

"Now, I and the Father are one (thing, one being), (v. 30). (Therefore, no one can snatch the sheep or aught else from My hand.)

To perceive the full meaning and strength of Jesus' argument, one must read and understand the original text of St. John's Gospel, that is, the Greek; or the Latin translation: *Ego et Pater unum sumus*.

If Christ had meant one in mind, or one morally, and not substantially, He would have used the masculine gender, Greek *eis*, (*unus*)—and not the neuter *en*, (*unum*)—as He did. No better interpreters of our Lord's meaning can be found than His own hearers. Had He simply declared His moral union with the Father, the Jews would not have taken up stones in protest against His making Himself God, and asserting His identity with the Father. Far from retracting His statement or correcting the Jews' impression, Jesus insists that as He is the Son of God, He has far more right to declare Himself God than the scripture had to call mere human judges gods, and He corroborates His affirmation of His physical unity with His Father by saying: "The Father is in Me, and I am in the Father," which evidently signifies the same as verse 30: "I and the Father are one and the same individual being, the One God."

The preceding argument is reinforced by John xiv:8-11: 'Philip saith to him: Lord, show us the Father. \* \* \* Jesus saith: So long a time have I been with you and thou hast not known Me. Philip, he that seeth Me seeth the Father also. How sayest thou: Show us the Father. Do you not believe that I am in the Father and the Father in Me? The words that I speak, I speak not of Myself. But the Father Who abideth in Me, He doth the works. Believe Me that I am in the Father and the Father is in Me. What things soever the Father doth, these the Son also doth likewise. (John v:19.)

These words are a clear assertion of the physical unity of the Son and the Father. It is plain from the context that Christ means more than a physical resemblance, no matter how complete, between Him and His Father. Of mere resemblance and moral union could never be said that one is the other, and that the words uttered by one are actually spoken by the other. To see the Son and the Father at the same time in the Son, the Son and the Father must be numerically one Being. Now, Christ says: 'He that seeth Me seeth the Father.' Therefore, He and the Father are numerically one Being."

3. **The Holy Ghost:** There remains to prove that the Holy Ghost is inseparably one with the Father and the Son. There are three who give testimony in heaven, and these three are one. (1 John v:8.) As Christ proved His identity and unity with the Father by texts quoted: 'The words that I speak, I speak not of Myself. But the Father Who abideth in Me, He doth the works,' so He now shows His unity with the Holy Ghost by almost the selfsame sentences: 'When the Spirit of Truth will have come, He will teach you all truth; for He will not speak of Himself, but He will speak whatever He will hear, and will announce to you the things to come. He will glorify Me, because He will receive of mine and announce to you: whatever the Father hath are Mine. Therefore, I said: because He will receive of Mine and announce it to you.' (John xvi:13-15.)

That the Holy Ghost is one with the Son, or Jesus, is proved also by the fact that the Christian baptism is indiscriminately called the Baptism of the Holy Ghost, the Baptism in or with the Holy Ghost and the Baptism of or in Jesus: 'He [Christ] shall baptize in the Holy Ghost and fire' (that is, the Holy Ghost acting as purifying fire) (Matthew iii:11); 'have you received the Holy Ghost? We have not so much as heard whether there be a Holy Ghost.' He said: 'In what, then [in whose name, then] were you baptized?' Who said: 'In John's baptism \* \* \* Having the instrument of the Father? heard these things they were baptized in the name of the Lord Jesus' (Acts 2:9). All we who are baptized in Christ Jesus" (Rom. 6:3).

4. **The Answers: Of the Unity of God:** The Latter-day Saints believe in the unity of the creative and governing force or power of the universe as absolutely as any orthodox Christian sect in the world. One cannot help being profoundly impressed with the great truth that creation, throughout its whole extent, bears evidence of being one system, presents at every point unity of design, and harmony in its government. Nor am I unmindful of the force there is in the deduction usually drawn from these premises, viz.: that the Creator and Governor of the universe must necessarily be one. But I am also profoundly impressed by another fact that comes within the experience of man, at least to a limited extent, viz.: the possibility of intelligences arriving at perfect agreement, so as

to act in absolute unity. We see manifestations of this principle in human governments, and other human associations of various kinds. And this, too, is observable, viz.: that the greater and more perfect the intelligence, the more perfect can the unity of purpose and of effort become: so that one needs only the existence of perfect intelligences to operate together in order to secure perfect oneness, whence shall come the one system evident in the universe, exhibiting at every point unity of design, and perfect harmony in its government. In other words, "oneness" can be the result of perfect agreement among Many Intelligences, as surely as it can be the result of the existence of One Only Intelligence. Also, the decrees and purposes of the perfectly united Many can be as absolute as the decrees and purposes of the One Only Intelligence. One is also confronted with the undeniable fact that inclines him to the latter view as the reasonable explanation of the "Oneness" that is evidently in control of the universe—the fact that there are in existence many Intelligences, and, endowed as they are with free will, it cannot be denied that they influence, to some extent, the course of events and the conditions that obtain. Moreover, it will be found, on careful inquiry, that the explanation of the "Oneness" controlling in the universe, on the theory that it results from the perfect agreement or unity of Many Intelligences,\* is more in harmony with the revelations of God on the subject than the theory that there is but One Only Personal Intelligence that enters into its government. This theory Mr. Van Der Donckt, of course, denies, and this is the issue between us that remains to be tested.

5. **The Meaning of Elohim:** The Reverend gentleman affirms that the first chapter of the Bible "reveals the supreme fact that there is but One Only and Living God." This I deny; and affirm the fact that the first chapter of the Bible reveals the existence of a plurality of Gods.

It is a matter of common knowledge that the word translated "God" in the first chapter of our English version of the Bible, in the Hebrew, is Elohim—plural of Eloah—and should be rendered "Gods"—so as to read, "In the beginning the Gods created the heavens and the earth," etc. \* \* \* The Gods said, "Let there be light." \* \* \* The Gods said, "Let us make man," etc., etc. So notorious is the fact that the Hebrew plural, Elohim, is used by Moses, that a variety of devices have been employed to make the first chapter of Genesis conform to the "One Only God" idea. Some Jews, in explanation of it, and in defense of their belief in One

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\*John Stuart Mill, in his Essay on Theism, in speaking of the evident unity in nature, which suggests that nature is governed by One Being, comes very near stating the exact truth in an alternative statement to his first remark, viz.: "At least, if a plurality be supposed, it is necessary to assume so complete a concert of action and unity of will among them, that the difference is, for most purposes, immaterial between such a theory and that of the absolute unity of the Godhead." (Essays on Religion—Theism, p. 133.)

Only God, hold that there are several Hebrew words which have a plural form but singular meaning—of which Elohim is one—and they quote as proof of this the word *maim*, meaning water, *shamaim*, meaning heaven, and *panim*, meaning the face or surface of a person or thing. "But," says a Christian Jewish scholar,\* "if we examine these words, we shall find that though apparently they may have a singular meaning, yet, in reality, they have a plural or collective one; thus, for instance, '*maim*,' water, means a collection of waters, forming one collective whole; and thus again '*shamaim*,' heaven, is also, in reality as well as form, of the plural number, meaning what we call in a similar way in English 'the heavens'; comprehending all the various regions which are included under that title."

Other Jewish scholars content themselves in accounting for this inconvenient plural in the opening chapter of Genesis, by saying that in the Hebrew, Elohim better represents the idea of "Strong," "Mighty," than the singular form would, and for this reason it was used—a view accepted by not a few Christians. (The argument on the plural Elohim continues through eight more pages in "Mormon Doctrine of Deity," from p. 139 to p. 147. It is too elaborate to be reproduced here.)

6. **Of the Father Alone Being God:** Referring to the admission in my discourse that conceptions of God, to be true, must be in harmony with the New Testament, Mr. Van Der Donckt proceeds to quote passages from the New Testament, in support of the idea that there is but one God:

"One is good, God (Matt. xix:17). Thou shalt love the Lord thy God (Luke x:27). My Father, of whom you say that He is your God (John viii:54). Here Christ testified that the Jews believed in only one God. The Lord is a God of all knowledge (1 Kings ii). ("Mormon" Catechism V. Q. 10 and 2, 11). Of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone (Matthew xxiv:36). No one knoweth who the Son is but the Father (Luke x:22). Therefore, no one is God but one, the Heavenly Father. In another form: the All-knowing alone is God. The Father alone is all-knowing. Therefore, the Father alone is God."

In the conclusion of the syllogism, "Therefore, the Father alone is God," Mr. V. himself seems to have become suddenly conscious of having stumbled upon a difficulty which he ineffectually seeks to remove in a foot note. If it be true, as Mr. V. asserts it is, that the Father alone is God, then it must follow that the Son of God, Jesus Christ, is not God; that the Holy Ghost is not God! Yet the New Testament, in representing

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\*This is Rev. H. Highton, M. A., and Fellow of Queen's College, Oxford. I quote from his lecture on "God a Unity and Plurality," published in a Christian Jewish periodical called "The Voice of Israel," February number, 1844.

the Father as addressing Jesus, says—"Thy throne, O God, is forever and forever" (Heb. 1:8). Here is the positive word of the Father that Jesus, the Son, is God; for He addresses Him as such. To say, then, that the Father alone is God, is to contradict the Father. Slightly paraphrasing the rather stern language of Mr. V., I might ask: If God the Father so emphatically declares that Jesus is God, has any one the right to contradict him by affirming that the Father alone is God? But Mr. V. insists that the Bible contradicts the Bible; in other words, that God, the author of the Bible, contradicts himself: "To say such a thing, is downright blasphemy!" But Mr. V. will say he has explained all that in his foot note. Has he? Let us see. "Therefore, the Father alone is God," is the conclusion of his syllogism; and the foot note—"To the exclusion of another or separate divine being, but not to the denial of the distinct divine personalities of the Son and the Holy Ghost in the One Divine Being." But that is the mere assumption of my Catholic friend. When he says that the Father alone is God, it must be to the exclusion of every other being, or part of being, or person, and everything else, or language means nothing. Mr. V.'s foot note helps him out of his difficulty not at all.

7. "The All-Knowing Alone is God": (See note 1 this Lesson). The creed to which Mr. Van Der Donckt subscribes—the Athanasian—says: "So the Father is God, the Son is God, and the Holy Ghost is God." Now, if the quality of "all-knowing" is essential to the attributes of true Deity, then Jesus and the Holy Ghost must be all-knowing, or else not true deity.

But what of the difficulty presented by Mr. V's contention: "The All-knowing alone is God, the Father alone is All-knowing, therefore, the Father alone is God?" Mr. V. constructs this mighty syllogism upon a very precarious basis. It reminds one of a pyramid standing on its apex. He starts with the premise that "The Lord is a God of all knowledge:" then he discovers that there is one thing that Jesus, the Son of God does not know—the day and hour when Jesus will come to earth in his glory—"Of that day and hour no one knoweth; no, not the angels of heaven, but the Father alone (Matt. 24: 36)—therefore, the Father alone is God!" In consideration of facts such as are included in Mr. V's middle term, one is bound, in the nature of things, to take into account time, place and circumstances. In the case in question, the Twelve disciples had come to Jesus, and among other questions asked him what should be the sign of his own glorious coming to earth again. The Master told them the signs, but said of the day and hour of that coming no one knew, but his Father only. Hence, Jesus did not know, hence Jesus did not possess all knowledge, hence, according to Mr. V., Jesus was not God! But Jesus was referring to the state of matters at the particular time when he was speaking; and it does not follow that the Father would exclude his Son Jesus forever, or for any considerable time, from the knowledge of the time of the glorious advent of the Son of God to the earth. As Jesus rose to the possession of all power "in heaven and in earth"

(Matt. 28: 18), so also, doubtless, he rose to the possession of all knowledge in heaven and in earth; "For the Father loveth the Son, and showeth him all things that he himself doeth" (John 5: 20), and, in sharing with the Son his power, and his purposes, would doubtless make known to him the day and hour of the glorious advent of Christ to the earth.

8. **Of the Oneness of the Father, Son and Holy Ghost. Is it Physical Identity:** I next consider Mr. Van Der Donckt's argument concerning the Father, the Son and the Holy Ghost being "the same identical Divine Essence." Mr. V. bases this part of his argument on the words of Messiah—"I and my Father are one (John 10:30); and claims that here "Christ asserts his physical, not merely moral, union with the Father." \* \* \* \* \* I shall test Mr. V's exegesis of the passage in question, by the examination of another passage involving the same ideas, the same expressions; and this in the Latin as well as in the English. Jesus prayed for His disciples as follows:

"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. \* \* \* \* Neither pray I for these [the disciples] alone, but for them also which shall believe on Me through their word; that they all may be one: \* \* \* that they may be one, even as we are one." (St. John 17:11, 20, 21, 22.)

In Latin, the clauses written in the above, stand: *Ut sint unum, sicut et nos* (verse 11), "that they may be one, just as We." So in verse 22: *Ut sint unum, sicut et nos unum sumus*; "that they may be one in Us, even as We one are." Here *unum*, "one," is used in the same manner as it is in St. John, 10:30—"Ego et Pater unum sumus." "I and Father one are." Mr. V. says that *unum* in the last sentence means, "one thing," one essence; hence, Christ's physical union, or identity of substance, with the Father; not agreement of mind, or concord of purpose, or moral union. Very well, for the moment let us adopt his exposition, and see where it will lead us. If *unum* in the sentence, *Ego et Pater unum sumus*, means "one thing," "one substance, or essence," and denotes the physical union of the Father and Son in one substance, then it means the same in the sentence—*ut sint unum, sicut et nos*; that is, "that they [the disciples] may be one [*unum*] just as We are." So in the other passage before quoted where the same words occur.

Again, to Messiah's statement: "*Ego et Pater unum sumus*"—"I and my Father are one."—Mr. V. thinks his view of this passage—that it asserts the identity or physical union of the Father and the Son—is strengthened by the fact that it is followed with these remarks of Jesus: "The Father is in Me, and I am in the Father." "Which evidently signifies," says Mr. V., "the same as verse 30 (John 10); I and the Father are one and the same individual being, the one God."

But the passage from the prayer of Jesus concerning the oneness of the disciples with the Father and the Son, is emphasized by well-nigh the same words in the context, as those which occur in John 10:30, and upon

which Mr. V. lays so much stress as sustaining his exposition of the physical union, viz: "The Father is in Me, and I in Him" (verse 38). "Which evidently signifies," Mr. V. remarks, "the same as verse 30: I and my Father are one." Good; then listen: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are: \* \* as thou Father, art in Me, and I in Thee, that they may be one in Us." There can be no doubt now but what the union between the disciples and the Father and Son, is to be of the same nature as that subsisting between the Father and Son. If the Father and Son are physically one substance or essence, so, too, if the prayer of Jesus is to be realized—as surely it will be—then the disciples are to be physically united with God, in one essence or substance—not just the Twelve disciples, either, for whom Jesus immediately prayed, but those, also, in all generations who shall believe on Christ through the words of His first disciples; that is, all the faithful believers, through all generations, are to become physically united with God, become the same substance or essence as God Himself! Is Mr. Van Der Donckt prepared to accept the inevitable conclusion of his own exposition of John 10:30? If so, then what advantage has the Christian over the Hindoo, whom he has called a heathen, for so many generations? The sincerest desire of the Hindoo is to be "physically united with God," even if that involve "a blowing out," or the attainment of Nirvana—annihilation—to encompass it.\* Of course, we had all hoped for better things from the Christian religion. We had hoped for the immortality of the individual man; for his persistence through the ages as an individual entity, associated with God in loving converse and dearest relations of moral union; but not absorbed, or lost, in absolute physical union with Him. But if Mr. V's exposition of John 10:30 be correct, and a physical union is meant by the words—"I and my Father are one," then all Christians are to be made physically one with God under the prayer of Christ—"That they may be one, as we are"—i. e., as the Father and Son are one. \* \* \* \* \*

My point is, that the text, "I and my Father are one," refers to a moral union—to a perfect union of purpose and will—not to a unity or identity of substance, or essence: and any other view than this is shown from the argument to be absurd.

But Mr. Van Der Donckt would cry out against the physical union of man with God. Both his interpretation of scripture and his philosophy—especially the latter—would require it. Man and God, in his philosophy, are not of the same nature. God is not physical, while man is. God is not material, but spiritual, that is, according to Mr. V., immaterial, while man is material. Man is finite, God infinite; nothing can be added to the infinite, therefore, man cannot be added to the infinite in physical union. "The nature of the parts would cling to the whole," and the infinity of God would be marred by the physical union of finite parts to Him; hence, the

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\*Max Muller, "Chips From a German Workshop," Vol. 1, p. 285.

oneness of Christians with Christ and God the Father, is not a physical oneness. But if the union of the Christians with Christ and God is not to be physical, then neither is the union of Christ and God the Father physical, for the oneness in the one case, is to be the same as the oneness in the other—"that they all may be one; as thou Father, are in me, and I in thee, that they may also be one in us \* \* \* \* that they may be one even as We are one. (John 17:21, 22).

The doctrine of physical union between the Father and the Son, contended for by Mr. V., must be abandoned. There is no help for it, unless he is prepared to admit also the physical union of all the disciples with God—a thing most repugnant to Mr. V's principles. With the doctrine of physical identity gone, the "oneness" of the Father and the Son, that Mr. V. contends for, goes also, and two separate and distinct personalities, or Gods, are seen, in the Father and the Son, whose oneness consists not of physical identity, but of agreement of mind, concord of will, and unity of purpose [the same holds also as to the Holy Ghost]; a oneness born of perfect knowledge, equality of power and dominion. But if a perfect oneness, as above set forth, may subsist between two persons, [or three] it may subsist with equal consistency among any number of persons capable of attaining to the same degree of intelligence and power, and thus there would appear some reason for the prayer of the Christ, that all His disciples might be one, even as He and the Father are one. And thus one may account for the saying of David: "God standeth in the congregation of the mighty: He judgeth among the Gods" (Psalm 82: 1); for such congregations existed in heaven before the foundations of the earth were laid; and such a congregation may yet be made up of the redeemed from our own earth, when they attain to perfect union with God and Christ.



# The Seventy's Course in Theology

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## Fourth Year The Atonement

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BY B. H. ROBERTS  
Of the First Council of the Seventy

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*"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—Jesus.*

THE DESERET NEWS  
Salt Lake City  
1911

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1911

# Introduction.

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## POINTS OF DIFFERENCE.

The Seventy's Year Book No. IV, differs from the other numbers in two particulars:

First, in that there are no special lessons suggested as in the three previous numbers; nor are there any suggestions as to the manner of treating a subject. In the three preceding numbers of the Year Book suggestions on "discourse building" were made; for gathering the materials, arranging a plan, beginning the discourse, conducting it, and completing it, (see Year Book No. III Lesson XXXI), together with such side suggestions on "clearness" and "strength"—the two great essentials in the expression of thought—as were considered necessary. It is now concluded that the manner of thought expression, so far as our Year Books for the present are concerned, might be allowed to rest there; leaving it to the student to refer to those suggestions—to which the class teachers at need should direct his attention—and to the consultation of such special works as treat exclusively upon the manner of expression to be found in the current **text books** on composition and rhetoric, used in our high schools, and academies. I would also suggest in this line Pittenger's little work on "Extempore Speech, How to acquire and practice it;" and also the admirable work of Professor Nelson of the Brigham Young University, Provo, on "Preaching and Public Speaking," a new and revised edition of which has been recently issued by the Deseret News Publishing Company.

Second. Instead of giving an Analysis of each lesson followed by unconnected **Notes** bearing upon the subjects compiled from a wide range of authorities—a method largely followed in the Year Book No. III—the author has written a connected treatise upon the Atonement, and for that reason has substituted the word "**Discussion**" for the word "**Notes**" as being more appropriate to the method of treatment. Other than this the general plan of the work is the same as that followed in the previous Year Books.

## A PRELIMINARY READING SUGGESTED.

It is suggested to all the classes that the first step in dealing with the present Year Book, should be to require every member to read the entire treatise through. This should be done rapidly, not with the thought

that such reading will yield a complete and thorough understanding of, or mastery of the subject, but just to get acquainted somewhat with the spirit of the treatise, the scope of the inquiry, the largeness of it, the majesty and glory of the subject. All which will enable the student to be somewhat conscious, as he seeks to master the separate lessons, of the conclusions to which he is being led. Without such preliminary reading, except where students already have clear views of the Atonement, each lesson will be something of a groping forward without always appreciating to what culmination the movement of the respective lessons is tending.

The preliminary reading need not occupy more than one week. No more time than that should be allowed for it. It is supposed that this Year Book will be completed by the first of January, 1912.

#### THE THEME OF YEAR BOOK IV.

The doctrine of the Atonement through the expiatory suffering and death of Christ, can only be rightly understood when considered in its relationship to the Intelligences—i. e., men—that are affected by it. Hence this treatise opens with a consideration of Intelligences as related to the Atonement. Necessarily this will involve the restatement of some of the matter of the Seventy's Year Book No. II, dealing with the "Outline History of the Dispensations of the Gospel, Part I—, "Prelude to the Dispensations" where such subjects as "Intelligences and Spirits," "The Relationship of the Intelligences;" "The Purposes of God in Relation to Man;" "The Free Agency of Intelligences," and the like are discussed. But as the present use of the principles there set forth will be different from the former use of them, the repetition necessary to a clear understanding of the great theme to be developed may not be amiss, but, on the contrary, positively helpful to a fuller appreciation of the principles themselves, as well as a right appreciation of the bearing they have upon the subject of the Atonement.

The writer has approached his theme from a new standpoint. Instead of beginning with the work of the Christ when he appeared on earth as the son of Mary, he has begun with those eternal Intelligences that were to be affected by this earth-life, by the "fall" and the "Atonement," and by "Hope of eternal life which God that cannot lie promised before the world began." (Paul to Titus.) This is followed by consideration of the council in heaven, wherein the order of earth-life for the spirits of men is considered, what shall accrue to them from it; necessarily the fall and plan of man's redemption; the war in heaven, the advent of man on earth; the fall; revelation of the plan for man's salvation; the Atonement in ancient times, through all the ages in fact, and so finally to the consideration of the various elements that enter into the great theme, making up the philosophy of the Atonement.

As to the importance of the subject, need anything be said? It is

the very heart of the Gospel from whose pulsations the streams of both spiritual and eternal physical life proceed. It is the fact which gives vitality to all things else in the Gospel. If the Atonement be not a reality then our preaching is vain; our baptisms and confirmations meaningless; the eucharist a mere mummery of words; our hope of eternal life without foundation; we are still in our sins, and we Christian men, of all men, are the most miserable. A theme that affects all this cannot fail of being important. And yet, how our writers upon theology have neglected this subject! Save for the treatise of the late President John Taylor on the "*Mediation and Atonement of Our Lord and Savior Jesus Christ,*" we have no work devoted wholly to the subject. President Taylor's treatise was published twenty-nine years ago (1882); there was but a very limited edition published at the time, and that is not yet sold out! Aside from this treatise—and even that is quite limited in its scope, chiefly a compilation of scripture texts upon the fact of the Atonement—our speakers and writers have treated the theme merely incidentally. It is time, then, that our Seventies—the special witnesses for the Lord Jesus Christ, including as a central fact of their testimony the Atonement, should give special and extended study to this theme of themes.

#### DIFFICULTY OF THE SUBJECT.

Is the subject difficult? Certainly. But "*To Become a Seventy, Means Mental Activity, Intellectual Development, and the Attainment of Spiritual Power.*" Such men will not be daunted because the subject is difficult, but rather will rejoice at it, even as a strong man rejoices to run a race, or fight a battle, or undertake hard tasks wherein lies adventure and danger and great glory. Such men will remember that as all great things are attended with risk, so the hard is the good; and "truth's a gem that loves the deep." Go and search for it.

#### THE APPENDIX.

In an appendix there will be found a statement of "Other Views of the Atonement" than those set forth in the body of the treatise. These are the views of the Roman Catholic church, the great Protestant divisions of modern Christendom, and of so-called liberal Christendom, the latter comprised of those who accept—speaking broadly—the theory of evolution and higher criticism.

No lessons have been formulated in this division of the work, but the class teachers can readily make lesson formula from the divisions and subdivisions of the matter there presented if they so elect; if not then it may be left for the student's private perusal; or out of the matter may be formulated special lectures, and much advantage gained by putting the views there expounded in comparison and contrast with the doctrines of the regular text of the Year Book.

## BOOKS OF REFERENCE.

It is difficult to name books of reference for this subject; such as are available are named repeatedly in the table references given with each lesson, and in the body of the work. Attention should be called to the necessity of each Seventy possessing what in previous Year Books has been called the "Seventy's Indispensable Library." This library is made up of the standard books of the Church on Doctrine, viz.:

**The Bible,**

**The Book of Mormon,**

**The Doctrine and Covenants,**

**The Pearl of Great Price, containing the Book of Moses, the Book of Abraham, and some of the Writings of Joseph Smith.**

The above books are certainly indispensable to every Seventy, and should be owned by every member of our quorums. The First Council, in their recommendations, added to the above list, "**Richards and Little's Compendium of the Doctrines of the Gospel,**" and called the set the "Seventy's Indispensable Library." Arrangements were made by the First Council to have these books in suitable sizes and uniform bindings, and obtainable in sets at special prices, and they are still to be had in this form. It is also suggested that to these books be added a good standard dictionary, say either the **Students' Standard Dictionary**, Funk and Wagnall's; price, \$2.50, cloth; or **Webster's College Dictionary**; price, \$3.00. These books are recommended in cases where the unabridged dictionaries of these publishers are considered too expensive; when the unabridged editions can be afforded, they are all the more desirable.

The four books of Scripture referred to above are very frequently quoted in the text of this treatise, and are the main authorities used. Besides these it is recommended that the student obtains

**"Mediation and Atonement of Our Lord Jesus Christ,"** by John Taylor;

**"The Articles of Faith,"** Talmage.

**Orson Pratt's Works, Remarkable Visions and the Kingdom of God.** (These works are cited for the benefit of those who have them. We regret to say that the Works of this great apostle have been allowed to go out of print.)

**"The Gospel,"** Roberts.

The **Improvement Era** of January, 1909, Vol. XII, containing the "King Follett Sermon," with explanatory notes by this writer; also the **Improvement Era** for April, 1907, for Article on Immortality. Same author.

The Seventies should also remember that the **Improvement Era** is the organ of the Priesthood quorums, and that from time to time supplemental articles will appear bearing upon our current work, and for this reason Seventies should subscribe, if it is possible, for this magazine in order to keep in touch with our work.

## THE SEVENTY'S YEAR BOOK.

The importance of Seventies having a complete set of the Seventy's Year Books cannot be over-emphasized. There is constant reference made in the present Number to previous Numbers; and the student who is not in possession of those books is by so much deprived of the opportunity to complete his inquiry on the division of the subject he may have in hand. As there are now four of the Year Books issued, they could be bound together; or in more convenient form, two numbers can be bound together at a cost of seventy-five cents, postage prepaid, and those desirous of preserving the set would do well to order them in that form.

## SCRIPTURE READING EXERCISE.

This exercise is continued in the present Year Book as being too valuable to be omitted from our lessons; and by this time it is our presumption that had it been omitted, instead of continued as a suggestion at the head of each lesson, our class teachers and the members of the classes themselves, would have continued the practice that has now been an interesting feature of the Seventy's lessons through three successful years. The purpose for which this feature of our class exercise was introduced, and the manner of conducting it, the new teachers and students will find explanations of in the Introduction of Year Book No. I, to which attention is hereby directed.

To the Seventies we now commend the great theme of this present Year Book, with the prayer that they may be impressed with its beauty, its effectiveness, and its glory.





# The Seventy's Course in Theology.

FOURTH YEAR.

## *The Atonement.*

### PART I.

## Eternal Intelligences and Progress.

### LESSON I.

(Scripture Reading Exercise.)

### INTELLIGENCE, INTELLIGENCES.

#### ANALYSIS.

- I. Intelligence Defined.
- II. Qualities and Powers of Intelligences.
  1. Consciousness.
  2. Generalization.
  3. Perception of *a priori* principles.
  4. Reason.
  5. Imagination.
  6. Volition.

#### REFERENCES.

Seventy's Year Book, Second Year, Part I, Lessons 1 and iv; The Truth of Thought, Ch. iv.<sup>a</sup> Psychology, Prof. William James of Harvard, Chs. xi, xii,<sup>b</sup> dealing with "The Stream of Consciousness" and "The Self." Joseph Smith's "King Follett Sermon," Improvement Era, Vol. XII, Jan., 1909.<sup>c</sup> "Immortality," article in Improvement Era, April, 1907; Doc. & Cov., Sec. 93.

*SPECIAL TEXT:* "Intelligence is eternal, and exists upon a self-existing principle. It is a spirit<sup>d</sup> from age to age and there is no creation about it." (Joseph Smith, "King Follett Sermon," April, 1844.)

<sup>a</sup> This little work (206 pages) is by William Pollard, some years Professor of Rational Philosophy in St. Louis University. It is a short treatise on the "Initial Philosophy," the ground work necessary for the consistent pursuit of knowledge, (1896).

<sup>b</sup> I cite the abridged (teachers') edition of the Professor's, "Principles of Psychology."

<sup>c</sup> This sermon as published in the "Era" is accompanied by explanatory notes, hence the "Era" is cited. It is also published in "Journal of Discourses," Vol. VI.

<sup>d</sup> "A spirit from age to age"—not "Spirit from age to age;" but a "spirit"; that is an entity, a person, an individual. The Prophet's statement here could well be taken as an interpretation of Doc. & Cov. Sec. 93:29. See Lesson II.

## DISCUSSION.

1. **Intelligence Defined:** The sense in which the term "Intelligence" is to be used in this discussion is that of a mind, or an intelligent being, Milton makes such use of the term as the latter when he represents Adam as saying to the angel Raphael, who has given him a lesson on human limitations:

"How fully hast thou satisfied me, pure  
Intelligence of heaven, angel serene!"<sup>e</sup>

And so Alfred Tennyson:

"The great *Intelligences* fair  
That range above our mortal state."<sup>f</sup>

God is also sometimes referred to as the "Supreme Intelligence." It is in this sense, then, that I use the term Intelligence; a being that is intelligent, capable of apprehending facts or ideas; possessed of power to think.

2. **Intelligence: Consciousness:** In other words the term Intelligence is descriptive of the thing to which it is applied. Therefore Intelligence (mind) or Intelligences (minds), thus conceived are conscious. Conscious of *self* and of *notself*; of the *me* and the *not me*. "Intelligence is that which sees itself, or is at once both subject and object." It knows itself as thinking, that is, as a subject; thinking of its self, it knows itself as an object of thought—of its own thought. And it knows itself as distinct from a vast universe of things which are not self; itself the while remaining constant as a distinct individuality amid the great universe of things *not self*. Fiske calls Consciousness "the soul's fundamental fact;" and "the most fundamental of facts."<sup>g</sup> It may be defined as the power by which Intelligence knows its own acts and states. It is an awareness of the mind. By reason of it an Intelligence, when dwelling in a body—as we best know it (man)—knows itself as seeing, hearing, smelling, tasting, touching; also as searching, and finding; as inquiring and answering; as active or at rest; as loving or hating; as contented or restless; as advancing or receding; as gaining or losing, and so following in all the activities in which Intelligences, as men, engage.

3. **Generalization:** By another power or faculty of Intelligence (mind) it can perceive, as connected with the things that sense perceives," something that cannot be taken in by sense perception; that is to say, Intelligence can generalize. Sense can get at the individual, con-

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<sup>e</sup> "Paradise Lost," viii:181.

<sup>f</sup> "In Memoriam," lxxxv.

<sup>g</sup> "Studies in Religion," p. 245.

crete thing only: "this triangle," "this orange," "that triangle," "those oranges," etc. By the consideration of the individual, concrete object, however, the mind can form an idea, a concept, a general notion—"triangle," "orange"—which does not specify this or that individual object, but "fits to any individual triangle or orange past, present, or future, and even the possible oranges that never shall be grown."<sup>h</sup> In other words Intelligence can rise from consideration of the particular to the general.

4. **Perception of a priori Principles:** Again there are *a priori* principles, which the mind can perceive to be incontrovertible and of universal application, by mere reflection upon the signification of the principles and without going into the applications.<sup>j</sup> Such for example as that one and one make two. That two and one make three. Also, to continue the illustration above, borrowed from the late Professor Wm. James, for some time Professor of Psychology in Harvard University.—"White differs less from gray than it does from black; that when the cause begins to act the effect also commences. "Such propositions hold of all possible 'ones,' of all conceivable 'whites' and 'grays' and 'causes.' The objects here are mental objects. Their relations are perceptually obvious at a glance, and no sense-verification is necessary. Moreover, once true, always true, of those same mental objects. Truth here has an 'eternal' character. If you can find a concrete thing anywhere that is 'one' or 'white' or 'gray' or an 'effect' then your principles will everlastingly apply to it. It is but a case of ascertaining the kind, and then applying the law of its kind to the particular object. You are sure to get truth if you can name the kind rightly, for your mental relations hold good of everything of that kind without exception."<sup>k</sup>

5. **Imagination:** By a mind-power known as imagination, or imaginative memory, Intelligences, as known to us through men, can hold before consciousness, in picture, what has been perceived by an outward sense, and this even when the outward sense has been shut off from the outward world of matter. I once saw an orange tree with a number of ripe oranges scattered through its branches, but on other branches were orange blossoms. What the outward senses then perceived, when I was standing before the tree, has been shut off, but at will I can call before the vision of my mind and hold in consciousness the picture of that tree with its mixture of ripe fruit and fruit blossoms. This power of imagination, is also constructive. Intelligences (men) can put before themselves in mental picture, combinations which are fashioned from the

<sup>h</sup> "The Truth of Thought," p. 41.

<sup>i</sup> *A priori*, from something prior or going before, hence from antecedent to consequent; from cause to effect. See illustrations in the text quoted from James.

<sup>j</sup> "Truth of Thought," p. 41.

<sup>k</sup> "Pragmatism"—James—(1908), pp. 209, 210.

varied stores of memory.<sup>1</sup> As I have elsewhere said: I am this moment sitting at my desk, and am enclosed by the four walls of my room—limited as to my personal presence to this spot. But by the mere act of my will, I find I have the power to project myself in thought to any part of the world. Instantly I can be in the crowded streets of the world's metropolis. I walk through its well remembered thoroughfares, I hear the rush and roar of its busy multitudes, the rumble of vehicles, the huckster's cries, the cab-men's calls, sharp exclamations and quick retorts in the jostling throngs, the beggar's piping cry, the sailor's song, fragments of conversation, broken strains of music, the blare of trumpets, the neighing of horses, ear-piercing whistles, ringing of bells, shouts, responses, rushing trains and all that mingled din and soul-stirring roar that rises in clamor above the great town's traffic.

At will, I leave all this and stand alone on mountain tops in Syria, India, or overlooking old Nile's valley, wrapped in the awful grandeur of solemn silence. Here I may bid fallen empires rise and pass in grand procession before my mental vision and live again their little lives; fight once more their battles; begin again each petty struggle for place, for power, for control of the world's affairs; revive their customs; live again their loves and hates, and preach once more their religions and their philosophies—all this the mind may do, and that as easily and as quickly as in thought it may leave this room, cross the street to a neighbor's home, and there take note of the familiar objects within his habitation.<sup>m</sup>

6. **Ratiocination:**<sup>n</sup> "The mind (Intelligence) can combine various general principles or individual facts and principles; and in the combination and comparison of them, it can perceive other facts and principles.<sup>o</sup> In other words, Intelligence is capable of reasoning; of building up conclusions from the data of its knowledge. It has the power of deliberation and of judgment; by which it may determine that this state or con-

<sup>1</sup>"Sensations, once experienced, modify the nervous organism, so that copies of them arise again in the mind after the original outward stimulus is gone. No mental copy, however, can arise in the mind, of any kind of sensation which has never been directly excited from without.

"The blind may dream of sights, the deaf of sounds, for years after they have lost their vision or hearing; but the man born deaf can never be made to imagine what sound is like, nor can the man born blind ever have a mental vision. In Locke's words, already quoted, 'the mind can frame unto itself no one new simple idea.' The originals of them all must have been given from without. Fantasy, or Imagination, are the names given to the faculty of reproducing copies of originals once left. The imagination is called 'reproductive' when the copies are literal; 'productive' when elements from different originals are recombined so as to make new wholes" (Wm. James: "Psychology," p. 302).

<sup>m</sup>"Mormon Doctrine of Deity," p. 132.

<sup>n</sup>The process of deducing conclusions from premises.

<sup>o</sup>"The Truth of Thought," p. 40.

dition is better than another state or condition. That this, tending to good, should be encouraged; and that, tending to evil, should be discouraged, or, if possible, destroyed.

7. **Power of Volition:** Intelligence, as embodied in man, is also conscious of the power, within certain limitations, to will, and to perform what he wills to do: To rise up, to sit down; to raise his arm, to let it fall; to walk, to run, to stand; to go to Paris, to Berlin, or to Egypt; to write a book, to build a house, to found a hospital; to control largely his actions, physical and moral; he can be sober or drunken; chaste, or a libertine; benevolent or selfish; honest or a rogue. Having deliberated upon this and that and having formed a judgment that one thing is better than another, or that one condition is better than another, he has power to choose between them and can determine to give his aid to this and withhold it from that. So that volition, within certain limitations at least, seems also to be a quality of Intelligence.<sup>p</sup> It is of course possible to conceive of Intelligence and its necessarily attendant consciousness, existing without volition; but Intelligence so conceived is shorn of its glory, since under such conditions it can make no use whatsoever of its powers. Its very thinking would be chaotic; its consciousness distressing. If active at all its actions would be without purpose and as chaotic as its thinking would be, unless it could be thought of as both thinking and acting as directed by an intelligent, purposeful will external to itself: which would still leave the Intelligence a mere automaton, without dignity or moral quality, or even intellectual value.<sup>q</sup> I therefore conclude that while it is possible to conceive of Intelligence with its necessarily attendant consciousness as without volition, still, so far as we are acquainted with Intelligence, as manifested through men, volition—sometimes named soul-freedom or free-agency is a quality that within certain limitations, attends upon Intelligences and may be an inherent quality of Intelligence, a necessary attribute of its very essence, as much so as is consciousness itself.

8. **Recapitulation:** We have found, then,

1. That Intelligences are eternal—self-existing intelligent entities;
2. That they are called Intelligences because intelligence is their chief characteristic;
3. That being intelligent consciousness is in them a necessary quality;
4. That they are both self-conscious, and conscious of an external universe not self;

<sup>p</sup> Seventy's Second Year Book, Lesson I and IV.

<sup>q</sup> "Freedom and reason make us men,  
Take these away, what are we then?  
Mere animals, and just as well  
The beasts may think of heaven or hell."

—"Latter-day Saints' Hymn Book," p. 263.

5. That Intelligences have the power to generalize—to rise from the contemplation of the particular to the general, from the individual to universal; .

6. That Intelligences can perceive the existence of certain *a priori* principles that are incontrovertible—necessary truths—which form a basis of knowledge;

7. That Intelligences as known through men possess a power of imagination or imaginative memory by which they hold pictures of sense perceptions before the mind and may form from them new combinations of thought and consciousness;

8. That Intelligences have power to reason (ratiocination), to deliberate, to form judgments;

9. That Intelligences have volition, physical, mental and moral, within certain limitations—a power both to will and to do; in other words they are free, or free agents.

It should be understood that these brief remarks respecting Intelligence and Intelligences are in no sense a treatise, even brief and cursory, on psychology; they are made merely to indicate some of the chief qualities that are inseparably connected with Intelligence and Intelligences so that when the words are used in this treatise, some definite idea may be had as to what is meant.

## LESSON II.

(Scripture Reading Exercise.)

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### ETERNITY OF INTELLIGENCES.

#### ANALYSIS.

- I. Eternal Existence of the Word—the Christ.
- II. Eternal Existence of All Intelligences.
- III. Proofs of Eternity.
  1. Book of Abraham.
  2. Joseph Smith's Writings.
- IV. Of Words Used Interchangeably.

#### REFERENCES.

Doc. & Cov., Sec. 93; Seventy's Year Book II, Lesson i and iv; Book of Abraham, Ch. iii; Joseph Smith, "King Follett's Sermon," Improvement Era, Jan., 1909; Art. "Immortality," *Ibid.*, April, 1907.

*SPECIAL TEXT:* "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." (*Doc. & Cov., Sec. 93:29.*)

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#### DISCUSSION.

1. **Eternity of Intelligences:** In the preface of St. John's Gospel it is written: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. \* \* And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:1-4, 14). This is in plain allusion to the Christ, and bears witness, as all are agreed,<sup>r</sup> to the co-eternity of the Word of Christ with God, the Father.

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<sup>r</sup> See "Commentary," Jamieson,—Fauset-Brown on St. John 1:1-4. Also "International Revision Commentary," Schaff—on St. John 1:1-4. The latter contrasting Gen. 1:1 with St. John's "in the beginning," says that the sacred historian (Moses) starts from the beginning and comes downwards, thus keeping us in the course of time. John starts from the same point, but goes upwards, thus taking us into the eternity preceding time. In Gen. 1:1, we are told that God "in the beginning created,"—an

In the Doctrine and Covenants this doctrine of the co-eternity of the "Word" with God is reaffirmed, and also is expressed more explicitly. "John," the Christ is represented as saying, "saw and bore record of the fullness of my glory. \* \* \* And he bore record saying, 'I saw his glory that he was in the beginning before the world was. Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the World'" (Doc. & Cov. Sec. 93:6-9).

**2. Extension of the Doctrine of Co-eternity:** But not only is the doctrine of the co-eternity of the Christ with God the Father affirmed in this revelation, but that co-eternity is extended to the spirits (Intelligences—of which more later) of men. "Verily I say unto you," the Christ is represented as saying, "I was in the beginning with the Father, and am the first born. \* \* \* Ye, [addressing the brethren present when the revelation was given]—"Ye were also in the beginning with the Father; that which is spirit [that is, that part of you which is spirit—i. e., Intelligence—that was in the beginning with God], even the spirit of truth."

**3. Extension of the Doctrine of Co-Eternity to all Intelligences:** In a subsequent verse this doctrine of co-eternity is extended to the whole race of men; "man [the race] was also in the beginning with God." And that statement is immediately followed with this: "Intelligence, or the light of truth [that which perceives truth], was not created or made, neither indeed can be" (Doc. & Cov. Sec. 93:29). Let us recapitulate: The co-eternity of the Christ and God the Father "in the beginning before the world was," is affirmed. Then the like co-eternity of the spirits of the men present when the revelation was given is affirmed. After which the like co-eternity of "Man"—used in the generic sense, meaning the race, is affirmed; followed by the declaration that "Intelligence, or the light of truth, was not created or made, neither indeed can be," then of course, it follows that Intelligences are eternal, self-existing things.

It may be urged, however, that the word "Intelligence" in the revelation done in time. Here (John 1:1) we are told that "in the beginning the Word was," a very strongly antithetical to "come into being" (verses 3, 14, comp. 8:58), and implying an absolute existence preceding the point referred to. As that which is absolute self-existent, not created—that which is—is eternal, so the predication of eternity is involved in the clause before us taken as a whole. He who thus "was in the beginning," who, as we afterwards read, "was with God," and "was God," here bears the name of the "Word," Logos, which means both reason—[intelligence?] and word [expression?] For justification of the interpolated words in brackets, I refer to Dummelow's Commentary on the same passage: "Logos has two meanings in Greek: (1) Reason or intelligence as it exists inwardly in the mind; and (2) reason or intelligence as it is expressed outwardly in speech and both these meanings are to be understood when Christ is called the "Word of God." Commentary on John 1:1-4.



lation quoted above is used in the singular, not in the plural form. And hence may refer to "Intelligence" in general, as being uncreated and uncreatable, and not to the eternity of individual Intelligences. But the passage immediately preceding the declaration "Man also was in the beginning with God," stands as an explanation of that declaration. The word Intelligence in the passage quoted is governed as to its meaning by "Man" in the sentence—"Man was also in the beginning with God:" and now, "Intelligence," [the intelligent entity in man, in the race—and surely the Intelligence in each man is a complete and separate entity] "was not created or made, neither indeed can be." In other words, these Intelligences are as eternal as God is, or as the Christ is, or the Holy Spirit. This becomes more apparent when we learn in a subsequent verse of the revelation that "man is spirit" (verse 33). That is, in the inner fact of him, in the power and glory of him, man is not so many pounds avoirdupois of bone, muscle, lime, phosphate, water and the like; but in the great fact of him he is spirit—spirit substance and Intelligence.<sup>s</sup> And so far as human or revealed knowledge can aid one in forming a conclusion, there is no "Intelligence" existing separate and apart from persons, from intelligent entities, from individuals.† Either it exists as persons, or as preceding from them, as a power or force, but never separated from them, any more than a ray of light is separated from the luminous body whence it proceeds. So that if any affirm a "universal Intelligence," or "Cosmic Mind," or "Over Soul," in the universe, it is an influence, a power proceeding either from an individual Intelligence or from harmonized individual Intelligences, a mind atmosphere proceeding from them—a projection of their mind power into the universe, as the sun and all suns, project light and warmth into the universe.†

**4. Proof of the Co-eternity of all Intelligences:** In further evidence of the eternal existence of individual Intelligences I quote from the Book of Abraham:

"If two things exist and there be one above the other, there shall be greater things above them. \* \* \* If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are *gnolaum*, or eternal" (Book of Abraham, Chs. 3, 16, 18).

<sup>s</sup> "That is the more real part of a man in which his characteristics and his qualities are. All the facts and phenomena of life confirm the doctrine that the soul is the real man. What makes the quality of a man? What gives him character as good or bad, small or great, lovable or detestable? Do these qualities pertain to the body? Every one knows that they do not. But they are qualities of the mind. Then the real man is not the body, but the living soul" (Samuel M. Warren, "World's Parliament of Religions," Vol. I, p. 480).

<sup>†</sup> "Mormon Doctrine of Deity," p. 166-169, where the subject is discussed at some length under the title, "Of God, the Spirit of the Gods."

To this may be added the teaching of the Prophet Joseph Smith who, in the closing days of his earthly ministry, dwelt much upon this subject and treated it with great emphasis. At the conference of the Church at Nauvoo in April, 1844, in a sermon, he said.

"The soul—the mind of man—the immortal spirit—where did it come from? All learned men and doctors of divinity say that God created it in the beginning, but it is not so; the very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it, all ye ends of the world, for God has told me so, if you don't believe me, it will not make the truth without effect. \* \* \* We say that God himself is a self-existent being. Who told you so? It is correct enough, but how did it get into your head? Who told you that man did not exist in like manner, upon the same principles? Man does exist upon the same principles. \* \* \* \* The mind or the intelligence which man possess is co-equal, [co-eternal]<sup>u</sup> with God himself. I know my testimony is true. \* \* \* I am dwelling on the immortality of the spirit of man. Is it logical to say that the *intelligence of spirits* is immortal, and yet that it (i. e., the intelligence) had a beginning? *The intelligence of spirits* had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were no spirits, for they are co-equal [co-eternal] with our Father in heaven. \* \* \* Intelligence is eternal and exists upon a self-existent principle. It is a spirit from age to age and there is no creation about it. \* \* \* The first principles of a man are self-existent with God."<sup>v</sup>

5. **Words used Interchangeably:** Here it is necessary to repeat with some additions, what was said in Year Book II, on the use of words interchangeably: It is often the case that misconceptions arise through a careless use of words, and through using words interchangeably, without regard to shades of differences that attach to them; and this in the scriptures as in other writings. Indeed, this fault is more frequent in the scriptures perhaps than in any other writings for the reason that, for the most part, they are composed by men who did not aim at scientific exactness in the use of words. They were not in most cases equal to such precision in the use of language, in the first place; and in the second, they depended more upon the general tenor of what they wrote for making truth apparent than upon technical precision in a choice of words; ideas, not niceness of expression, was the burden of their souls; thought, not its dress. Hence, in scripture, and I might say especially in modern scripture, a lack of careful or precise choice of words, a large dependence

<sup>u</sup> The Prophet could not have intended to teach that the intelligence in man was "co-equal with God," except as to being co-equal in eternity with God, since the Book of Abraham teaches that God is more intelligent than all other intelligences (Ch. iii:19), and the Prophet himself taught the same truth. Hence the insertion of the word above in brackets. It must be remembered that the report of this discourse was not stenographic and this was doubtless a verbal error, due to imperfect reporting.

<sup>v</sup> King Follett Sermon, April, 1844, "Improvement Era," Vol. XII, Jan., 1909. Also "Journal of Discourses," Vol. VI.

upon the general tenor of what is written to convey the truth, a wide range in using words interchangeably that are not always exact equivalents, are characteristics. Thus the expression, "Kingdom of God," "Kingdom of Heaven," "the Whole Family in Heaven," "the Church of Christ," "the Church of God," are often used interchangeably for the Church of Christ when they are not always equivalents; so, too, are used the terms "Spirit of God," and "Holy Ghost;" "Spirit of Christ," and "the Holy Ghost;" "Spirit," and "Soul;" "intelligences," and "spirits," and "angels." I mention this in passing, because I believe many of the differences of opinion and much of the confusion of ideas that exist arise out of our not recognizing, or our not remembering these facts. Hereafter let the student be on his guard in relation to the use of the words "intelligences," "spirits," "soul," "mind," etc.; and he will find his way out of many a difficulty.

Let the closing part of the quotation from the Prophet's discourse above be considered in the light of the suggestions made here respecting the use of words interchangeably. It is observed that he uses the words "Intelligence" and "spirit" interchangeably—one for the other; and yet we can discern that it is the "intelligence of spirits," not "spirits" entire (see next subdivision) that is the subject of his thought. It is the "Intelligence of Spirits" that he declares uncreated and uncreatable—eternal as God is. The same interchangeable use of the terms is to be observed in the Book of Abraham (Ch. iii:16-28) and in other scriptures.

### LESSON III.

(Scripture Reading Exercise.)

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## INTELLIGENCES AND SPIRITS.

### ANALYSIS.

- I. The Differences Between Uncreated Intelligences and Spirits.
- II. Men and Jesus of the Same Order of Intelligences.
- III. Jesus but the First Born of Many Brethren.

### REFERENCES.

Improvement Era, Art. "Immortality," April, 1907.  
Seventy's Second Year Book, Lessons 1 and 11.  
Book of Abraham, Ch. iii; "King Follett Sermon," Improvement Era, Jan., 1909.  
Doc. & Cov., Sec. 93.  
"Joseph Smith's Doctrines Vindicated," Improvement Era, March and April, 1910.

*SPECIAL TEXT:* "Go to my brethren, and say unto them, I ascend unto my Father, and to your Father; to my God and your God." (*Jesus Christ: St. John xx:19.*)

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### DISCUSSION.

1. Uncreated "Intelligences" and "Spirits": In the Book of Mormon we have the revelation which gives the most light upon the spirit-existence of Jesus, and, through his spirit-existence, light upon the spirit-existence of all men. The light is given in that complete revelation of the pre-existent, personal spirit of Jesus Christ, made to the brother of Jared, ages before the spirit of Jesus tabernacled in the flesh. The essential part of the passage follows:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ; \* \* And never have I showed myself to man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold, is the body of my spirit, and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."<sup>a</sup>

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<sup>a</sup> Ether, Ch. iii:14-16.

What do we learn from all this? First, let it be re-called that according to the express word of God "intelligences" are not created, neither indeed can they be. Now, with the above revelation from the Book of Mormon concerning the spirit-body of Jesus, before us, we are face to face with a something that was begotten, and in that sense a "creation," a spirit, the "first born of many brethren;" the "beginning of the creations of God." The spirit is in human form—for we are told that as Christ's spirit-body looked to Jared's brother, so would the Christ look to men when he came among them in the flesh; the body or flesh conforming to the appearance of the spirit, the earthly to the heavenly. "This body which ye now behold is the body of my spirit"—the house, the tenement of that uncreated intelligence which had been begotten of the Father a spirit, as later that spirit-body with the intelligent, uncreated entity inhabiting it, will be begotten a man. "This body which you now behold is the body of my spirit," or spirit-body. There can be no doubt but what here "spirit" as in the Book of Abraham, and in the passages quoted from the Prophet's King Follet's Sermon, is used interchangeably with "intelligence," and refers to the uncreated entity; as if the passage stood: "This is the body inhabited by an intelligence." The intelligent entity inhabiting a spirit-body make up the spiritual personage. It is this spirit life we have so often thought about, and sang about. In this state of existence occurred the spirit's "primeval childhood;" here spirits were "nurtured" near the side of the heavenly Father, in his "high and glorious place;" thence spirits were sent to earth to unite spirit-elements with earth-elements—in some way essential to a fullness of glory and happiness. "Man is Spirit. The elements are eternal, and Spirit and Element inseparably connected receive a fullness of joy; and when separated man cannot receive a fullness of joy. The elements are the tabernacle of God; Yea, man is the tabernacle of God even temples."<sup>b</sup> Hence spirits are sent to earth, to take on its elements, and to learn the lessons earth-life has to teach. The half awakened recollections of the human mind may be chiefly engaged with scenes, incidents and impressions of that former spirit life; but that does not argue the non-existence of the uncreated intelligences who preceded the begotten spiritual personages as so plainly set forth in the revelations of God.

The difference, then, between "spirits" and "intelligences," as here used, is this: Spirits are uncreated intelligences inhabiting spiritual bodies; while "intelligences," pure and simple, are intelligent entities, but unembodied in either spirit bodies or bodies of flesh and bone. They are uncreated, self-existent entities; but let it be observed, in passing, that nothing is here said in relation to the form of these intelligent entities, nor anything as to their mode of existence. Indeed, so far as I know, nothing has been revealed in relation to their form or mode of ex-

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<sup>b</sup> Doc. & Cov. Sec. 93:32-35.

istence; nothing beyond the fact of existence, their eternity and the qualities necessary to them as Intelligences.

2. **Jesus and Men of the same Order of Intelligences:** The scriptures teach that Jesus Christ and men are of the same order of beings; that men are of the same race with Jesus, of the same nature and essence; that he is indeed our elder brother. "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. *For both he that sanctifieth and they who are sanctified are all of one:* [i. e., essence or nature; or, regarding men's spirits, of one Father] for which cause he is not ashamed to call them brethren."<sup>c</sup> Hence, though the Christ is more perfect in righteousness, and more highly developed in intellectual and spiritual powers than men, yet these differences are of degree, not of kind; so that what is revealed concerning Jesus, the Christ, may be of infinite helpfulness in throwing light upon the nature of man and the several estates he has occupied and will occupy hereafter. The co-eternity of Jesus Christ with God, the Father, and the extension of the principle of co-eternity of the Intelligences in men with Jesus Christ and God has been already pointed out.<sup>d</sup>

Again at the resurrection of the Christ, according to the testimony of St. John, the Master said to Mary of Magdala: "Go to my brethren [the apostles] and say unto them, I ascend unto my Father, and your Father, and to my God, and your God" (St. John 20:17). Hence we have Jesus and the apostles with the same Father, the same God, and the fact of brotherhood proclaimed. If such relation exists between Jesus and the apostles, then it exists between Jesus and all men, since the apostles were men of like nature with other men. In his great discourse in Mars Hill, Paul not only declares that God "hath made of one blood all nations of men"—but he also quoted with approval the Greek poet Aratus, where the latter says: "For we are also his (God's) offspring;" and to this the apostle adds: "For as much, then, as we are the offspring of God [hence of the same race and nature], we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art after man's device."<sup>e</sup> Our own nature, one might add, in continuation of the apostle's reasoning, should teach those who recognize men as the offspring of God, better than to think of the Godhead as of gold, or silver, or stone, graven by art after man's device, since the nature of the offspring partakes of the nature of the parent; and our own nature teaches us that men are not as stocks and stones, though the latter be graven by art after the devices of men.

Paul might also have quoted the great Hebrew poet: "God standeth in the congregation of the mighty; he judgeth among the Gods. \* \*

<sup>c</sup> Heb. ii:10, 11.

<sup>d</sup> Lesson II, this treatise.

<sup>e</sup> Acts xvii:26-30.

\* \* I have said ye are Gods; and all of you are children of the Most High.<sup>f</sup>

The matter is clear then, men and Gods are of the same race; Jesus is the Son of God, and so, too, are all men the offspring of God, and Jesus but the first born of many brethren. Eternal Intelligences are begotten of God, spirits; and hence are sons of God—a dignity that never leaves them. "Behold," said one of old, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."<sup>g</sup>

3. **Jesus the First Born of Many Brethren:** Sure it is that God, the Father, is the Father of the spirits of men. "We," says Paul, "have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. 12:9).

According to this, then there is a "Father of Spirits." It follows, of course, that "spirits," have a father—they are begotten. It should be remarked that the term, "spirits" in the above passage cannot refer to self-existent, unbegotten intelligences of the revelations, considered in the foregoing lessons; and certainly this relationship of father to spirits is not one brought about in connection with generation of human life in this world. Paul makes a very sharp distinction between "Fathers of our flesh" and the "Father of spirits" in the above. Father to spirits is manifestly a relationship established independent of man's earth-existence; and, of course, is an existence which preceded earth-life, and where the uncreated Intelligences are begotten spirits. Hence, the phrase "shall we not be subject to the Father of spirits and live?"

Christ is referred to by the writer of the epistle to the Colossians, as the "first born of every creature" (i:15); and the Revelator speaks of him as "the beginning of the creation of God" (Rev. 3:14); and in the revelation already quoted so often (Doc. & Cov. Sec. xciii) Jesus represents himself as being in the "beginning with the Father;" and as "the first born."

The reference to Jesus as the "first born of every creature" cannot refer to his birth into earth-life, for he was not the first-born into this world; therefore, his birth here referred to must have reference to the birth of his spirit before his earth life.

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<sup>f</sup> Psalms lxxxii:1, 6, 7.

<sup>g</sup> I John iii:2. I am not unmindful of the array of evidence that may be massed to prove that it is chiefly through adoption, through obedience to the Gospel of Christ, that man in the scripture is spoken of as being a son of God. But this does not weaken the evidence for the fact for which I am contending, viz., that man is by nature the son of God. He becomes alienated from his Father and the Father's kingdom through sin, through the transgression of the law of God; hence the need of adoption into the heavenly kingdom, and into son-ship with God. But though alienated from God through sin, man is nevertheless by nature the son of God.

The reference to Jesus as the "beginning of the creation of God," cannot refer to his creation or generation in earth-life; for manifestly he was not the beginning of the creations of God in this world; therefore, he must have been the "beginning" of God's creation elsewhere, viz., in the spirit world, where he was begotten a spiritual personage; a son of God.

The reference to Jesus as the "first born"—and hence the justification for our calling him "our Elder Brother" cannot refer to any relationship that he established in his earth-life, since as to the flesh he is not our "elder brother" any more than he is the "first born" in the flesh; there were many born in the flesh before he was, and older brothers to us, in the flesh, than he was. The relationship of "elder brother" cannot have reference to that estate where all were self-existent, uncreated and unbegotten, eternal Intelligences; for that estate admits of no such relation as "elder," or "younger;" for as to succession in time, the fact on which "younger" or "elder" depend, the Intelligences are equal, that is,—equal as to their eternity. Therefore, since the relationship of "elder brother" was not established by any circumstance in the earth-life of Jesus, and could not be established by any possible fact in that estate where all were self-existing Intelligences, it must have been established in the spirit life, where Jesus, with reference to the hosts of Intelligences designed to our earth, was the "first born spirit," and by that fact became our "Elder Brother," the "first born of every creature," "the beginning of the creations of God," as pertaining to our order of existence.

4. **Views of Sir Oliver Lodge on the Eternity of Mind:** Some scientists also bear testimony to the truth of the principle here contended for. Sir Oliver Lodge, when arguing for the reality of that mysterious, vital "something" which builds up from earth elements an oak, an eagle or a man, closes with the question, "Is it something which is really nothing," and soon shall it be manifestly nothing?" "Not so," he answers, "nor is it so with intellect and consciousness and will, nor with memory and love and adoration, nor all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge; they are not nothing, nor shall they ever vanish into nothingness or cease to be. They did not arise with us; *they never did spring into being; they are as eternal as the Godhead itself*, and in the eternal Being they shall endure for ever. \* \* \* And surely in this respect there is a unity running through the universe, and a kinship between the human and the Divine; witness the eloquent ejaculation of Carlyle:<sup>h</sup>

'What then, is man! What, then, is man!

'He endures but for an hour, and is crushed before the moth. Yet in

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<sup>h</sup>Of Paul, too, and of David before him. See Hebrews ii:6, and Psalms viii:4.



the being and in the working of a faithful man is there already (as all faith from the beginning, gives assurance) a something that pertains not to this wild death-element of Time; that triumphs over Time, and is, and will be, when Time shall be no more."—"Science and Immortality," pp. 160, 161.

## LESSON IV.

(Scripture Reading Exercise.)

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### INTELLIGENCES AND PROGRESS.

#### ANALYSIS.

#### REFERENCES.

- I. Intelligences Differ in Degree of—
1. Intelligence.
  2. Nobility.
  3. Greatness.
  4. Moral quality.
- II. The "One" "Greater than All"—God.
1. Where Intelligences differ in degree there must be One Most Intelligent of all.
  2. His greatness immeasurable.
- III. Capacity of Intelligences for Progress.
1. Inherent Powers of,
  2. Led and helped in Progress by Higher Intelligences.
- IV. Union of Spirit and Earth-Elements Essential to Progress of Intelligences.

Book of Abraham, Ch. iii; Book of Moses (in Pearl of Great Price), Ch. i:25-38.

New Witnesses for God, Vol. III, pp. 198-207.

King Follett Sermon, Improvement Era, January, 1909.

"Immortality of Man," Improvement Era, April 1907. Doc. & Cov., Sec. 93 and Sec. 88.

Seventy's Year Book II, Lessons II and III.

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*SPECIAL TEXT: "They who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever." (Book of Abraham, Ch. iii:24-26.)*

#### DISCUSSION.

1. **The Varying Degrees of Intelligence Among Intelligences:** We are already made aware of the fact in the preceding lessons that though Intelligences are equal in eternity of existence, it does not follow that they

are equal in degree of intelligence. (Lesson II. Subdivision 4.) "If two things exist," said the Lord to Abraham, and there be one above the other, there shall be greater things above them. \* \* \* These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they."<sup>a</sup>

Not only do intelligences differ in regard to the degree of intelligence, but they differ also in moral quality and greatness and nobility.

- "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the *noble and great ones*; And God saw these souls that they *were good*, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."<sup>b</sup>

The "among all these were many of the noble and great ones;" and "he saw that they were good," clearly manifests that reference is made to capacity, to largeness of mind-power, and to moral quality; and from among these "noble and great ones," shall the "rulers" come. Abraham was a type of the "noble and great ones," and was chosen before he was born, and assigned to the part he took in his earth life, and is known pre-eminently as the "friend of God," the "Father of the faithful." Similarly was Jeremiah foreknown and foreordained to be a Prophet (Jeremiah i:5); so, too, was St. John, the friend of Jesus, (1 Nephi, xiv:18-27). So also the Christ was chosen and his mission appointed—he was "the Lamb slain from before the foundation of the World" (Rev. xiii:8). And in his great prayer, before his passion, he said: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."<sup>b</sup>

Varying degrees of intelligence, then, among the Intelligences, as also varying degrees of greatness and nobility of soul and of moral quality are established; and doubtless the variation in the pre-earth existence is as great as it is in earth life.

2. **The "One" More Intelligent Than All—God:** When it is conceded that among Intelligences there are varying degrees of intelligence, and greatness and nobility and moral quality, then it follows that there may be *One* who is the most intelligent of all, greatest, noblest, best; most wise and most powerful. And how far this greatest and best may arise above the other Intelligences, who may say? There are no terms of comparison for the superlative. It rises above all comparisons, and how far above that to which it stands next—how far above the "better" the "best" rises—none may say. The same holds as to the "greatest" and the "noblest"—how far "greatest" rises above "great;" how far "noblest"

<sup>a</sup> Book of Abraham, Ch. iii.

<sup>b</sup> St. John xvii: 5.

rises above "noble," or "best" above "good," none may say. It may be that the "most intelligent," may mean not only more intelligent than any other one out of the mass of Intelligences, but more intelligent than all combined; and this indeed is the interpretation I place upon the following passage in the Book of Abraham: "These two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they; *I am the Lord thy God, I am more intelligent than them All.*" That is, than "All" combined, and for that reason is He God. "I dwell in the midst of them all," says the Lord to Abraham. "I now, therefore, have come down unto thee to deliver (i. e., *reveal*, see verses 1-15, Ch. iii) unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the Intelligences thou hast seen" (Book of Abraham, Ch. iii:19-21). And to this agrees the following doctrine of the Prophet: "In knowledge there is power. God has more power than all other beings, because he has greater knowledge; hence he knows how to subject all other beings to himself. He has power over all" (Sermon at Nauvoo, April 8th, 1843, Hist. of the Church, Vol. V, p. 340. And as I have said elsewhere: This Mighty Intelligence, who is "more intelligent than All" is also the All-Wise One; the All-Powerful One! What he tells other Intelligences to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn—the thing which it will in all ways behoove them with right loyal thankfulness, and nothing doubting, to do. There goes with this, too, the thought that this All-Wise One is the Un-Selfish One, the All-Loving One, the One who desires that which is highest, and best; not for Himself alone, but for all; and that, too, will be best for Him. His glory, His power, His joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power, and glory. And because this Most-Intelligent One is all this, and does all this, the other Intelligences worship Him, submit their judgments and their will to His judgment and His will. He knows, and can do that which is best; and this submission of the mind to the most Intelligent, Wisest—wiser than All—is worship. This is the whole meaning of the doctrine and the life of the Christ expressed in—"Father, not my will but Thy will, be done."

3. **The Capacity of Intelligences for Progress:** If what has been set forth as to the qualities, or attributes of Intelligences be true—that they are conscious of self and of not self; that they have powers of perception, comparison, deliberation, reason, judgment, imagination and volition, (See Lesson I, this treatise) then they have in them the inherent elements of progress. All they need with this inherent equipment for progress is proper environment and action, and the guidance of the Highest Intelligence; at least it must be admitted, as to the last, that progress would be more sure, more rapid when so guided.

4. **Purpose in the Earth-Life of Man:** To provide the means and op-

portunity for progress the earth-life of man was planned. As God stood among the Intelligences, he said to those that were with him:

“We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.”<sup>c</sup>

That is, interpreting the closing declaration, they shall have the blessings of eternal progress. Progress, then, is the purpose for which the earth life of man was planned—that Intelligences might be “added upon,” and that eternally.

“This is my work and my glory,” says the Lord, “to bring to pass the immortality and eternal life of man;” (Book of Moses, Ch. i:39, Pearl of Great Price). That is of man *as* man. Not the immortality of the personal Intelligence or spirit of man, for that is already assured; but the immortality of the spirit and body in their united condition, and which together constitute “man;” or the soul, for, in the revelations of God in this last dispensation, the spirit and the body are said to be the “soul:” “Through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul” (Doc. & Cov. Sec. 88:14-16).

Again, “Men are that they might have joy,” said the Prophet Lehi.<sup>d</sup> “Men are that they might have joy!” Have we here the reappearance of the old Epicurean doctrine, “pleasure is the supreme good, and chief end of life?” No, verily! Nor any other form of old “hedonism”—the Greek ethics of gross self-interest. For mark, in the first place, the different words “joy” and “pleasure.” They are not synonymous. The first does not necessarily arise from the second, “joy” may arise from quite other sources than “pleasure;” from pain, even, when the endurance of pain is to eventuate in the achievement of some good: such as the travail of a mother in bringing forth her offspring; the weariness and pain and danger of toil by a father, to secure comforts for loved ones. Nor is the “joy” here contemplated the “joy” of mere innocence—mere innocence, which say what you will of it, is but a negative sort of virtue. A virtue that is colorless, never quite sure of itself, always more or less uncertain, because untried. Such a virtue—if mere absence of vice may be called virtue—would be unproductive of that “joy” the attainment of which is set forth in the Book of Mormon as the purpose of man’s existence; for in the context it is written, “They [Adam and Eve] would have

<sup>c</sup> Book of Abraham, Ch. iii:24-26.

<sup>d</sup> II Nephi ii:25.

remained in a state of 'innocence,' Having no joy, for they knew no misery; doing no good, for they knew no sin." From which it appears that the "joy" contemplated in our Book of Mormon passage is to arise from something more than mere innocence, which is, impliedly, unproductive of "joy." The "joy" contemplated in the Book of Mormon passage is to arise out of man's knowledge of evil, of sin; through knowing misery, sorrow, pain and suffering; through seeing good and evil locked in awful conflict; through a consciousness of having chosen in that conflict the better part, the good; and not only in having chosen it, but in having wedded it by eternal compact; made it his by right of conquest over evil. It is a "joy" that will arise from a consciousness of having "fought the good fight," of having "kept the faith." It will arise from a consciousness of moral, spiritual and physical strength. Of strength gained in conflict. The strength that comes from experience; from having sounded the depths of the soul; from experiencing all emotions of which mind is susceptible; from testing all the qualities and strength of the intellect. A "joy" that will come to man from a contemplation of the universe, and a consciousness that he is an heir to all that is—a joint heir with Jesus Christ and God; from knowing that he is an essential part of all that is. It is a joy that will be born of the consciousness of existence itself—that will revel in existence—in thoughts of and realizations of existence's limitless possibilities. A "joy" born of the consciousness of the power of eternal increase. A "joy" arising from association with the Intelligences of innumerable heavens—the Gods of all eternities. A "joy" born of a consciousness of being, of intelligence, of faith, knowledge, light, truth, mercy, justice, love, glory, dominion, wisdom, power; all feelings, affections, emotions, passions; all heights and all depths! "Men are that they might have joy;" and that "joy" is based upon and contemplates all that is here set down. (New Witnesses, Vol. III, pp. 199-120.)

The foregoing considerations discover the purpose of God in the earth-life of man to be the progress and joy of men, kindred Intelligences with God; and with that progress and joy of kindred Intelligences, there must be an ever widening manifestation of the glory of God. "The glory of God is Intelligence, or, in other words, light and truth" (Doc. & Cov. Sec. 93:36); but not "Intelligence" only as it inheres in Himself; but also as it finds expression and development in others.

**5. A Union of Spirit and Element Essential to a Fulness of Joy:** In this progress of Intelligences there must be movement, action, new environment, estates, experiences through which they pass.—Hence Intelligences are begotten spirits, and spirits are begotten men—the "deathless element"—Intelligence—must be united with earth-element, to learn what earth-life has to teach, and get itself expressed through earth-elements; which also—so far as such elements shall be essential to an added dignity and power to the spirit of man—will be made immortal, become an indis-

soluble part of the spiritual personage, the spirit and the body thus inseparably united constituting the "*soul* of man."<sup>e</sup> "Man is spirit."<sup>f</sup> "The elements"—earth elements—"are eternal; and spirit and element, inseparably connected receive a fullness of joy; and when separated man cannot receive a fullness of joy." Hence for man, earth-existence became a necessity to progress, and therefore it was provided.

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<sup>e</sup> "Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul;" (Doc. & Cov. Sec. 88, verses 14, 15, 16).

<sup>f</sup> Doc. & Cov. Sec. 93:33, 34.

## LESSON V.

(Scripture Reading Exercise.)

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### THE WAR IN HEAVEN.

#### ANALYSIS.

#### REFERENCES.

- |                                                     |                                                                                              |
|-----------------------------------------------------|----------------------------------------------------------------------------------------------|
| I. The War Vaguely Alluded to in Hebrew Scriptures. | Luke x:17, 18 and John viii:44.                                                              |
| II. The War More Definitely Described.              | Rev. xii:7-12; Jude 6.                                                                       |
| III. The Causes of the War.                         | Book of Abraham, Ch. iii:27-28; Book of Moses (Pearl of Great Price), Ch. iv:4. <sup>a</sup> |

*SPECIAL TEXT: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out. . . . He was cast out into the earth, and his angels were cast out with him. (Rev. xii:7-9.)"*

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#### DISCUSSION.

1. **Recapitulatory:** The fact of the Eternity of Intelligences, their essential qualities, their capacity for progress, the necessity for union with earth-elements in order to attain a fulness of joy, the purpose of God with reference to man's earth-life—all these subjects having been treated in the preceding lessons; we are now prepared to consider the several steps taken with reference to bringing to pass the earth-life of the spirits of men.

Running throughout the Hebrew scriptures, but more or less vague, there are traces of the pre-earth existence of intelligences, and of strife and struggle in that existence; rebellion and war; failure of certain ones to keep first estates, their being cast out and reserved in chains of darkness to some future day of judgment; some reference also to eternal life that was promised of God before the world was made. Though these lack somewhat in clearness, let me, if they may not be set forth in any-

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<sup>a</sup>As side reading, I suggest "Milton's Paradise Lost," and Elder Orson F. Whitney's "Elias," Canto III.



thing like order, at least mass them, that they may be before us in one view.

2. **The Hebrew Scriptures on the War in Heaven:** In the very beginning of the Hebrew scripture God, in the creation, is represented as addressing others engaged with him in the creation work: "And God said let us make man in *our* image, after *our* likeness."<sup>b</sup> Then after the Fall: "And the Lord God said: Behold the man has become as one of *us* to know good and evil."<sup>c</sup> Perfectly blending with this idea of a plurality of divine Intelligences engaging in the work of creation is the Lord's question to Job: "Gird up now thy loins like a man, for I will demand of thee, and answer thou me: Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, *when the morning stars sang together, and all the sons of God shouted for joy?*"<sup>d</sup>

It seems, then, that there were sons of God before the foundations of the earth were laid, or even the measuring line was stretched upon it. And may it not have been these Sons of God, whom God addressed in the creation work, saying to them: "Let us make man in *our* image"—"The man has become as one of *us*?"

On the return of the Seventy whom Jesus sent out on a special mission into every city and place where he himself proposed to go, they said: "Lord, even the devils are subject to us in thy name." To which Jesus answered: "I beheld Satan as lightning fall from heaven" (Luke x:17, 18). As if he would say, "Your victory over evil spirits in my name, is not the first I have won over Satan. I saw him as lightning fall from heaven."<sup>e</sup> One other reference to Lucifer in this same connection is made by the Christ; when addressing contentious Jews, he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."<sup>f</sup>

In the Book of Revelation, however, and also in Jude, this "war in heaven" is more minutely described. In the former it is said:

"And there was a war in heaven; Michael and his angels fought

<sup>b</sup> Gen. i:26.

<sup>c</sup> Gen. iii:22.

<sup>d</sup> Job xxxviii:4-7.

<sup>e</sup> There is much confusion among the commentators on this passage c. f. Jamieson—Fausset-Brown with the International Revision Commentary on the passage. Dummelow's Commentary, however, says: "Our Lord poetically compares Satan's discomfiture at the successful mission of the Seventy, to his original fall from heaven." He also regards John viii:44, as referring to the same event.

<sup>f</sup> St. John viii:44.

against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of thier testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."<sup>g</sup>

And this from Jude: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). Peter also alludes to this event when he says: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Peter ii:4).<sup>h</sup>

2. **Modern Scriptures on the War in Heaven:** These are the scripture passages which I said in a vague way represent both the pre-earth existence of Intelligences, and a state of strife, struggle, rebellion, war; attended with the loss of "first estate," and place in heaven, being thrust out into outer darkness. But what the point of controversy, the cause of difference upon which the "war" was based—all this we are left in ignorance of in these scriptures; and even in those other scriptures yet to be quoted, the brevity is painful, and yet they shed great light upon conditions that one feels must have existed in heaven, from the passages of Hebrew scripture massed above. In the Doctrine and Covenants occurs the following passage:

"Behold, the Devil was before Adam [speaking of Adam in the Garden of Eden, and of his temptation], for he rebelled against me, saying give me thine honor, which is my power; also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down and became the Devil and his angels. And behold there is a place prepared for them from the beginning, which place is hell."<sup>i</sup>

Again, in the revelation called the "Vision," or "Vision of the Three Glories," the Prophet says:

"And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son. And was called Perdition, for the heavens wept over him—he was Lucifer, a

<sup>g</sup> Rev. xii:7-12.

<sup>h</sup> It is upon these declarations of Scripture that Milton has based his gorgeous epic, "Paradise Lost."

<sup>i</sup> Doc. & Cov., Sec. 29:36-38.

son of the morning. And we beheld and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision, for we beheld Satan, that old serpent—even the Devil—who rebelled against God, and sought to take the kingdom of our God, and his Christ.”<sup>j</sup>

The Book of Abraham, after representing God’s purpose to create an earth in order that the Intelligences in the midst of whom he dwelt might have earth-existence, and be put in the way of eternal progress (Ch. iii:24, 26), then asks: “Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him” (Book of Abraham, Ch. iii:27-28).

Again in the Book of Moses (Pearl of Great Price), after detailing an experience which Moses had with Satan, the Lord said to him:

“That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying: Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my beloved Son, which was my Beloved and Chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; and he became Satan, yea, even the Devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.”<sup>k</sup>

This last passage from the Book of Abraham discloses the important truth that this war in heaven was connected with a controversy concerning the redemption of man from conditions in which, apparently, the contemplated earth-life would involve him. The controversy concerned also the choice of One to perform this work of redemption. Two offered themselves, but the terms of one involved at least the sacrifice of two mighty principles; one, the agency of man; the other, the honor and glory of God. “Here am I, Father, send me,” said the Christ. Then Lucifer—the Light Bearer, and “one in authority in the presence of God”—said: “Behold, here am I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.” But the first spake again, saying,<sup>l</sup> “Father, thy will be done, and the glory be thine forever.” Whereupon the election fell upon the Christ, and Lucifer rebelled.

<sup>j</sup> Doc. & Cov., Sec. 76:25-38.

<sup>k</sup> Book of Moses iv:1-4.

<sup>l</sup> I am presenting the order of events here as they may be implied from the two accounts here presented, one from the Book of Abraham, the other from the Book of Moses. The former is a very brief statement, the latter, more elaborate.

## LESSON VI.

(Scripture Reading Exercise.)

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### THE BATTLE FOR MAN'S MORAL FREEDOM IN MAN'S EARTH-LIFE.

#### ANALYSIS.

#### I. Free Agency of Intelligences.

1. The moral freedom of Intelligences did not begin with earth-life.
2. Freedom, an inherent quality of Intelligences.
3. Freedom follows them through all estates, and in all spheres in which they are placed by God.

#### REFERENCES.

Pearl of Great Price,  
Book of Moses, Chs. i-iv.

Doc. & Cov., Sec. 29:  
36-38.

Seventy's Course in  
Theology, Year Book II,  
Lesson iv.

Book of Mormon, Alma  
xxix:4; II Nephi ii: 27.

New Witnesses for  
God, Vol. III, pp. 207-  
214.

#### II. Transfer of the Honor and Glory of God Demanded.

1. The spirit of Lucifer.
2. The spirit of Christ.

*SPECIAL TEXT: "All truth is independent in that sphere in which God has placed it, to act for itself, as all Intelligence also. Otherwise there is no existence." (Doc. & Cov., Sec. 93.)*

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#### DISCUSSION.

1. **Of the Nature of Moral Freedom:** The controversy in the heavenly council between Christ and Lucifer, gives emphasis to the importance of man's agency—his freedom to will and to do as he shall elect. The choice of the Christ as the Redeemer of the world cannot be regarded as being connected with any event by which the agency or moral freedom of Intelligences was then created. It was the maintenance of that which already existed rather than the creation of any new thing which was involved. Indeed the moral freedom of Intelligences is something which is as eternal as they are. Freedom is an attribute of Intelligences and may not be taken from them without robbing them of all joy and glory

and dignity of existence. "Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all Intelligence also, otherwise there is no existence. Behold, here is the agency of man and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man who receiveth not the light is under condemnation, for man is spirit."<sup>a</sup>

Whenever God, therefore, speaks of the agency or moral freedom of man,<sup>b</sup> reference is had to the spirit or Intelligence which constitutes the real man, "for man is spirit," that is, mind, Intelligence is the real fact of him. All truth and all Intelligences are independent in that sphere in which God has placed them, to act for themselves, otherwise there is no existence (see above quotation). That is to say, there is no existence where this fact of the freedom of truth and of Intelligences does not obtain. Freedom of man, then, means freedom of the Intelligence which is the chief fact of man; freedom in all estates through which he shall be called to pass, in all spheres in which God shall place him to act, the quality of freedom never leaves him. In obedience or in rebellion against God, it is his freedom that keeps him in either condition, and ministers to his joy or his misery respectively.

"I know," says the Nephite Prophet Alma, "that he [God] granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction" (xxix:4).

The second Nephi says: "The Lord God gave unto man that he should act for himself. Men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."<sup>c</sup> Upon these principles it is manifest that God designed that freedom should follow Intelligences into their earth-life.

**2. Moral Freedom to Follow Man in all Estates:** When the earth-life was proposed, Intelligences were about to exercise that freedom in a new sphere of existence; in a new environment, under new, and to them, doubtless, strange conditions. The plan Lucifer proposed involved the destruction of his freedom. "Satan rebelled against me, and sought to destroy the agency of man," says the Lord. "Here am I," said Lucifer, "send me. I will be thy son, and I will redeem all mankind that not one soul shall be lost."<sup>d</sup> Under this plan, Intelligences were to have an earth-

<sup>a</sup> Doc. & Cov., Sec. 93:30-33.

<sup>b</sup> It will be observed that these terms are used interchangeably.

<sup>c</sup> II Nephi ii:27.

<sup>d</sup> Book of Moses, Ch. iv:4.

life in which there would be no losses; a world where there was nothing adventurous and dangerous, a "game" in which there are no real stakes; all that was "hazarded" would be given back. All must be saved; and no price is to be paid in the work of salvation. The last word is to be sweet. All is to be "yes," "yes," in the universe.<sup>e</sup> The fact of "no" was nowhere to stand at the core of things. There could be no seriousness attributed to life under such a plan, since there were to be no insuperable "noes" and "losses;" no genuine sacrifices anywhere; nothing permanently drastic and bitter to remain at the bottom of the cup. "I will redeem all mankind, that not one soul shall be lost," said Lucifer; "and surely I will do it." Man was to have nothing to do in the achievement, all was to be done for him. He was to be passive, merely. Not a thing to act, but something to be acted upon. Such only could be the outcome of a world where all mankind would be saved, "that not one soul should be lost." It would be an utterly meaningless world. Without heroism; listless indifference would claim it. Passage through such an estate would add nothing to Intelligences. And yet, beyond question, there were natures among the Intelligences of heaven that longed for such a scheme of things, so much they dreaded danger, adventure and the stress of life that comes from individual struggle and individual responsibility. "Give us ease, let us have things done for us without our concern and the pain of striving," is their cry. And a third part of the hosts of heaven Lucifer turned away from the Lord in that day, because they made this election, and they became the devil and his angels (Doc. & Cov., Sec. xxix).

3. **The Thoughts of a Modern Philosopher:** Mr. Wm. James, in his "Pragmatism," has a very wonderful passage bearing upon the whole thought here dwelt upon; and it is so pregnant with suggestion relative to our theme, so supported by philosophical thought and analysis of human nature, both strong and weak, that one marvels at the idea and thought in it which so parallels our own doctrines advanced in the Book of Moses—the doctrines above considered and given to the Church, in large part, in the very first years of her existence.<sup>f</sup> The following is the passage from Mr. James:

"Suppose that the world's Author put the case to you before creation, saying: 'I am going to make a world not certain to be saved, a world the perfection of which shall be conditional merely, the condition being that each several agent does its own "level best." I offer you the chance of taking part in such a world. Its safety, you see, is unwarranted. It is a real adventure, with real danger, yet it may win through. It is a social

<sup>e</sup>The expressions here used are a paraphrase of a passage in a lecture of the late Prof. Wm. James, on "Pragmatism" (page 295), on the thought, "May not the notion of a world already saved *in toto* anyhow, be too saccharine to stand."

<sup>f</sup>For full account of the Book of Moses, see Seventy's Year Book. No. I, Lessons v and vi. It was published in full by F. D. Richards in the Pearl of Great Price, 1851, Liverpool, England.

scheme of co-operative work genuinely to be done. Will you join the procession? Will you trust yourself and trust the other agents enough to face the risk?

"Should you, in all seriousness, if participation in such a world were proposed to you, feel bound to reject it as not safe enough? Would you say that, rather than be part and parcel of so fundamentally pluralistic and irrational a universe, you preferred to relapse into the slumber of non-entivity from which you had been momentarily aroused by the tempter's voice?<sup>g</sup>

"Of course, if you are normally constituted, you would do nothing of the sort. There is a healthy-minded buoyancy in most of us which such a universe would exactly fit. We would therefore accept the offer—"Top! and schlag auf schlag!" It would be just like the world we practically live in; and loyalty to our old nurse Nature would forbid us to say no. The world proposed would seem 'rational' to us in the most living way.

"Most of us, I say, would therefore welcome the proposition and add our fiat to the fiat of the creator. Yet perhaps some would not; for there are morbid minds in every human collection, and to them the prospect of a universe with only a fighting chance of safety would probably make no appeal. There are moments of discouragement in us all, when we are sick of self and tired of vainly striving. Our own life breaks down, and we fall into the attitude of the prodigal son. We mistrust the chances of things. We want a universe where we can just give up, fall on our father's neck, and be absorbed into the absolute life as a drop of water melts into the river or the sea.

"The peace and rest, the security desiderated at such moments is security against the bewildering accidents of so much finite experience. Nirvana means safety from this everlasting round of adventures of which the world of sense consists. The Hindo and the Buddhist, for this is essentially their attitude, are simply afraid, afraid of more experience, afraid of life!

"And to men of this complexion, religious monism comes with its consoling words: 'All is needed and essential—even you and your sick soul and heart. All are one with God, and with God all is well. The everlasting arms are beneath, whether in the world of finite appearance you seem to fail or to succeed.' There can be no doubt that when men are reduced to their last sick extremity, absolutism is the only saving scheme. Pluralistic moralism simply makes their teeth chatter, it refrigerates the very heart within their breast. \* \* \*

"I find myself willing to take the universe to be really dangerous and adventurous, without therefore backing out and crying, no play.' I am willing to think that the prodigal son attitude, open to us as it is in many vicissitudes, is not the right and final attitude towards the whole of life. I am willing that there should be real losses and real losers, and no total preservation of all that is. I can believe in the ideal as an ultimate, not as an origin, and as an extract, not the whole. When the cup is poured off, the dregs are left behind forever, but the possibility of what is poured off is sweet enough to accept.

"As a matter of fact, countless human imaginations live in this moralistic and epic kind of a universe, and find its disseminated and strung

<sup>g</sup> Of course this proposition of relapsing into "nonentivity" is no part of the "Mormon" scheme of thought, since the actual proposition of our revelations was made to Intelligences alike uncreated and uncreatable, and alike indestructable; so that while in the exercise of their freedom these Intelligences might decline participation in the scheme of things proposed, they could not sink back into nonentities.

along successes sufficient for their rational needs. There is a finely translated epigram in the Greek anthology which admirably expresses this state of mind, this acceptance of loss as unatoned for, even though the lost element might be one's self:

"A shipwrecked sailor, buried on this coast,  
Bids you set sail.  
Full many a gallant bark, when we were lost,  
Weathered the gale."

"It is, then, perfectly possible to accept sincerely a drastic kind of a universe from which the element of 'seriousness' is not to be expelled. Whoso does so is, it seems to me, a genuine pragmatist. He is willing to live on a scheme of uncertified possibilities which he trusts; willing to pay with his own person, if need be, for the realization of the ideals which he frames."<sup>h</sup>

4. **The Startling Parallel Between the Reflections of the Philosopher and the Doctrines of the Book of Moses:** Such the voice of a modern, and, without disparagement of others, I think I may venture to say, our greatest American, philosopher. In this statement, as I said in introducing it, Professor James puts the case of the proposed earth-existence of man, as set forth in the early revelations to the Church, in a way that is startling. The proposition put to Intelligences before the earth was made, in each case; an earth-life full of adventure and danger, safety not guaranteed,<sup>i</sup> in each case; the counter plan proposed that would guarantee safety rejected; and yet the existence of some "morbid minds" among the spirits—found "in every human collection," to whom "the prospect of a universe with only a fighting chance" made no appeal, and accordingly their rejection of it, and their rebellion. But, thank God, the Christ in that great council prevailed, as also he prevailed in the war of the Rebellion in Heaven, which followed upon that Council's decision. The Christ's spirit stood for the freedom of man in that great controversy. He stood for a serious earth-life for Intelligences, in which though there would be some losses, many losses, in fact, yet also there would be much gain and glory. Gain, however, that could not be obtained but through great strivings; the exercise of all the great virtues, of trust and patience, endurance and courage, wisdom and temperance, together with faith and hope and charity. Thank God, I say, that Jesus the Christ, in the pre-existence, stood for all those things which make earth-life worth while and existence itself endurable—for the moral freedom of man.

<sup>h</sup> "Pragmatism" (1908), Wm. James, pp. 290-297.

<sup>i</sup> "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these [Intelligences] may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever" (Book of Abraham, Ch. iii:24-26).



5. **The Spirit of Lucifer:** In the closing paragraph of Lesson V it is stated that two mighty principles were involved in the plan of earth-life for Intelligences. One the agency of man; the other, the honor and glory of God. The first has been considered; the second must now receive attention:

"I will redeem all mankind that one soul shall not be lost; and surely I will do it; *wherefore give me thine honor.*" To this the Christ is said to have replied: "Father, thy will be done, and the glory be thine forever" (Book of Moses, Ch. iv:1,2). These two propositions represent the spirit of the two characters here in contention. The one, self-seeking, vainglorious, selfish—willing that the agency of man shall be destroyed if only he may be exalted. Willing that Intelligences shall be bereft of freedom—if only he can be Lord. "And surely I will do it," self sufficiency. "Wherefore give me thine honor!" With which would go also the power of God and the glory! (See Book of Moses, Ch. iv:3.) Hence this scheme of Lucifer's contemplated not only the despoliation of man, but the dishonoring of God. Truly the ambition of Lucifer was boundless, as his selfishness was fathomless. Well might the poet make lord Wolsey say:

"I charge thee, fling away ambition;  
By this sin fell the angels."<sup>i</sup>

6. **The Christ Spirit:** In contrast with Lucifer's characteristics revealed in this controversy, contemplate the plan and character of the Christ. Standing as it does in antithesis to the agency-destroying plan of Lucifer, it must be held to be agency-preserving, hence offers not salvation to all so "that one soul shall not be lost," but predicates salvation upon compliance with some conditions, on obedience, say, to God. Under this agency-preserving plan, then, the Christ said: "Father, thy will be done." Equivalent to saying, Father, let thy freedom-preserving plan obtain, and be carried into effect—"Thy will be done, and the glory be thine forever!" And it was in this spirit that the work of the atonement was wrought out in the earth-life of the Christ. "I came down from heaven," said he, "not to do my own will, but the will of him that sent me" (St. John vi:38). "I seek not mine own will, but the will of the Father which sent me" (St. John v:30). Thrice in that hour when the shadows and sorrows due to a world's sin were falling upon him, the Christ prayed, "O, my Father, if this cup may not pass away from me: except I drink it, thy will be done" (Matt. xxvi). And when the betrayer came, and with him the agents of the earthly government, and one drew the sword to resist them, the Christ chided him, and told him to put up his sword, and gave his impulsive follower to understand that his course in submitting to the world's forces was voluntary on his part. "Thinkest thou that I cannot now pray to my Father, and he shall pres-

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<sup>i</sup> King Henry VIII.

ently give more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? (Matt. 26:53, 54.) And so "he humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii:8). Such the spirit of the Christ—humble submissiveness—

"Thy will, O God, not mine be done,  
Adorned his mortal life."

## LESSON VII.

(Scripture Reading Exercise.)

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### THE FALL OF MAN.

#### ANALYSIS.

- I. The Fall and Its Relation to the Purposes of God.
- II. The Nobility of Adam Manifested in the Fall.
- III. The Effects of the Fall Physical and Moral.
- IV. The Relation of the Fall to Man's Life as Man.

#### REFERENCES.

Book of Moses (Pearl of Great Price, Ch. v: 1-2; also Ch. vi:43-68.

Book of Mormon, II Nephi ii; Alma, Chs. xii, xiii and xlii.

Richards and Little's Compendium, Art. "Fall of Adam," pp. 3-5, and all their references.

Seventy's Year Book II, Lesson viii.

New Witnesses for God, Vol. III, Ch. xi, pp. 180-192, 214-218; 227-230.

*SPECIAL TEXT: Adam fell that man might be; men are that they might have joy." (II Nephi ii:25.)*

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#### DISCUSSION.

1. **A Suggested Review:** It is suggested to the student that he at this point review, either in class or by private reading, the following lessons in Seventy's Course in Theology, Second Year Book:

Lesson V.—Preparation of the Earth for the Abode of Man.

Lesson VII.—The Adamic Dispensation I.

Lesson VIII.—The Adamic Dispensation II.

Lesson IX.—The Adamic Dispensation III.

I refer the student to those lessons in order that the necessity might be avoided of entering again into detail on those subjects; for here I shall only say respecting the "fall" so much as may be necessary to keep up the continuity of the theme.

2. **The "Fall" of Man as Related to the Purposes of God:** From what is set forth in Part I of this treatise, it is evident that the "fall of Adam" did not surprise the purposes of God with reference to man's earth life. Nor is it thinkable that it was an accident, or that it in any way

thwarted the original purposes of God in respect of man. Indeed the subject as developed up to this point brings us to the fall of man as the next step in the sequence of the purposes of God in regard to man's earth life. There must be a transition from a spirit-existence to a man-existence for those Intelligences in heaven designed for habitation on our earth. There must be brought to pass a change from heavenly conditions to earth conditions if the Intelligences designed for habitation on our earth are to have the experiences that earth life can impart; a life where evil is manifest and active; where the moral harmony is broken; where men must walk by faith, and not by sight. This transition from spirit-existence to man-existence; from a state of moral harmony to one where moral harmony is broken and evil is active is called "the fall;" and was essential to the accomplishment of God's purposes. Of its details, and its processes it becomes one to speak cautiously, for but little is revealed, and beyond what is revealed upon the subject, we have no knowledge.

3. "Adam Fell that Men Might Be:" I think it cannot be doubted when the whole story of man's fall is taken into account that in some way—however hidden it may be under allegory—his fall was closely associated with the propagation of the race. Before the fall we are told that Adam and Eve were in a state of innocence; but after the fall "The eyes of them both were opened and they knew that they were naked, and they sewed fig leaves together and made themselves aprons," and also hid from the presence of the Lord.<sup>a</sup>

In an incidental way Paul gives us to understand that Adam in the matter of this first transgression "was not deceived," but that the woman was.<sup>b</sup> It therefore follows that Adam must have sinned knowingly, and perhaps deliberately; making choice of obedience between two laws pressing upon him. With his spouse Eve, he had received a commandment from God to be fruitful, to perpetuate his race in the earth. He had also been told not to partake of a certain fruit of the Garden of Eden; but according to the story of Genesis, as also according to the assertion of Paul, Eve, who with Adam received the commandment to multiply in the earth, was deceived, and by the persuasion of Lucifer, induced to partake of the forbidden fruit. She, therefore, was in transgression, and subject to the penalty of that law, which from the scriptures, we learn included banishment from Eden, banishment from the presence of God, and also the death of the body. This meant, if Eve were permitted to stand alone in her transgression, that she must be alone also in suffering the penalty thereof. In that event she would have been separated from Adam, which necessarily would have prevented obedience to the commandment given to them conjointly, to multiply in the earth. In the

<sup>a</sup> Gen. iii:7-9.

<sup>b</sup> "Adam was not deceived, but the woman, being deceived, was in the transgression" III Tim. ii:14.

presence of this situation, therefore, it is to be believed that Adam was not deceived, either by the cunning of Lucifer or the blandishments of the woman, deliberately, and with a full knowledge of his act and its consequences, and in order to carry out the purpose of God in the existence of man in the earth, he shared alike the woman's transgression and its effects, and this in order that the first great commandment he had received from God, viz—"Be fruitful and multiply and replenish the earth, and subdue it"—might not fail of fulfillment. Hence "Adam fell that men might be."

**4. The Nobility of Adam in the Fall:** The effect of this doctrine upon the ideas of men concerning the great Patriarch of our race will be revolutionary. It seems to be the fashion of those who assume to teach the Christian religion to denounce Adam in unmeasured terms; as if the fall of man had surprised, if, indeed, it did altogether thwart, the original plan of God respecting the existence of man in the earth. The creeds of the churches generally fail to consider the "fall" as part of God's purpose regarding this world, and, in its way, just as essential to the accomplishment of that purpose as the "redemption" through Jesus Christ. Certainly there would have been no occasion for Atonement and redemption had there been no fall; and hence no occasion for the display of all that wealth of grace and mercy and justice and love—all that richness of experience involved in man's earth life, and the Atonement of Jesus Christ, had there been no fall. It cannot be but that it was part of God's purpose to give man these experiences and display the above named qualities in their true relation, for the benefit and blessing and enlargement and ultimate uplifting of man; and since there would have been no occasion for displaying them but for the fall, it logically follows that the fall, no less than the Atonement and redemption, must have been part of God's original plan respecting the earth probation of man. The fall, undoubtedly, was a fact as much present to the foreknowledge of God as was the atonement, and the act which encompassed it must be regarded as more praise-worthy than blame-worthy, since it was essential to the accomplishment of the divine purpose. Yet, as I say, those who assume to teach the Christian religion roundly denounce Adam for his transgression; and especially for the recital of the circumstances of his fall, "The woman thou gavest to be with me, she gave me of the tree, and I did eat." In which they seem to find an attempt to shift responsibility for the fall upon woman instead of a plain statement of fact. The truth is, that nothing could be more courageous, sympathetic, or nobly honorable than the course of our world's great Patriarch in his relations to his wife Eve and the fall. The woman by deception of Lucifer is led into transgression, and stands under the penalty of a broken law. Banishment from the presence of God; banishment from Eden and the presence of her husband, if he partakes not with her in the transgression; dissolution of

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See Seventy's Year Book No. II, Lesson VIII.

spirit and body—physical death—all await her, and her alone! Thereupon the man, not deceived, but knowingly (as we are assured by Paul), also transgressed. Why? In one aspect of the case in order that he might share the woman's banishment from the dear presence of God, and with her to die—than which no higher proof of love could be given—no nobler act of chivalry performed. But primarily he transgressed that "Man might be." He transgressed a less important law that he might comply with one more important, if one may so speak of any of God's laws.

5. **The Purpose and Effect of the Fall:** Adam transgressed, or fell, "that man might be," as the Book of Mormon states it.<sup>d</sup> That is to say, that man might "be" (i. e., exist), in earth life; and not only "be" but "be" as man; an eternal Intelligence begotten a spirit in the heavenly kingdom, and now on earth taking on through painful process and at much hazard eternal elements of matter as a covering, a body, that there might be a fullness of joy, and power, and without which union of spirit and element there could be no fullness of joy or power (Doc. & Cov. Sec. 93).

Also Adam fell that man might "be" in the environment of earth-life; in the midst of broken harmonies, where good and evil are seen in conflict; in a life of adventure and danger; in a life where real losses may have to be sustained; and sorrows as well as joys are realities; where death as well as life is encountered; and where spiritual deaths may be as endless, as spiritual lives may be eternal. To bring to pass these conditions essential to man's earth-experiences, on which is to be builded his future progress, the "fall" must be; which is only another way of saying that the transition from heaven conditions to earth must be made. In no way else could this earth department of God's great university for Intelligences be established. May it not, however, from some points of view

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<sup>d</sup> Elsewhere of this Book of Mormon passage I have said: In the second book of Nephi, chapter ii, occurs the following direct, explicit statement: *Adam fell that men might be; and men are that they might have joy.*

This sentence is the summing up of a somewhat lengthy discussion on the Atonement, by the Prophet Lehi. It is a most excellent and important generalization, and is worthy to be classed with the great generalizations of the Jewish scriptures, such for instance as that in the closing chapter of Ecclesiastes, "Fear God and keep his commandments, for this is the whole duty of man;" Paul's famous generalization: "As in Adam all die, even so in Christ shall all be made alive;" or the Apostle James' summing up of religion: "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." Or the Messiah's great summing up of the whole law and gospel: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thy self. On these two commandments hang all the law and all the prophets." I care not whether you regard the literary excellence of this Book of Mormon generalization or the importance of the great truths which it announces, I repeat it, it is worthy in every way to stand with the great generalizations quoted above.

be regarded as a misnomer, this "fall?" Certainly it is but an incident in the process of rising to greater heights. It is but the crouch for the spring; the steps backward in order to gain momentum for the rush forward; a descending below all things only that there might be a rising above all things. Such the benefits to arise from the fall; at least to some, and doubtless to the benefit ultimately, of most of the Intelligences that participate in earth-life, though there will be real losses in the adventure.<sup>e</sup> The fall is to eventuate in the advantage of God's children, then, in the main. Adam did not sin because deceived by another. He did not sin maliciously, or with evil intent; or to gratify an inclination to rebellion against God, or to thwart the Divine purposes, or to manifest his own pride. Had his act of sin involved the taking of life rather than eating a forbidden fruit, it would be regarded as a "sacrifice" rather than as a "murder." This is to show the nature of Adam's transgression. It was a transgression of the law—"for sin is the transgression of the law"—that conditions deemed necessary to the progress of eternal Intelligences might obtain. But Adam did sin. He did break the law, which is sin, and violation of law involves the violator in its penalties, as surely as effect follows cause. Upon this principle depends the dignity and majesty of law. Take this fact away from moral government and your moral laws become mere nullities. Therefore, notwithstanding Adam fell that men might be, and that in his transgression there was at bottom a really exalted motive—a motive that contemplated nothing less than bringing to pass the highly necessary purposes of God with respect to man's existence in the earth—yet his transgression of law was real; he did brave the conditions that would be brought into existence by his sin; it was followed by certain moral effects in the nature of men and in the world. The harmony of things was broken; discord ruled; changed relations between God and men took place; moral and intellectual darkness, sin and death—death, the wages of sin—stalked through the world, and made necessary the Atonement for man, and his redemption.

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<sup>e</sup> A question presses on the optimists, \* \* \* Are the rebellious and the sinful not also on the up grade? Ultimately and in the last resort will not they, too, put themselves in time with the harmony of existence? Who is to say? Time is infinite, Eternity is before us as well as behind us, and the end is not yet. There is no "ultimately" in the matter, for there is no end; There is room for an eternity of rebellion and degradation and misery as well as of hope and love" ("Science and Immortality," Sir Oliver Lodge, p. 291)—and hence, doubtless, real losses to be sustained.

## LESSON VIII.

(Scripture Reading Exercise.)

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### THE FALL OF MAN.—(Continued.)

#### ANALYSIS.

- V. The Importance of Life—Be Fruitful and Replenish the Earth.
- VI. The Fall Beneficent.
- VII. The Book of Mormon View of the Fall.—Necessary to the Purposes of God.
- VIII. Summary of the Subjects of Lessons VII and VIII.

#### REFERENCES.

Same references as in Lesson VII.

*SPECIAL TEXT: "And now behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were [in], after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things."*

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#### NOTES.

1. Be Fruitful.—Importance of Life: The purpose of God in the earth-life of man already has been considered (Lesson IV, Subdivision 4), and it was found to bring to pass the immortality and eternal life of man as man; and to bring to him an increase of joy, by enlargement of capacity to enjoy; by adding upon him new powers of self expression; by adding an earth-body to a heavenly born spirit; "for man is spirit:" but "spirit" in order to receive "a fullness of joy" must be inseparably con-



nected with element (Doc. & Cov. Sec. xciii:32-35, also note 2, Year Book II, Lesson II); hence the earth life of Intelligences; hence the advent of Adam and his wife Eve upon our earth; hence the commandment "Be fruitful;" hence the importance of man obtaining his body (Lesson II, note 2); hence the resurrection from the dead, which brings to pass the eternal union of spirit and body (element), to be sanctified as a "soul;" for the "spirit and the body is the soul of man" (Doc. & Cov., Sec. xxxviii:15). These principles enlarge the view of the importance of the earth-life of man, and give the idea of sanctity to the commandment, "Be fruitful." Undoubtedly the most important thing in life is life itself, since there flows from life all other things—experiences, joys, sorrows, sympathies, achievements, righteousness, honor, power—it is the root, the base of all. To protect and preserve life, whence spring all things else, God has issued his decree. "Thou shalt not kill"—the Everlasting's cannon, fixed alike against self-slaughter and the killing of others; and on the crime of murder is placed the heaviest of all penalties—"whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix:6); "No murderer hath eternal abiding in him" (I John iii:15).

And on the other hand, for the promotion of life, what encouragement has God not given? First, this commandment, "Be fruitful and multiply and replenish (refill) the earth;" second, in making sex desire and love of offspring the strongest of passions, refining both, however, by the sentiment of love, and confining by his law the exercise of these life-functions to the limits of wedlock relations. "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate" (Psalms 127:3-5). And when the Lord would give his highest blessing to Abraham, his friend, for his supreme act of obedience, he could but say: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Genesis, xxii: 17-18). And to Jacob the Lord also said: "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people" (Gen. xlviii:4).

**2. Nature's Testimony to the Value of Life:** In nature, too, this law of life is written, until our philosophers who treat on life in its various forms, declare that the very "object of nature is function"—i. e., life, (Lester F. Ward, *Outlines of Sociology*, 1904, Ch. V). So superabundant is the fertility of all forms of life, animal and vegetable, that if it were not limited by destructive agencies the earth would soon be overwhelmed. "Every being," says Mr. Darwin, "which during its natural life time produces several eggs or seeds, must suffer destruction

during some period of its life, and during some season or occasional year, otherwise, on the principle of geometrical increase, its numbers would quickly become so inordinately great that no country could support the product. \* \* \* There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years, there would literally not be standing room for his progeny. \* \* \* In a state of nature almost every full-grown plant annually produces seed, and amongst animals there are very few which do not annually pair. Hence we may confidently assert, that all plants and animals are tending to increase at a geometrical ratio,—that all would rapidly stock every station in which they could any how exist—and that this geometrical tendency to increase must be checked by destruction at some period of life” (“The Origin of Species,” p. 50, 51, 52).

What is the significance of this rich endowment with the power of reproduction in all forms of life, animal and vegetable, until it assumes the appearance of actual redundancy? Is it not nature’s testimony to the fact of the desirability of life? And hence she has equipped the various species with power to perpetuate life, notwithstanding the destructive forces with which life in its great variety of forms has to contend. Is life—especially human life—worth living? Undoubtedly, since nature has so abundantly provided the means for its perpetuation, and God has given the commandment, “Be fruitful and replenish the earth.”

3. **“The Fall” Regarded as Beneficent by Adam and Eve:** Much that is remarked in the foregoing paragraphs of this lesson on the nature of the fall finds its warrant in the Book of Moses, (Pearl of Great Price) and in the Book of Mormon, in what is said of Adam and Eve, and what is said by them when the fact of the Atonement was expounded to them; for one of the effects the fall seems to have had upon Adam and his spouse—the effect of transition from heaven conditions to earth conditions—was to veil their knowledge, to some extent, as to pre-earth life conditions and purposes of God;<sup>a</sup> hence they lost their knowledge ap-

<sup>a</sup> It will be observed that in speaking of Adam and Eve and their part in the affairs of our earth and the beginning of the human race upon it, I am passing by the evident allegory of Genesis as to the earth origin of Adam and Eve. Our doctrine regard these first parents of the human race as simply coming from another sphere upon a mission to this earth to perform the work assigned them in peopling the earth as prepared for them at their advent. The account in Genesis of man’s earth origin, of his being made of the dust of the earth, and woman manufactured from man’s rib gives in allegory the process of the generation of human life. But human life is but a continuation of pre-earth existing life which has no beginning and which will have no end, being of the eternal things. So that in the system of philosophic thought that is born of the revelations in which the New Dispensation of the gospel has its origin, man was not

parently of the earth-life scheme of things, and had to be instructed anew as to the plan of "eternal life, which God, that cannot lie, promised before the world began."<sup>b</sup> And after Adam had been re-instated in a knowledge of the things of God, and made to understand that notwithstanding he had fallen yet could he be redeemed, "and all mankind, even as many as will" —"In that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters."<sup>c</sup>

**4. Book of Mormon View of the Fall—Necessary to the Purposes of God:** After a most remarkable process of reasoning upon the fact of opposite existences, good and evil, sin and righteousness, and reaching the conclusion that there "must needs be an opposition in all things," the Nephite prophet applies his principles to the fall of Adam in the following passage:

"To bring about his [God's] eternal purposes in the end of man, after he had created our first parents. \* \* \* It must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man that he should act for himself. Wherefore man could

moulded from the earth as a brick nor woman manufactured from a rib; but, as well stated by Elder Parley P. Pratt, the earth having been prepared and made ready for the human race, "A royal planter now descends from yonder world of older date, and bearing in his hand the choice seeds of the older Paradise, he plants them in the virgin soil of our new born earth. They grow and flourish there, and, bearing seed, replant themselves, and thus clothed the naked earth with scenes of beauty, and the air with fragrant incense. Ripening fruits and herbs at length abound. When lo! from yonder world is transferred every species of animal life. Male and female, they come, with blessings on their heads, and a voice is heard again, "Be fruitful and multiply." Earth, its mineral, vegetable and animal wealth, its Paradise prepared, down comes from yonder world on high a son of God, with his beloved spouse. And thus a colony from heaven \* \* \* is transplanted on our soil. The blessings of their Father are upon them, and the first great law of heaven and earth is again repeated, "Be fruitful and multiply." Hence, the nations which have swarmed our earth." "Key to Theology," Ch. vi.

<sup>b</sup> Titus i:2. Also Book of Moses, Ch. v:1-12. For a fuller consideration of the facts of the text see Seventy's Year Book II, Lesson XI. Notes 5 and 6.

<sup>c</sup> Book of Moses (Pearl of Great Price) Ch. v:10-12.

not act for himself, save it should be that he was enticed by the one or the other. And I, Lehi, according to the things which I have read, must needs suppose, that an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil, having sought that which was evil before God, and because he had fallen from heaven, and had become miserable for ever he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said, Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth. And they have brought forth children; yea, even the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were lost, because of the transgression of their parents. And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state in which they were, after they were created; and they must have remained forever, and had no end. *And they would have had no children; wherefore they would have remained in a state of innocence,* having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are that they might have joy."<sup>d</sup>

5. **Summary of Views of the Fall:** I shall depend on the two foregoing passages, to sustain, in large measure, the views of this lesson, *viz.*, that the fall of Adam was not an accident; that it did not surprise the purposes of God with reference to man's earth-life, much less thwart them; that the fall was as much embraced in the sovereign purposes of God with reference to the earth-life of man as was the Atonement; that without the first the second could not be; that the transition from heaven conditions to earth conditions, the fall, in some way was connected with the propagation of the earth-life of man: "Were it not for our transgression we never should have had seed" is the declaration of Eve, allowed to stand in the Book of Moses as an undoubted truth. But for the transgression of Adam, as the Prophet Lehi tells us, in the above passage, "all things which were created, must have remained in the same state which they were [in] after they were created; and they must have remained forever and had no end. *And they* [Adam and Eve] *would have had no children:* Wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin." But Adam made the necessary transition from a state of mere innocence, he fell that man might be, and that the experiences of earth-life might follow, and eventuate in something better and greater

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<sup>d</sup> II Nephi ii:15-25. For a treatise on "Opposite Existences," see "New Witnesses for God," Vol. III, pp. 219-227.

than mere innocence, *viz.*, in virtue; which is goodness, and strength, acquired by conquest of evil.<sup>c</sup>

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<sup>c</sup> See Seventy's Year Book No. II, Part II, Lesson IX, p. 50. On this distinction between mere innocence and virtue, Professor Joseph Le Conte of the University of California says: "It will, I think, be admitted by all that innocence and virtue are two very different things. Innocence is a pre-established, virtue a self-established, harmony of spiritual activities. The course of human development, whether individual or racial, is from innocence through more or less discord and conflict to virtue. And virtue completed, regarded as a condition, is holiness, as an activity, it is spiritual freedom. Not happiness nor innocence but virtue is the goal of humanity. Happiness will surely come in the train of virtue, but if we seek primarily happiness we miss both. Two things must be borne steadily in mind; virtue is the goal of humanity; virtue can not be given, it must be selfacquired. \* \* \* Why could not man have been made a perfectly pure, innocent, happy being, unplagued by evil and incapable of sin? I answer: The thing is impossible even to Omnipotence, because it is a contradiction in terms. Such a being would also be incapable of virtue, would not be a moral being at all, would not in fact be man. We can not even conceive of a moral being without *freedom to choose*. We can not even conceive of virtue without successful conflict with solicitations to debasement. But these solicitations are so strong and so often overcome us, that we are prone to regard the *solicitations* themselves as essential evil, instead of our weak surrender to them." (Evolution and Its Relation to Religious Thought—1902—pp. 372-3.)

## LESSON IX.

(Scripture Reading Exercise.)

### THE DOCTRINE OF THE ATONEMENT IN ANCIENT TIMES—THE OLD TESTAMENT.

#### ANALYSIS.

- I. The First Promise of an Atonement.
- II. Adam's Sacrifices and the Atonement.
- III. The Mosaic Sacrifices:
  1. The Sin Offering.
  2. The Day of Atonement.
- IV. The Christian Fathers on the Significance of Ancient Sacrifices.

#### REFERENCES.

Genesis iii; Book of Moses (P. of G. P.), Chs. v and vi.

Hebrews Chs. ix and x.  
Dr. William Smith's Old Testament History, Chs. ii and Appendix to Book III, Sec. iv—"Sacrifices and Oblations."

Smith's Bible Dictionary (Hackett Edition), Vol. IV, Art. "Sacrifices." Also Kitto's Biblical Literature, Art. "Sacrifices."

Mediation and Atonement" (Pres. John Taylor), Ch. xvi.

*SPECIAL TEXT:* "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood and without shedding of blood is no remission." (Heb. ix:19-22.)

#### DISCUSSION.

1. **The Idea of an Atonement of Ancient Origin:** From the earliest times the fact of an Atonement for man is foreshadowed. "The serpent beguiled me, and I did eat," said Eve, to the Lord. "And the Lord God said unto the serpent, \* \* \* I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.<sup>a</sup>

<sup>a</sup> Gen. iii:13, 15.

In this passage Christians with justice have always seen the proclamation of the good tidings of the final victory over sin. "It is in Christ that the seed of the woman crushes the serpent."<sup>b</sup>

**2. Atonement Foreshadowed in Ancient Sacrifices:** The Atonement is also foreshadowed in the sacrifices of burnt offerings of Adam, his son Abel and the early Bible patriarchs. So meagre is the Bible account of the origin of sacrifices that some have doubted if they bore any relation to the sacrifice to be offered by the Christ, or were at all of divine origin.<sup>c</sup> Our scripture, however, the Book of Moses, sets the matter at rest for Latter-day Saints; for there it is written:

"And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord.<sup>d</sup> And Adam was obedient

<sup>b</sup> Dummelow's Commentary on Gen. iii.

<sup>c</sup> "In tracing the history of sacrifice, from its first beginning to its perfect development in the Mosaic ritual, we are at once met by the long-disputed question, as to the origin of sacrifice; whether it arose from a natural instinct of man, sanctioned and guided by God, or whether it was the subject of some distinct primeval revelation. \* \* \* The great difficulty in the theory which refers it to a distinct command of God, is the total silence of Holy Scriptures—a silence the more remarkable, when contrasted with the distinct reference made in Gen. ii to the origin of the Sabbath. Sacrifice, when first mentioned, in the case of Cain and Abel, is referred to as a thing of course; it is said to have been 'brought' by men; there is no hint of any command given by God. This consideration, the strength of which no ingenuity has been able to impair, although it does not actually disprove the formal revelation of sacrifice; yet at least forbids the assertion of it, as of a positive and important doctrine." (Smith's "Bible Dictionary"—Hackett ed.—Art. "Sacrifice," Vol. IV, p. 2770).

Was sacrifice in its origin "a human invention or a divine institution; and whether any of the sacrifices before the law, or under the law, were sacrifices of expiation. Eminent and numerous are the authorities on both sides of these questions; but the balance of theological opinion preponderated greatly for the affirmative in each of them. On the lower point, however, (*viz.*, were the sacrifices sacrifices of expiation) most of those who deny that there was an expiatory sacrifice before the law, admit its existence under the law; and on the first, those who hold that sacrifice was of divine origin, but became much corrupted, and was restored by the Mosaic law, do not in substance differ much from those who hold it to have been a human invention, formally recognized, and remodelled by the law of Moses." Kitto's "Cyclopedia of Biblical Literature," Art. "Sacrifices." The difficulty and doubt in respect of both questions presented by these authorities is overcome by the passage which follows in the text from the Book of Moses.

<sup>d</sup> This doubtless gives the ground of explanation for the acceptance of Abel's offering for a sacrifice, the firstlings of his flock; and the rejection of Cain's offering, the fruits of the ground (Gen. iv:3-7). The one was brought in compliance with the appointment of God, the other was not of

unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the only begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will."

This clearly establishes the divine origin of sacrifices among the antediluvian patriarchs; and, indeed, of all antiquity;<sup>e</sup> and also the fact, that

divine appointment, but was an unwarranted deviation from the commandment, hence, "the Lord had respect unto Abel and his offering," but not unto Cain's. In Kitto's article on "Sacrifices" there is another very great reason urged as to why Abel's sacrifice was acceptable and why Cain's was not. It is reasonable, and in harmony with the importance of the whole doctrine of the Atonement, and I have nowhere else found the idea so well expressed. "It amounts then to this—that Cain, by bringing an eucharistic (expressing thanks merely) offering, when his brother brought one which was expiatory, denied virtually that his sins deserved death, or that he needed the blood of Atonement. Some go further, and allege that in the text itself, God actually commanded Cain to offer a peculiar [expiatory, atoning] sacrifice. The argument does not require this additional circumstance; but it is certainly strengthened by it. When Cain became angry that Abel's offering was regarded with divine complacency, and his own refused, God said to him, 'Why art thou wroth; and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door.' Now the word '*chattah*,' translated 'sin' denotes in the law a 'sin-offering' and the word translated '*lieth*' is usually applied to the recumbency of the beast. It is therefore proposed to translate the clause, 'sin-offering coucheth at the door; which by paraphrase would mean, 'an animal fit for a sin-offering is here, couching at the door, which thou mayest offer in sacrifice, and thereby render to me an offering as acceptable as that which Abel has presented.'" (Kitto's "Bible Literature, Art. "Sacrifice.")

<sup>e</sup>A strong moral argument in favor of the divine institution of sacrifice, somewhat feebly put by Hallet (Comment, on Heb. xi:4, cited by Magee, "On the Atonement"), has been reproduced with increased force by Faber ("Prim. Sacrifice," p. 183). It amounts to this:

"Sacrifice, when uncommanded by God, is a mere act of gratuitous superstition. Whence, on the principle of St. Paul's reprobation of what he denominates will-worship, it is neither acceptable nor pleasing to God.

"But sacrifice, during the patriarchal ages, was accepted by God, and was plainly honored with his approbation.

"Therefore sacrifice, during the patriarchal age, could not have been an act of superstition uncommanded by God.

"If, then, such was the character of primitive sacrifice; that is to say, if primitive sacrifice was uncommanded by God,—it must, in that case indubitably have been a divine, and not a human institution." (Kitto's "Cyclopedia Biblical Knowledge," Vol. II, Art. "Sacrifice.")



they but foreshadowed the great sacrifice to be made in due time by the Son of God himself. Doctor Wm. Smith, the author of the "Old Testament History," says:

"The curse upon the serpent and promise to the woman point clearly to a Redeemer, who should be born of a woman, and by his own suffering, should destroy the power of the devil; and here we have the first prophecy of the Messiah. \* \* \* There can be no reasonable doubt that the sacrifice of living animals was now instituted as a prophetic figure of the great sacrifice which should fulfill this promise. Animals must have been slain to provide the skins that clothed Adam and Eve; and wherefore slain, except in sacrifice? This might not seem conclusive in itself; but the whole reason for sacrifice began to exist now; its use is taken for granted in the next chapter (Gen. iv); and it continues throughout the patriarchal age without the record of any other beginning. Thus early, then, man learned that, "without shedding of blood, there is no remission of sin;" that his own forfeited life was redeemed, and to be restored by the sacrifice of the coming "seed of the woman;" and that he was placed by God under a new dispensation of mercy. Nay, even his punishment was a mercy; for his suffering was a discipline to train him in submission to God's will. The repentance of our first parents is nowhere expressly stated; but it is implied here and in the subsequent narrative."<sup>f</sup>

The fact of Adam's repentance, however, is clearly set forth in the Book of Moses, and his acceptance of the whole scheme of salvation through the atonement of Christ.<sup>g</sup>

**3. The Atonement of Christ Foreshadowed in the Mosaic Sacrifices:** It is very generally conceded that the sacrifices and oblations of the Mosaic ritual have a direct relationship to the great atoning sacrifice to be made by the Christ. From the ninth and tenth chapters of the Epistle to the Hebrews it is evident that "the law" was "a shadow of good things to come;" the law's sacrifices for sin and reconciliation with God but figured forth the greater and more efficient sacrifice to be made by

<sup>f</sup> We must not omit to notice the traces of these truths, which are found among many nations. The Greek legend of Pandora traces the entrance of evil to a woman; the Buddhist and Chinese traditions refer the beginning of sin to eating forbidden fruit and desiring forbidden knowledge; and most systems of mythology make the serpent a type of the power of evil, and a divine personage his destroyer. Delitzsch well says, "The story of the Fall, like that of the Creation, has wandered over the world. Heathen nations have transplanted and mixed it up with their geography, their history, their mythology, although it has never so completely changed form, and color, and spirit, that you can not recognize it. Here, however, in the Law, it preserves the character of a universal, human, world-wide fact; and the groans of Creation, the Redemption that is in Christ Jesus, and the heart of every man, conspire in their testimony to the most literal truth of the narrative." The recollection of the tree of life is preserved in the sacred tree of the Assyrians and Hindoos, and in the other Eastern systems of mythology ("Old Testament History"—Wm. Smith—p. 29.)

<sup>g</sup> See Book of Moses (P. of G. P.), Ch. v:4-16 and Ch. vi:48-68.

the Son of God; nay, whatever of virtue there was in the sacrifices of the law were dependent upon the great sacrifice to follow. Of themselves, the sacrifices of the law had no virtue at all unconnected with the sacrifice to be made by the Christ;<sup>h</sup> they were but symbols figuring forth that sacrifice in which the virtue was, the sacrifice of the Christ himself. "For it is expedient," says the Nephite Prophet Alma—"It is expedient that an Atonement should be made; for according to the great plan of the eternal God, there must be an Atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the Atonement which it is expedient should be made. Therefore, it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal."<sup>i</sup>

The late President John Taylor upon this subject said:

"These sacrifices, which were offered up from the days of Adam until the time of our Savior's advent, were typical of the great expiatory sacrifice which He was to make by the sacrifice of himself. They were so many types, shadows and forms of which he was the great prototype—the substance, the reality prefigured and foreshadowed by the other sacrifices which had been offered up from the beginning.

"When the law was given to Moses, all the forms pertaining to the sacrificial ceremonies were revealed in detail, and the instructions in relation thereto were not simply of a general nature, but they entered into minute particulars in relation to all things connected with those who officiated, the form and pattern of the sacred utensils and of the vestments of the Priesthood, the creatures to be sacrificed, the order of the proceedings, and indeed of all matters associated with the observance of these rites. Almost the whole of the book of Leviticus, and considerable of the book of Numbers, is occupied with these instructions and kindred matters. This Mosaic law, with all its duties, observances, ceremonies and sacrifices, continued in force until Christ's death."<sup>j</sup>

4. **The Sin Offering of the Mosaic Law:** The Author of the Article on "Sacrifices," in Smith's "Bible Dictionary" (Hackett edition), Vol. IV—Rev. Alfred Barry, Fellow of Trinity College, Cambridge, in describing the "Sin Offering of the Mosaic law, says:

"The nature and meaning of the various kinds of sacrifice is partly gathered from the form of their institution and ceremonial, partly from the teaching of the prophets, and partly from the New Testament, especially the Epistle to the Hebrews. All had relation, under different aspects, to a covenant between God and man.

<sup>h</sup> Hebrews x:1-10.

<sup>i</sup> Alma xxxiv:9, 13, 14.

<sup>j</sup> "Mediation and Atonement" (1882), p. 124.

"The sin offering represented that covenant as broken by man, and as knit together again, by God's appointment, through the 'shedding of blood.' Its characteristic ceremony was the sprinkling of the blood before the veil of the sanctuary, the putting some of it on the horns of the altar, incense, and the pouring out of all the rest at the foot of the altar of burnt offering. The flesh was in no case touched by the offerer; either it was consumed by fire without the camp, or it was eaten by the priest alone in the holy place, and everything that touched it was holy. This latter point marked the distinction from the peace-offering, and showed that the sacrificer had been rendered unworthy of communion with God. The shedding of blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy."

5. **The Ceremonial of the Day of Atonement:** "This [the truth of the preceding paragraph] is seen most clearly in the ceremonial of the 'Day of Atonement,' when, after the sacrifice of the one goat,<sup>k</sup> the high priest's hand was laid on the head of the scape-goat—which was the other part of the sin-offering—with confession of the sins of the people, that it might visibly bear them away, and so bring out explicitly, what in other sin-offerings was but implied. Accordingly we find that, in all cases, it was the custom for the offerer to lay his hand on the head of the sin-offering, to confess generally or specially his sins, and to say, 'Let this be my expiation.' Beyond all doubt, the sin-offering distinctly witnessed that sin existed in man, that the 'wages of that sin was death,' and that God had provided an Atonement by the vicarious suffering of an appointed victim. The reference of the Baptist to a 'Lamb of God who taketh away the sins of the world,' was one understood and hailed at once by a 'true Israelite.'"<sup>l</sup>

6. **The Paschal Sacrifice or Passover:** In some respects the Paschal Sacrifice more perfectly than any other, perhaps, foreshadowed the future sacrifice of the Son of God for the deliverance of his people—those who would trust the sign of deliverance in his blood. The institution of the sacrifice and feast was as follows. When all other judgments upon Pharaoh failed to persuade him to let God's people go, then said the Lord to Moses:

"About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none

<sup>k</sup> Two goats were used in this ceremonial, one of which was killed and made a "sin offering" and the other a scape-goat to figuratively bear off the sins of the people.

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness" (Lev. xvi:7-10).

<sup>l</sup> Smith 'Dictionary,' Vol. IV, p. 2774.

like it, nor shall be like it any more. But against any of the children of Isarel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel."<sup>m</sup>

When this terrible judgment was about to be executed the Lord provided the following means of deliverance for his people: Each family in Israel were commanded at a given time to take a lamb without blemish, a male of the first year, for a Passover Offering, and it was to be killed in the evening.

"And they shall take of the blood and strike it on the two side-posts, and on the upper doorpost of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. \* \* \* And ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt, I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever."<sup>n</sup>

Thus was the Passover established. Of it the late President Taylor said:

"It appears, that when the destroying angel passed by the houses of the children of Israel he found the blood of a lamb sprinkled on the doorpost; which was a type of the blood of Christ, the lamb of God. The angel who was the executor of justice could not touch those who were protected by that sacred symbol; because that prefigured the sacrifice of the Son of God, which was provided at the beginning of creation for the redemption of the human family, and which was strictly in accordance with provisions then made by the Almighty for that purpose—"the Lamb slain from before the foundation of the world"—and accepted in full as an atonement for the transgressions of mankind, according to the requirements of eternal justice and agreed to by the Savior and his Father."<sup>o</sup>

Of course it cannot be doubted that this festival of the Passover was instituted as a great memorial of the deliverance from Egyptian bondage, and the birth of the nation of Israel; and there are not wanting those who maintain that this was its primary significance. But the leading feature in the festival, the Paschal Lamb, "a male, without blemish;" the killing of it; the blood sprinkled upon the door post, the sign of safety to God's people; the eating of the lamb in preparation of the journey; the subsequent honoring of this feast by the Christ with his disciples; the substitution of the Sacrament of the Lord's Supper for the

<sup>m</sup> Exodus xi:4-7.

<sup>n</sup> Exodus xii.

<sup>o</sup> "Mediation and Atonement," p. 106.

Passover festival at the very time and on the very occasion of celebrating the feast of the passover among the Jews;<sup>p</sup> together with the subsequent inspired reference to Christ as the Paschal Lamb of the Christians,<sup>q</sup> are circumstances too numerous and too nearly related to doubt of the significance of the Passover festival having reference to the great sacrifice to be made by the Son of God through the shedding of his blood in atonement for the deliverance of his people. Of the Passover being a symbol of the sacrifice of the Son of God, the writer upon that theme in Smith's "Bible Dictionary" says:

"No other 'shadow of good things to come' contained in the law can vie with the festival of the passover in expressiveness and completeness. Hence we are so often reminded of it, more or less distinctly, in the ritual and language of the Church. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated, and many of its minute details, have been appropriated as current expressions of the truths which God has revealed to us in the fullness of times in sending his Son upon earth."

7. **The Testimony of Some "Christian Fathers:"** Certain of the so-called Christian Fathers agree with this view of the Old Testament sacrifices figuring forth the sacrifice to be made by the Christ, both as to sacrifices in the early patriarchal times and under the law of Moses. Of these, first, is

(a) *Eusebius of Caesarea*: Born 264 A. D. (about); died 349 (about).

"Eusebius of Caesarea, in a passage too long for quotation, alleges, that animal sacrifice was first of all practiced by the ancient lovers of God (the patriarchs) and that not by accident, but through a certain divine contrivance, under which, as taught by the divine spirit, it became **their duty thus to shadow forth the great and venerable victim, really acceptable to God, which was, in time then future, destined to be offered in behalf of the whole human race** ("Demonst. Evang." i:8, pp. 24, 25)."<sup>s</sup>

(b) *Athanasius*: Born 296 A. D.; died 373.

Next we come to Athenasius, who, speaking of the consent of the Old Testament to the fundamental doctrines of the New, says: "What Moses taught, these things his predecessor Abraham had preserved; and what Abraham had preserved, with those things Enoch and Noah were well acquainted; for they made a distinction between the clean and the unclean [animals], and were acceptable to God. Thus also in like manner Abel bore testimony; for he knew what he had learned from Adam, and Adam himself taught only what he had previously learned from the Lord" (Synod. Nicen. contr. Haer. Arian, Decret., Opp. i, 403).<sup>t</sup>

<sup>p</sup> Matt. xxvi and Luke xxii.

<sup>q</sup> I Cor. v:7.

<sup>r</sup> Smith's "Dictionary of the Bible" (Hackett's edition), Vol. IV, p. 2355.

<sup>s</sup> Kitto, Vol. II, p. 661.

<sup>t</sup> Ibid.

(c) *Augustine*: Bp. of Hippo. Born 354 A. D.; died 430.

"Augustine, after expressly referring the origin of sacrifice to the divine command, more distinctly evolves his meaning by saying: 'The prophetic immolation of blood, testifying from the very commencement of the human race the future passion of the Mediator, is a matter of deep antiquity inasmuch as Abel is found in Holy Scripture to have been the first who offered up his prophetic immolation (Cont. Faust. Manich. Opp. vi:145). These testimonies certainly vindicate the opinion of the divine origin of primitive sacrifice from the charge of being a modern innovation, with no voice of antiquity in its favor.'" <sup>u</sup>

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<sup>u</sup> Kitto, Vol. II, p. 661.

## LESSON X.

(Scripture Reading Exercise.)

### THE FACT OF THE ATONEMENT IN NEW TESTAMENT SCRIPTURES.<sup>a</sup>

#### ANALYSIS.

- I. The Atonement Considered as a Fact.
- II. The Testimony to the Fact.
  1. Gabriel;
  2. John the Baptist;
  3. The Christ;
  4. The Judean Apostles:
    - (a) Paul,
    - (b) Peter,
    - (c) John.

#### REFERENCES.

St. Luke, Ch. i; also Heb. ix and x, and all the New Testament citations in the text of this lesson—the context of these passages should also be considered.

Richard-Little Compendium, Art. "Atonement," pp. 8-13, and all its references.

Mediation and Atonement (Taylor), Chs. iii, iv, v and vi.

The Gospel (Roberts), Ch. ii (3rd Edition).

*SPECIAL TEXT:* "And almost all things are by the law purged with blood and without shedding of blood is no remission." (Heb. ix:22.)

#### DISCUSSION.

1. **The Fact of the Atonement:** The important thing to be established in the mind of man concerning the atonement is the fact of it. While it is not the intention of this treatise to avoid the discussion of the philosophy of the Atonement,<sup>b</sup>—by which is meant only a discussion of the reasonableness of it—and rest in the mere fact of it as proved from the Scriptures, still I repeat that the fact of it and man's acceptance of it as a fact, is of first importance.<sup>c</sup> This and the following lesson of

<sup>a</sup> "New Testament Scriptures," as here used means more than the New Testament of the Bible. It means that New Testament of course, but that plus the Book of Mormon books written after the birth of Messiah, beginning with III Nephi, and also the immediate scriptures of the New Dispensation, viz., the Doctrine and Covenants.

<sup>b</sup> Part III is wholly devoted to that division of the subject.

<sup>c</sup> Elsewhere on this theme I have said: How is it that through the sacrifice of one who is innocent salvation may be purchased for those under the dominion of death? I will observe, in passing, that what should most concern us is, not so much *how* it is that such is the case, but is it a *fact*? Is it true that God has established such a scheme of redemption, is what should concern us most.

Part II, therefore, are devoted to grouping the scriptural texts for the fact of the Atonement from "New Testament Scriptures."

2. **The Angel's Testimony to the Atonement of Christ:** Joseph, thou son of David, fear not to take unto thee Mary thy wife: \* \* \* She shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins."<sup>d</sup>

Such were the words of the angel to Joseph, the betrothed husband of Mary, the Mother of Christ.

3. **John the Baptist's Testimony:** "Behold, the Lamb of God, that taketh away the sins of the world \* \* \* and I saw and bear record that this is the Son of God."<sup>e</sup>

Such John's testimony concerning Jesus of Nazareth, as he saw that more than Prophet coming to his baptism.

4. **The Christ's Testimony to the Atonement:** "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son,

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To that question the blood sprinkled upon a thousand Jewish altars, and the smoke that darkened the heavens for ages from burnt offerings, answer yes. For those sacrifices, and that sprinkled blood were but typical of the great sacrifice to be made by the Messiah.

Even the mythology of the heathen nations retains the idea of an Atonement that either has been, or is to be made for mankind. Fantastic, distorted, confused; buried under the rubbish of savage superstition it may be, but it nevertheless exists. So easily traced, so distinct is this feature of heathen mythology, that some writers have endeavored to prove that the gospel plan of redemption was derived from heathen mythology. Whereas the fact is that the gospel was understood and extensively preached in the earliest ages; men retained in their tradition a knowledge of those principles or parts of them, and however much they may have been distorted, traces of them may still be found in nearly all the mythologies of the world.

The prophets of the Jewish scriptures answer the foregoing question in the affirmative. The writers of the New Testament make Christ's Atonement the principal theme of their discourses and epistles. The Book of Mormon, speaking as the voice of an entire continent of people, whose prophets and righteous men sought and found God, testifies to the same great fact, and the revelations of God as given through the Prophet Joseph Smith are replete with passages confirming this doctrine. \* \* \* The evidence here indicated is more than sufficient, it seems to me, to establish the *fact* of the Atonement beyond the possibility of a doubt; and if there are some things in it not yet within the scope of our comprehension, still there is sufficient foundation for our glorious hope and faith of eternal life through its power; for the evidence proving the fact of that Atonement is sufficient, wanting nothing, either in quality or quantity" "(The Gospel," Ch. ii.)

<sup>d</sup> Matt. i:18, 23.

<sup>e</sup> St. John, Ch. i:29, 34.



that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”<sup>f</sup>

Such the Christ’s testimony of himself. And again the Christ:

“When ye have lifted up the Son of man, then shall ye know that I am he<sup>g</sup> [i. e., the one that taketh away the sins of men].”<sup>h</sup> “And I, if I be lifted up from the earth, I will draw all men unto me.” This he said signifying by what death he should die.”<sup>i</sup>

When instituting the sacrament, at the passover supper, celebrated upon the night of his betrayal, as the disciples were eating, “Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins.”<sup>j</sup> Mark and Luke practically give the same account of the incident.

After the resurrection, Jesus, overtaking two of the disciples on their way to Emmaus, engaged them in conversation respecting the crucifixion of Jesus. And in course of their narrative of the missing body of the Christ, the resurrected Messiah interrupted them, saying:

“O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself.”<sup>k</sup>

Subsequently, he was known of these two disciples by the breaking of bread. And after these two astonished disciples returned to Jerusalem and were detailing their experience to the eleven Apostles, and those that were with them, Jesus entered the room where they were gathered:

“And he said unto them: These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”<sup>l</sup>

**5. Testimony of the Judean Apostles:** Turning now to the disciples after the departure of the resurrected Christ from their midst, and the endowment of the apostles with the Holy Ghost, they teach: “Neither is there salvation in any other [name than the Christ’s]: for there is none

<sup>f</sup> St. John iii:15-17.

<sup>g</sup> Ibid viii:28.

<sup>h</sup> Ibid, verse 24.

<sup>i</sup> St. John xii:32, 33.

<sup>j</sup> II Matt. xxvi:26-28.

<sup>k</sup> St. Luke xxiv:25-27.

<sup>l</sup> St. Luke xxiv:44-47.

other name under heaven given among men, whereby we must be saved."<sup>m</sup> "Feed the church of God which he hath purchased with his own blood."<sup>n</sup> "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."<sup>o</sup>

"If we believe on him that raiseth up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification."<sup>p</sup>

**6. Paul's Testimony to the Atonement:** An extended passage in his letter to the Romans, Paul reasons upon the atonement made by the Christ in the following manner:

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."<sup>q</sup>

All will remember Paul's passage in the first letter to the Corinthians: 'Since by man [Adam] came death, by man [the man Christ Jesus] came also the resurrection from the dead. For as in Adam all die; even so in Christ shall all be made alive.'<sup>r</sup>

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he arose again the third day according to the scriptures."<sup>s</sup>

"To the praise of the glory of his grace wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."<sup>t</sup>

<sup>m</sup>Acts iv:10-12.

<sup>n</sup> Acts xx:28.

<sup>o</sup> Rom. iii:23-25.

<sup>p</sup> Rom. iv:24, 25.

<sup>q</sup> Romans v:6-12, 15. See also Ch. vii.

<sup>r</sup> I Cor. xv:21, 22.

<sup>s</sup> I. Cor. xv:3-4.

<sup>t</sup> Eph. i:6,7.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood; even the forgiveness of sins."<sup>u</sup>

"For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified of in due time."<sup>v</sup>

"We see Jesus, who was made a little lower than the angels<sup>w</sup> for the suffering of death, crowned with glory and honor; that by the grace of God should taste death for every man."<sup>x</sup> "Who needeth not daily as those high priests [i. e., of the Mosaic law] to offer sacrifices, first for his own sins, and then for the people's: for this he [the Christ] did once, when he offered up himself."<sup>y</sup>

"But Christ— \* \* \* by his own blood \* \* \* entered in once into the holy place, having obtained eternal redemption for us. For if the blood of the bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh: *how much more shall the blood of Christ* who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. \* \* \* And almost all things are by the law purged with blood; *and without shedding of blood is no remission.*"<sup>z</sup>

7. **The Testimony of the Apostle Peter to the Atonement:** The Apostle Peter is equally emphatic with Paul in testifying of the virtue of the Atonement of Christ in bringing to pass the redemption of man through his death, as witness the following:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. \* \* \* Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; *but with the precious blood of Christ, as of a lamb without blemish and without spot:* who verily was foreordained before the foundation of the world, but was manifest in these last times for you."<sup>a</sup>

Again: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh,

<sup>u</sup> Col. i:12-14.

<sup>v</sup> I Tim. ii:5, 6.

<sup>w</sup> "A little while inferior to" is the marginal rendering of the passage. See also "Mormon Doctrine of Deity," p. 163—Note—for a discussion of the passage.

<sup>x</sup> Heb. ii:8-10.

<sup>y</sup> Hebrews vii.

<sup>z</sup> Heb. ix:12-14, 22.

<sup>a</sup> I Peter i:2, 18-20.

but quickened by the Spirit: by which also he went and preached unto the spirits in prison."<sup>b</sup>

8. **The Testimony of John, the Beloved Disciple, to the Atonement:** So also John, the beloved disciple, testifies to the same effect: "If we walk in the light as he [God] is in the light, we have fellowships one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."<sup>c</sup>

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."<sup>d</sup>

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation: and hast made us unto our God kings and priests; and we shall reign on the earth."<sup>e</sup>

"And all that dwell upon the earth shall worship him [the dragon—Satan], whose names are not written in the book of life of the Lamb slain from the foundation of the world."<sup>f</sup>

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<sup>b</sup> I Peter iii:18-19.

<sup>c</sup> I John i:5-7.

<sup>d</sup> I John ii:1,2.

<sup>e</sup> Rev. v:9, 10.

<sup>f</sup> Rev. xiii:8.

LESSON XI.

(Scripture Reading Exercise.)

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**THE FACT OF THE ATONEMENT IN THE NEW TESTAMENT SCRIPTURES—(Continued).**

**ANALYSIS.**

**REFERENCES.**

**III. The Testimony to the fact of the Atonement (Continued).**

References same as those in Lesson X, with the citations in the body of this Lesson, and the contexts of the texts, which should be fully considered.

5. The Book of Mormon as a Witness:

(a) The Testimony of the Christ to the Nephites.

(b) The Testimony of Christian Institutions.

(1) The Ordinance of Baptism.

(2) The Sacrament of the Lord's Supper.

**IV. Testimony of the New Dispensation Scriptures—Doctrine and Covenants.**

**V. The Only Adequate Gospel Sermon—Jesus Christ.**

*SPECIAL TEXT: "Behold, I am Jesus Christ, the Son of God. . . . I have come into the world to bring redemption unto the world, to save the world from sin." (The Christ to the Nephites: III Nephi ix:15, 21.)*

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**DISCUSSION.**

1. **The Testimony of the Book of Mormon to the Atonement:** The third book of Nephi, in the Book of Mormon, may well be called the "Fifth Gospel,"<sup>a</sup> the beginning of the New Testament of the Nephite

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<sup>a</sup> The term was first used by Dr. Paden of Salt Lake. See "Defense of the Faith and the Saints," Vol. 1, pp. 371-399, for full treatment of the subject.

scriptures. In it is detailed the account of the Christ's visit to the western hemisphere and the circumstances attendant upon the establishment of his Church among the Nephites. The voice of God, which was heard after the great destruction which swept over the land during the entombment of the Christ, said:

"Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the Sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. \* \* \* For behold, I have come unto the world to bring redemption unto the world, to save the world from sin."<sup>b</sup>

2. **The Testimony of the Resurrected Christ:** Then again, upon his appearing among the Nephites after his resurrection and his post-resurrection ministry in Palestine, the Christ said:

"Behold, I am Jesus Christ, whom the prophets testified should come into the world: and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. \* \* \* And it came to pass that the Lord spake unto them saying: Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world."<sup>c</sup>

3. **Evidence of the Atonement in the Symbol of Baptism:** Convincing as testimony to the fact of the Atonement is the Christian institution of baptism, the formula of which is given in the Book of Mormon. In it is shown the authority of the Christ in this ordinance of salvation, since in addition to the Holy Trinity being named as authorizing the ordinance, the administrator specifically declares that he has authority from Jesus Christ for performing it. The ordinance itself, providing as it does for the immersion of the candidate, symbolizes the Christ's death and burial for the sinner; and also in bringing forth the baptized from the watery grave, symbolizes the resurrection—all which is done that forgiveness of sin might be granted to those who thus palpably manifest that they do most solemnly accept the Atonement of the Christ of which his baptism is a most beautiful symbol—of his death, burial and resurrection.<sup>d</sup>

4. **Evidence of the Atonement in the Symbol of the Lord's Supper:** The Christ also established the sacrament of the Lord's Supper among

<sup>b</sup> III Nephi ix:15-17.

<sup>c</sup> III Nephi xi:10-14.

<sup>d</sup> III Nephi xi:10-14. The matter is treated somewhat more in detail in Lesson XXI.

the Nephites and constituted it the symbol of the Atonement. After breaking bread and blessing it, he gave it to his Nephite disciples and said: "This shall ye do in remembrance of my body, which I have shown unto you, and it shall be a testimony unto the Father that ye do always remember me, and if you do always remember me, ye shall have my spirit to be with you."<sup>e</sup> So also with the wine which he blessed and gave them to drink, adding, "Ye shall do it in remembrance of my blood, which I have shed for you, that you may witness unto the Father that ye do always remember me."<sup>f</sup>

What may be called the "New Testament"<sup>g</sup> part of the Book of Mormon, then, no less than the New Testament of the Bible testifies to the fact of the Atonement. The same may be said of the immediate scriptures of the New Dispensation, the Doctrine and Covenants.

**6. Testimony of the New Dispensation Scriptures—Doctrine and Covenants:** In a revelation to Joseph Smith and Oliver Cowdery, given in June, 1829, the Lord said: "Remember the worth of souls is great in the sight of God: For behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance."<sup>h</sup>

Again, in a revelation to Martin Harris, given through Joseph the Prophet, in March, 1830, the Lord said: "Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I, God, have suffered these things for all that they might not suffer if they would repent, but if they would not repent, they must suffer even as I. Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men."<sup>i</sup>

The declaration that Jesus Christ made an atonement for man is frequently repeated as follows:

"I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one."<sup>j</sup>

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<sup>e</sup> III Nephi xviii.

<sup>f</sup> Ibid.

<sup>g</sup> Referring to those parts of the Book of Mormon which were written after the birth of the Christ, beginning with the III Nephi.

<sup>h</sup> Doc. & Cov. Sec. 18:10-12.

<sup>i</sup> Doc. & Cov. Sec. 19:15-19.

<sup>j</sup> Doc. & Cov. Sec. xxxv:1, 2.

"I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them; but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day; which shall come at the end of the earth."<sup>i</sup>

Again:

"Listen to him who is the Advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed—the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life."<sup>j</sup>

**7. The One Adequate Gospel Discourse (Brigham Young):** Perhaps this branch of our treatise—the fact of the atonement—cannot be more fittingly closed than by quoting a passage from one of the discourses of Brigham Young, setting forth the impossibility of a man adequately preaching a gospel discourse in this our mortal life; and holding that Christ alone, in his creative work under the Father's direction, in his earth-life, death, resurrection, and the final presentation of the finished work to his Father—this alone is the adequate gospel sermon:

"There is but one discourse to be preached to all the children of Adam; and that discourse should be believed by them, and lived up to. To commence, continue, and finish this gospel sermon, will require all the time that is allotted to man, to the earth, and all things upon it, in their mortal state; that is my idea with regard to preaching. No man is able to set before a congregation all the items of the gospel, in this life, and continue these items to their termination, for this mortal life is too short. It is inseparably connected, one part with the other, in all the doctrines that have been revealed to man, which are now called the various doctrines of Christianity, of which all the professors of religion believe a portion; but severally reject, or desire to reject, other portions of the truth: each sect or individual taking to themselves portions of the Bible, portions of the doctrine of salvation, that are the most pleasing to them, rejecting all the rest, and mingling these doctrines with the tenets of men.

"But let a gospel sermon be preached, wherein all the principles of salvation are embodied, and we will acknowledge, at the end of the mortality of this earth, and all things created upon it—at the closing up scene, at the final consummation of all things that have been from the commencement of the creation of the world, and the peopling of it, unto the latest generation of Adam and Eve, and the final finishing up of the work of Christ—I say, we shall acknowledge that there is the gospel sermon, and that it could not be preached to finite beings in one short life.

"Christ is the author of this gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation; to all things pertaining to this terrestrial globe we occupy.

"He has redeemed the earth; he has redeemed mankind and every living thing that moves upon it; and he will finish his gospel discourse

<sup>i</sup> Doc. & Cov., Sec. xxxviii:4, 5.

<sup>j</sup> Doc. & Cov., Sec. xlv:3-5.



when he overcomes his enemies and puts his last enemy under his feet—when he destroys death, and him that hath the power of it—when he has raised up this kingdom, and finished his work which the Father gave him to do, and presents it to his Father, saying, 'I have done the work, I have finished it; I have not only created the world, but I have redeemed it; I have watched over it, and I have given to those intelligent beings, that you have created by me, their agency, and it has been held with perfection to every creature of intelligence, to every grade of mankind; I have preserved inviolate their agency; I have watched over them, and overruled all their actions, and held in my hand the destinies of men; and I have finished up my gospel sermon,' as he presents the finished work to his Father.

"It takes just such a character as the Savior, to preach one gospel discourse; and this was commenced with the commencement of all men upon this earth or any other; and it will never close until the winding up scene, and all is finished, and the kingdom is presented to the Father."<sup>k</sup>

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<sup>k</sup> Journal of Discourses, Vol. III, pp. 80, 81.

## LESSON XII.

(Scripture Reading Exercise.)

### THE ATTRIBUTES OF GOD RELATED TO THE ATONEMENT.

#### ANALYSIS.

#### I. Attributes<sup>a</sup> Ascribed to God— First Group.

1. Eternity;
2. Immutability;
3. Omnipotence;
4. Omniscience;
5. Omnipresence.

#### II. The Attributes Expounded—Limitations.

#### REFERENCES.

Doc. & Cov.: "Lectures on Faith," Lectures III and IV, Catechism (John Jaques), Ch. v; Doc. & Cov. Sec. 20:17-28.

Richards and Little's Compendium: "True and Living God," pp. 187-193.

Also collection of passages in Oxford or Cambridge "Bible Helps," or "Bible Treasury," under captions, "God" and "Attributes." Also the scripture passages quoted and cited in the body of this lesson.

*SPECIAL TEXT:* "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (*Psalms xc:2.*)

#### DISCUSSION.

1. **The Attributes Ascribed to God:** As the attributes of God are necessarily involved in the philosophy of the Atonement, I think it proper here to make brief allusion to them, especially to those more immediately involved in the Atonement. The attributes usually assigned to God, either upon the ground of scripture or the supposed necessity of his nature are: Eternity, Immutability, Omnipotence, Omniscience, Omnipresence, Wisdom, Holiness, Truth, Justice, Mercy, Love.

2. **Eternity:** By "Eternity," spoken of as an attribute of God, is

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<sup>a</sup> Attribute: A characteristic or distinguishing mark, especially an excellent or lofty quality or trait (Cent. Dict.). "By this word 'attribute' is meant something which is immovable and inseparable from the essence of its subject, as that which constitutes it (Descartes). Attribute is considered a word of lofty significance: Thus, for example, it would be felt as indecorous to speak of the 'qualities' of God, and as ridiculous to talk of the 'attributes' of matter."—Hamilton.

meant God's eternal existence. We may not in rational thought assume a time when God was not—or when He did not exist. God's eternity is sustained by such scripture as David's 90th Psalm, "Before the mountains were brought forth, or thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Also Paul bears the same witness: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail."<sup>b</sup>

3. **Immutability:** God's "Immutability," his unchangeableness, is sustained in such passages of both ancient and modern scriptures as follow: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning."<sup>c</sup> "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."<sup>d</sup> "For God does not walk in crooked paths, neither does he turn to the right hand nor to the left, or vary from that which he has said; therefore his paths are straight, and his course is one eternal round,"<sup>e</sup> "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, today and forever."<sup>f</sup>

4. **Omnipotence:** By "Omnipotence" is meant all-powerfulness. This attribute is essential to all rational thinking upon God. We may not think upon God and then think upon him as being overruled by a higher power, and still have him remain to our thought as God. The scriptures in their whole spirit present this view of the Omnipotence of Deity. "In the beginning God created the heavens and the earth.  
\* \* \* And God said, Let there be light, and there was light.  
\* \* \* And God said, Let the waters be gathered together in one place, and let the dry land appear: and it was so." In this manner the work proceeds throughout the creation periods.<sup>g</sup>

Of this attribute David sings: "The heavens shall praise thy wonders, O Lord: \* \* \* for who in the heaven can be compared unto the Lord? Who among the sons of the Mighty can be likened unto the Lord? \* \* \* O Lord God of hosts, who is a strong Lord like unto thee? Thou rulest the raging of the sea: when the waves arise thou stillest them. \* \* \* The

<sup>b</sup> Heb. i:10-12.

<sup>c</sup> James i:17.

<sup>d</sup> Malachi iii:6.

<sup>e</sup> Doc. & Cov., Sec. 3, v. 2.

<sup>f</sup> Doc. & Cov., Sec. 35, v. 1.

<sup>g</sup> Gen. i-iii.

heavens they are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. \* \* \* Thou hast a mighty arm: strong is thy hand, and high is thy right hand." <sup>h</sup> To the same effect sang Isaiah (Ch. xl:10-15); also Jeremiah (Ch. xxvii: 17), and Daniel (Ch. iv:35).

In the New Testament, the Christ teaches that "with God all things are possible;" <sup>i</sup> and negatively, "with God nothing shall be impossible." <sup>j</sup> The Revelation uses the term "omnipotent" direct: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and the voice of the mighty thunderings, saying Alleluia: for the Lord God *omnipotent* reigneth." <sup>k</sup>

5. **Omniscience:** By "Omniscience" is meant all-knowing. "Known unto God are all his works from the beginning of the world," <sup>l</sup> said the Holy Spirit-inspired council of the apostles and elders of the early Christian church. "Remember the former things of old. \* \* \* I am God and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." <sup>m</sup> "A sparrow falls not to the ground without the Father's notice." In reasoning with Abraham upon the Intelligences in heaven and the fact that they varied in degree of intelligence, the Lord said that where there were two intelligences and the one was more intelligent than the other, "there shall be another more intelligent than they: I am the Lord, thy God, *I am more intelligent than them all.*" <sup>n</sup> By which is meant, as I think, not that God is more intelligent than any other one of the Intelligences, but more intelligent than all of them together.

6. **Omnipresence:** "Omnipresence" means everywhere present; and perhaps the best description of this attribute of God is in David's passage—"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say surely darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee: but the night shineth as the

<sup>h</sup> Psalms lxxxix.

<sup>i</sup> Matt. xix:26.

<sup>j</sup> Luke i:37.

<sup>k</sup> Rev. xix:6. Also "Lectures on Faith," Doc. & Cov., Lecture III. So, too, in Mosiah iii:17, 18, 21.

<sup>l</sup> Acts xv:18.

<sup>m</sup> Isaiah xlvi:9, 10.

<sup>n</sup> Matt. x:29.

<sup>o</sup> Book of Abraham iii:17-19.

day: the darkness and the light are both alike to these." <sup>p</sup> "Will God indeed dwell on the earth," asked Solomon, in dedicating the first temple, "Behold the heaven, and heaven of heavens cannot contain Thee; how much less this house that I have builded." <sup>q</sup> And Paul, in teaching the nearness of God to men, said that God had made of one blood all nations of men: and had given to all the privilege of seeking the Lord, if happily they might feel after him, and find him, "though he be not far removed from every one of us, for in him we live and move and have our being." <sup>r</sup>

Under the attribute of "Omnipotence"—all-powerful—I include "Power," which is sometimes, and usually, treated separately as an attribute of God: and under "Omniscience" I include "Knowledge," which is also usually regarded separately as an attribute of Deity; but both these terms—"Power" and "Knowledge"—may very appropriately fall under the larger terms—"Omnipotence" and "Omniscience"—which, respectively, include them.

**7. Limitation in the Attributes of God:** We may now consider somewhat the limitations of the attributes so far named. The Eternity of God may be regarded as absolute. "I am that I am," the Eternal One, the Self-existent, admits of no modification as to his Eternity.

His Immutability should be regarded as stability, adherence to principle. What stands among men under the name of "constitutional morality," fixed devotion to law; and working through law to the achievement of his divine purposes, rather than by caprice, or by arbitrary, personal action. But God's immutability should not be so understood as to exclude the idea of advancement or progress of God. Thus, for example: God's kingdom and glory may be enlarged, as more and more redeemed souls are added to his kingdom: as worlds and world-systems are multiplied and redeemed and enrolled with celestial spheres, so God's kingdom is enlarged and his glory increased. So that in this sense there may come change and progress even for God. Hence we could not say of God's immutability as we do of his eternity that it is absolute, since there may come change through progress even for God: but an absolute immutability would require eternal immobility—which would reduce God to a condition eternally static, which, from the nature of things, would bar him from participation in that enlargement of kingdom and increasing glory that comes from redemption and the progress of men. And is it too bold a thought, that with this progress, even for the Mightiest, new thoughts, and new vistas may appear, inviting to new adventures and enterprises that will yield new experiences, advancement, and enlargement even

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<sup>p</sup> Psalms cxxxix:27.

<sup>q</sup> I Kings viii:27.

<sup>r</sup> Acts xvii:26-28.

for the Most High?<sup>3</sup> It ought to be constantly remembered that terms absolute to man may be relative terms to God, so far above our thinking is his thinking; and his ways above our ways.

The attribute "Omnipotence" must needs be thought upon also as somewhat limited. Even God, notwithstanding the ascription to him of all-powerfulness in such scripture phrases as "With God all things are possible," "Nothing shall be impossible with God"—notwithstanding all this, I say, not even God may have two mountain ranges without a valley between. Not even God may place himself beyond the boundary of space: nor on the outside of duration. Nor is it conceivable to human thought that he can create space, or annihilate matter. These are things that limit even God's Omnipotence. What then, is meant by the ascription of the attribute Omnipotence to God? Simply that all that may or can be done by power conditioned by other eternal existences—duration, space, matter, truth, justice—God can do. But even he may not act out of harmony with the other eternal existences which condition or limit even him.

So with the All-knowing attribute, Omniscience: that must be understood somewhat in the same light as the other attributes considered: not that God is Omniscient up to the point that further progress in knowledge is impossible to him; but that all knowledge that is, all that exists, God knows. He is Universal Consciousness, and Mind—he is the All-knowing One, because he knows all that is known.

So the attribute "Omnipresence"—the Everywhere Present attribute. This must be so far limited as to be ascribed to God's Spirit, or Influence, or Power: but not of God as a Person or Individual; for

<sup>3</sup> On this point Sir Oliver Lodge has a passage at once advanced and bold, and yet for which he claims Christian warrant. It is, however, far removed from modern Christian orthodoxy, though splendidly true: "The universe is not a 'being,' but a 'becoming'—an ancient but light bringing doctrine when realized,—it is in change, in development, in movement upward and downward, that activity consist. A stationary condition, or stagnation, would be to us simple non-existence: the element of progression, of change, of activity, must be as durable as the universe itself. Monotony, in the sense of absolute immobility, is unthinkable, unreal, and cannot anywhere exist: save where things have ceased to be.

"Such ideas, the ideas of development and progress, extend even up to God himself, according to the Christian conception. So we return to that with which we started: The Christian idea of God is not that of a being outside the universe, above its struggles, and taking no part in the process, solely exalted, beneficent, self-determined and complete; no, it is also that of a God who loves, who yearns, who suffers, who keenly laments the rebellious and misguided activity of the free agents brought into being by himself as part of himself, who enters into the storm and conflict, and is subject to condition as the Soul of it all: conditions not artificial and transitory, but inherent in the process of producing free and conscious beings, and essential to the full self-development even of Deity.

"It is a marvelous and bewildering thought, but whatever its value, and whether it be an ultimate revelation or not, it is the revelation of Christ." ("Science and Immortality," p. 292.)

in these latter respects even God is limited by the law that one body cannot occupy two places at one and the same time. But radiating from his presence, as beams of light and warmth radiate from our sun, is God's Spirit, penetrating and permeating space, making space and all worlds in space vibrate with his life and thought and presence: holding all forces—dynamic and static—under control, making them to subserve his will and purposes.

God also uses other agencies to reflect himself, his power or authority: also his Wisdom, Goodness, Justice and Mercy—angels and arch-angels, both in heaven and on earth; and in the earth prophets, apostles, teachers—all that make for up-lift, for righteousness: all that catch some ray of the Divine Spirit in poem, music, painting, sculpture, state-craft or mechanical arts—all these but reflect God and are a means of multiplying and expressing him, the Divine. And in a special way, as witness for God, and under very special conditions, the Holy Ghost, that Being accounted the Third Person of the Godhead—he reflects and stands for God, his Power, and Wisdom: his Justice, Truth and Mercy—for all that can be, or is, called God, or is God. All these means, direct and indirect, convey God into the universe, and keep him everywhere present in all his essentials of Wisdom, Power and Goodness, while his bodily presence remains at the center of it all.

## LESSON XIII.

(Scripture Reading Exercise.)

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### THE ATTRIBUTES OF GOD RELATED TO THE ATONEMENT (Continued).

#### ANALYSIS.

#### III. Attributes Ascribed to God— Second Group.

1. Wisdom;
2. Holiness;
3. Truth;
4. Justice;
5. Mercy;
6. Love.

#### REFERENCES.

References same as in Lesson XII. Also Scriptures quoted and cited in the body of this lesson.

#### IV. The Attributes of God Constitute a Harmony—This Relates Them to the Atonement.

*SPECIAL TEXT:* "God does not walk in crooked paths, neither does he turn to the right hand nor to the left, or vary from that which he has said; therefore his paths are straight, and his course is one eternal round." (*Doc. & Cov., Sec. 2:2.*)

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#### DISCUSSION.

There is yet to be considered the attributes of Wisdom, Holiness, Truth, Justice, Mercy, Love; and these are the attributes referred to which are more immediately involved in the doctrine of Atonement.

1. **Wisdom:** Wisdom that arises from knowledge seems essentially an attribute of Deity; as well from the nature of the attribute as from the declaration of scripture. God as *un-wise* is unthinkable; unpossessed of this attribute, he could not appeal to the consciousness of man as God at all. Therefore it is agreeable to think with Elihu in Job, that God "is mighty in strength and wisdom."<sup>a</sup> Also with David: "O Lord, how manifold are thy works! In wisdom thou hast made them all: the earth is full of thy riches."<sup>b</sup> And again David: "Great is our Lord, and great

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<sup>a</sup> Job xxvi:5.

<sup>b</sup> Psalms cxv:24.



of power; his undertsanding is infinite."<sup>c</sup> So Paul: "To God, only wise, be glory through Jesus Christ forever;"<sup>d</sup> "The wisdom of the world is foolishness with God;"<sup>e</sup> He says, so high above the wisdom of men does he esteem the wisdom of God; and even "the foolishness of God is wiser than men."<sup>f</sup> We may fittingly close his testimony with his prayer: "Now, unto the King Eternal, immortal, invisible, the only wise God, be honor and glory forever, and ever. Amen."<sup>g</sup>

Worthy to go with this testimony is that of Joseph Smith, in which is found the same spiritual music: "The Lord is God, and beside him there is no Savior; great is his Wisdom, marvelous are his ways, and the extent of his doings none can find out; his purposes fail not, neither are there any who can stay his hand."<sup>h</sup>

2. **Holiness:** "Holiness," as an attribute of God, is equally indispensable as Wisdom. Equally unthinkable is it that Deity should not possess it. No marvel that Moses sang, "Who is like unto thee, O Lord, among the gods, glorious in holiness?"<sup>i</sup> "I am the Lord your God; \* \* \* ye shall be holy: for I am holy,"<sup>j</sup> was God's word to ancient Israel. Throughout the scriptures God is spoken of as the "Holy One of Israel." "Thou art Holy, O thou that inhabitest the praises in Israel."<sup>k</sup> "Sing unto the Lord \* \* \* at the remembrance of his Holiness."<sup>l</sup> "God that is Holy shall be sanctified in righteousness."<sup>m</sup> "And one cried unto another, and said: Holy, holy, holy is the Lord God of hosts; the whole earth is full of his glory." Such Isaiah's vision.<sup>n</sup> Both the Old and the New Testaments are replete with the doctrine. In one of the prophets it is written: "O Lord, \* \* \* thou art of purer eyes than to behold evil, and canst not look on iniquity."<sup>o</sup> And again in the scripture: "I the Lord cannot look upon sin with the least degree of allowance;"<sup>p</sup> which perhaps more than any other utterance of holy writ, asserts the Holiness of God.

<sup>c</sup> Psalms cxvii:5.

<sup>d</sup> Rom. xvi:27.

<sup>e</sup> I Cor. i:25.

<sup>f</sup> I Cor. i:26.

<sup>g</sup> I Tim. i:17.

<sup>h</sup> Doc. & Cov., Sec. 76: 1-3.

<sup>i</sup> Ex. xv:11.

<sup>j</sup> Lev. xi:44.

<sup>k</sup> Psalms xxii:3.

<sup>l</sup> Psalms xxx:4.

<sup>m</sup> Isaiah v:16.

<sup>n</sup> Isaiah vi:3.

<sup>o</sup> Hab. i:12,-13.

<sup>p</sup> Doc. & Cov., Sec. i:31: "Nevertheless," continues the passage, "he that repents and does the commandments of the Lord shall be forgiven." Showing that while God may not compromise with sin by looking upon it with any degree of allowance, yet he has compassion upon the sinner who repents.

3. **Truth:** The attribute of "Truth" is ascribed to God; and here we again come in touch with the absolute, as when speaking of God's Eternity. God can be no other than absolute in this quality. An untruthful God! the thought is blasphemy." God is not a man that he should lie, neither the son of man that he should repent.<sup>g</sup> "Mercy and Truth shall go before thy face."<sup>r</sup> "A God of truth and without iniquity, just and right is he."<sup>s</sup> "Thou hast redeemed me, O Lord God of Truth."<sup>t</sup> "Abundant in goodness and Truth."<sup>u</sup> So our modern scriptures: "God does not walk in crooked paths, neither does he turn to the right hand nor the left, or vary from that which he has said, therefore his paths are staight, and his course is one eternal round."<sup>v</sup> It cannot be emphasized too strongly—God is a God of Truth; and does not, and cannot lie without ceasing to be God. It would wreck the moral universe for God to lie. He must *be*, he *is* TRUTH! "A God of truth, without iniquity, just and right is he."<sup>w</sup>

4. **Justice:** "Justice," as an attribute, is of the same quality as the attribute of Truth—it must be conceived as absolute in Deity. God *not* just! The thought would be blasphemous. Of course we have scripture warrant for the doctrine: "Justice and judgment are the habitation of thy throne."<sup>x</sup> "There is no God beside me: a Just God and a Savior."<sup>y</sup> "The Just God is in the midst thereof."<sup>z</sup> "Behold thy King cometh unto thee: he is Just and having salvation."<sup>a</sup>

5. **Mercy:** "Mercy" as an attribute of God is in a class with Truth and Justice and Holiness. A God without compassion—only another name for mercy—would be a monstrosity. No, God must be Merciful! Else what shall become of man? God not merciful! It is unthinkable, that is all. The quality of Mercy as an attribute of God is not strained

"It droppeth as the gentle rain from heaven  
Upon the place beneath; it is twice blest;  
It blesses him that gives, and him that takes;  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown;  
\* \* \* It is an attribute to God himself!"

"Mercy and truth shall go before his face," is the testimonny of the

<sup>g</sup> Numbers xxiii:19.

<sup>r</sup> Psalms lxxxix:14.

<sup>s</sup> Dent. xxxii:4.

<sup>t</sup> Psalms xxxi:5.

<sup>u</sup> Ex. xxxiv:6.

<sup>v</sup> Doc. & Cov., Sec. 3:2.

<sup>w</sup> Deut. xxxii:4.

<sup>x</sup> Psalms lxxxix:14.

<sup>y</sup> Isaiah xv:21.

<sup>z</sup> Zech. iii:5.

<sup>a</sup> Zech. ix:9.

Psalmist."<sup>b</sup> "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, Merciful and gracious."<sup>c</sup> "But thou art a God ready to pardon, gracious and merciful."<sup>d</sup>

6. **Love:** Love! the crowning glory of all the attributes of God! We may revel in this attribute. "He that loveth not, knoweth not God; for God is Love!"<sup>e</sup> "God is Love, and he that dwelleth in love dwelleth in God, and God in him."<sup>f</sup> "Every one that loveth is born of God."<sup>g</sup> "In this was manifested the Love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."<sup>h</sup>

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."<sup>i</sup> More perfect evidence than this of love, even God cannot give!

7. **The Harmony of God's Attributes:** These attributes as well as those considered in lesson XII, must be thought upon as constituting a harmony; those with the existences as real and eternal as themselves; these with reference to harmony within or among themselves. Thus Justice may not deny the claims of Mercy. Mercy may not rob Justice. Even Love may not allow God to intrude upon Justice, or Wisdom or Truth. At the same time it must be remembered that Mercy and Love, no less than Justice, are attributes of God and somehow and somewhere must find entrance into the divine economy, must get themselves expressed and that worthily; worthy of their intrinsic nature, and worthy of God in whom they inhere. And while "all must be law" or at least in harmony with law; all "must be love," in harmony with love—for God, from first to last, is Love.

The attributes of God must be preserved in perfect accord if the moral harmony of the universe is to be maintained. It is these considerations which unite the attributes of God with the subject of Atonement. If God's moral government of the universe is, like his physical government, one of law, then Law, not personal, arbitrary, capricious Will must rule.

<sup>b</sup> Psalms lxxxix:14.

<sup>c</sup> Ex. xxxiv:6.

<sup>d</sup> Neh. ix:17.

<sup>e</sup> I John iv:8.

<sup>f</sup> I John iv:16.

<sup>g</sup> St. John iii:16.

<sup>h</sup> I John iv:9, 10.

<sup>i</sup> St. John iii:16.

## LESSON XIV.

(Scripture Reading Exercise.)

### THE REIGN OF LAW.<sup>a</sup>

#### ANALYSIS.

- I. The Government of the Universe—Two Methods Conceived of:
  1. By Unvarying Law;
  2. By Special Providence.
- II. Harmonization of Government by Unvarying Law, and the Existence of Special Providence.
  1. Misconception of Unvarying Law; Laws Have Their Limitations.
  2. Misconception of "Miracles."
- III. The New Dispensation — Its Prophet and Doctrine Committed to the Reign of Law in Both the Physical and the Spiritual World.

#### REFERENCES.

Doc. & Cov., Sec. 88; also Sec. 130.

A History of the Warfare of Science with Theology (White); Conflict Between Religion and Science (Draper); Natural Law in the Spiritual World (Drummond).

Joseph Smith, the Prophet-Teacher (Roberts), pp. 42-49.

Studies in Religion (Fiske), pp. 158-169, 327, 338.

*SPECIAL TEXT:* "There are many kingdoms, . . . and to every kingdom is given a law; and to every law there are certain bounds also, and conditions. All beings who abide not in those conditions [i. e., laws] are not justified." (Doc. & Cov., Sec. 88:37-39.)

#### DISCUSSION.

1. Government of the Universe—(A) By Unvarying Law: "Two interpretations may be given of the mode of government of the world," says Professor John W. Draper.

<sup>a</sup> "The fundamental conception of law is an ascertained working sequence or constant order among the phenomena of nature.

\* \* "The laws of nature are simply statements of the orderly condition of things in nature, what is found in nature by a sufficient number of competent observers.

"And despite the limitations of its sphere on every side, Law is still the largest, richest, and surest source of human knowledge." (Henry Drummond: Natural Law in the Spiritual World, Introduction, pp. 4, 5.)

"It may be by incessant, divine interventions, or by the operation of unvarying law." The former view is held by Draper to be the view of the Roman religion (pre-Christian); and later of the Roman Christian religion. A priesthood, he holds, will always incline to the theory of "divine interventions," "since it must desire to be considered as standing between the prayer of the votary and the providential act." "Not without reason, therefore," he continues, "did they [the priests] look upon the doctrine of government by 'unvarying law' with disfavor." And then continues in the following manner:

**2. Draper's View—Unvarying Law:** "The orderly movement of the heavens could not fail in all ages to make a deep impression on thoughtful observers—the rising and setting of the sun; the increasing or diminishing light of the day; the waxing and waning of the moon; the return of the seasons in their proper course; the measured march of the wandering planets in the sky—what are all these and a thousand such, but manifestations of an orderly and unchanging procession of events? The faith of early observers in this interpretation may perhaps have been shaken by the occurrence of such a phenomenon as an eclipse, a sudden and mysterious breach of the ordinary course of events; but it would be resumed in tenfold strength as soon as the discovery was made that eclipses themselves recur, and may be predicted.

"Astronomical predictions of all kinds depend upon the admission of this fact—that there never has been and never will be any intervention in the operation of natural laws. The scientific philosopher affirms that the condition of the world at any given moment is the direct result of its condition in the preceding moment, and the direct cause of its condition in the subsequent moment."<sup>b</sup>

In the remainder of the chapter here quoted, Draper traces the struggle between the idea of government by special Providence and government by "unvarying law," until the latter triumphs in modern thought and science.

**3. White's View—Unvarying Law:** To the same purpose, Andrew D. White, once professor of History at Cornell University, and President of the University for twenty-five years, published his great work, "A History of the Warfare of Science with Theology,"<sup>c</sup> The title of a few of the chapters will show the drift of the thought: "From Creation to Evolution," "From 'Signs and Wonders' to Law in Heaven," "From Genesis to Geology," "From Magic to Chemistry and Physics," "From Miracles to Medicine," and so following.

**4. John Fiske's View—Unvarying Law:** Of course John Fiske (and the same may be said practically of all our modern scientists and philosophers) inclines to the same view—government of the universe by "unvarying law." Fiske describes the effect of the modern intellectual move-

<sup>b</sup> Conflict Between Religion and Science, p. 229.

<sup>c</sup> The Work is in Two Volumes, Appleton and Co., 1903.

ment to be "to discredit more than ever before the Latin idea of God as a power outside of the course of nature and occasionally interfering with it. In all directions the process of evolution has been discovered, working after similar methods, and this has forced upon us the belief in the Unity of Nature. We are thus driven to the Greek conception of God as the power working in and through nature, without interference or infraction of law. We have so far spelled out the history of creation as to see that all has been done in strict accordance with law. \* \* \*

So beautiful is all this orderly coherence, so satisfying to some of our intellectual needs, that many minds are inclined to doubt if anything more can be said of the universe than that it is a Reign of Law, an endless aggregate of coexistences and sequences."<sup>d</sup>

5. **Henry Drummond's View—Unvarying Law:** Drummond, in 1893, published his "Natural Law in the Spiritual World," with a view, as the title suggests, of bringing the phenomena of the spirit-world into harmony with the modern scientific conceptions that obtain respecting the natural world. His self-imposed task was to "demonstrate the naturalness of the supernatural;" that the natural and the spiritual world are one. Drummond's conception was a noble one, and resulted in the production of a very notable and convincing work, though meeting in some quarters with the impatience that attaches to works of its class, viz., the class that attempts to work out harmony between science and religion; or between the natural and the spiritual world.<sup>e</sup>

6. **Difficulties in the Way of Government by Unvarying Law ;(1) Limitations of Laws:** The difficulties between the conception of government of the world by "unvarying law," and the facts of man's spiritual or religious experiences, which seems at times to be in contravention of law, answers to prayer, healing the sick through faith, foreknowledge of coming events, and the like, would disappear if only men would recognize the fact that laws have their limitations; and that laws in nature known to us may have their force broken or counteracted by the operation of other

<sup>d</sup> Studies in Religion, pp. 337-8.

<sup>e</sup> Thus Andrew D. White, in his "Warfare of Science with Theology," speaking of the phases of the theological attack upon science, represents the third and the last—as "an attempt" at compromise—"compromise by means of far-fetched reconciliations of textual statements with ascertained fact" (Warfare, Vol. I, p. 218). That Drummond himself was aware that these "attempts at compromise" of the differences between science and religion, or the "natural and spiritual world," is evident from his preface, where he says: "No class of works is received with more suspicion, I had almost said derision, than those which deal with Science and Religion. Science is tired of reconciliations between two things which never should have been contrasted. Religion is offended by the patronage of an ally which it professes not to need; and the critics have rightly discovered that, in most cases where Science is either pitted against Religion or fused with it, there is some fatal misconception to begin with as to the scope and province of either."

forces. For example: the power of ocean currents and the winds to carry objects with them in the direction of their movement is overcome by another force, though no less operating under law, viz., the force found in steam; the force of gravitation by the levitating power of gas; the natural tendency of water to seek its level by evaporation and the absorbing power of the atmosphere, are examples. This principle of "law being governed by law," was taught by Joseph Smith as early as 1832, in a revelation received in that year, and in which it was said: "Unto every kingdom is given a law; and unto every law there are certain bounds also and conditions." The context of the passage makes it clear that "kingdoms here are not groups of men or nations over which a monarch reigns; but substances, matter; worlds and world-systems, and their inhabitants under the dominion of law; the universe considered in its divisions and subdivisions. "Verily I say unto you," continues the revelation, "he [God] hath given a law unto all things by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets."<sup>f</sup> And yet these laws have their metes and bounds, their limitations; fixed, however, by the operation of other laws, not by the arbitrary will of an absolute monarch.

(2) "Miracles" Part of the Divine Economy: The criticism of religionists on the conception of the government of the universe by the operation of "unvarying law," is that it bars out of the economy of things any place for the special providences of God; destroys all value in prayer; and eliminates miracles. To which the answer is "Not at all!" The whole seeming difficulty arises from a misconception of the means by which the providences of God are wrought; and the means by which so-called "miracles" are brought to pass. This subdivision of the subject may be treated under a brief discussion of "Miracles" usually defined to be an "event in derogation of the laws of nature." What I have said elsewhere upon this subject will answer my purpose here. <sup>g</sup> There is a general misapprehension of the term miracle. It is usually understood as "an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature." Renan defines a miracle to be, "not simply the inexplicable, it is a formal derogation from recognized laws in the name of a particular desire." What is especially faulty in these definitions is this: Miracles are held to be events outside or contrary to the laws of nature. Let us examine this:

Two hundred years ago the only motive powers known to ocean navigators were wind and the ocean currents. Suppose at that time those old mariners had seen one of our modern ocean steamers running against both ocean currents and the wind, and, withal, making better speed, in spite of both wind and tide than the old sailing vessel could match even

<sup>f</sup> Doc. & Cov., Sec. 88: 42, 43.

<sup>g</sup> "New Witnesses for God," Vol. I, p. 252.

when running before the wind and the ocean currents in her favor. What would have been the effect on the mind of the old-time sailor? "It is a miracle!" he would have exclaimed; that is, it would have been an "effect contrary to the established constitution and course of things," "a derogation from recognized laws." But is such an effect to us who know something of the force of steam contrary to the laws of nature? No; it is simply the employment of forces in nature of which the old-time mariner was ignorant; and while it would have been a miracle to him, to us it is merely the application of a newly-discovered force of nature, and it is now so common that we cease to look upon it with wonder. So with the things that we in our ignorance call miracles—such as healing the sick, restoring the blind to sight, making the lame to walk, through exercise of faith; and the resurrection of the dead—instead of these things being in "derogation from recognized laws, we shall yet learn that they are done simply by the application of laws of which we are as yet in ignorance."<sup>h</sup> With man's limited knowledge of the laws of nature, how presumptuous it is in him to say that the healing of the sick or even the resurrection of the dead are in "derogation of the laws of nature," or that deviation from those few laws of nature with which he is acquainted will never happen, or is impossible! Better reasoners are they who, like George Rawlinson, say: "Miraculous interpositions on fitting occasions may be as much a regular, fixed, and established rule of his [God's] government, as the working ordinarily by what are called natural laws." In other words, what we in our ignorance call miracles, are to God merely the results of the application of higher laws or forces of nature not yet learned by man. Miracles are to be viewed as a part of the divine economy.

**3. The New Dispensation Committed to the Reign of Law:** The Prophet of the New Dispensation, as we have seen, taught the doctrine of the reign of law in God's universe; and not alone in the physical or

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<sup>h</sup> "In the progress of science, all phenomena have been shown, by indisputable evidence, to be amenable to law, and even in the cases in which those laws have not yet been exactly ascertained, delay in ascertaining them is fully accounted for by the special difficulties of the subject; the defenders of miracles have adapted their argument to this altered state of things, by maintaining that a miracle need not necessarily be a violation of law. It may, they say, take place in fulfilment of a more recondite law, to us unknown.

"If by this it be only meant that the Divine Being, in the exercise of his power of interfering with and suspending his own laws, guides himself by some general principle or rule of action, this, of course, cannot be disproved, and is in itself the most probable supposition." ("Theism," in "Three Essays on Religion"—Mill,—pp. 223-4.)

Shedd treats upon the same theme and much in the same spirit; "The miracle is not contrary to all nature but only to nature as known to us," he represents the Apologists of early Christianity as saying, and then quotes a long and admirable passage from Augustine ("History of Christian Doctrine," Vol. I, pp. 167-169



natural universe, but as well in the spiritual and moral phases of that universe.

In the revelation already quoted for the reign of law in the physical universe, he also says: "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. Therefore they must remain filthy still." And again he said: "There is a law irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated.<sup>†</sup> The Prophet of the New Dispensation, then, the gospel of that dispensation, its Theology, stand committed to the sublime doctrine that the universe in every way is under the reign of law; and hence, in some way, the Atonement, by and through which man is redeemed; the necessity,—the absolute necessity—for it; the reason why that means, and that means alone, could bring redemption and put man in the way of salvation—all this must be by reason of the existence of some law by which the facts in the case are governed. These laws and an understanding of them are the object of our research.

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<sup>†</sup> Doc. & Cov., Sec. 130:21, 22.

## LESSON XV.

(Scripture Reading Exercise.)

### THE EXORABLENESS<sup>a</sup> OF LAW.

#### ANALYSIS.

- I. The Effective Quality in Law—Inexorableness.
- II. Reign of Law vs. Government by “Arbitrary Will.”
- III. Mercy and Special Providence in a Reign of Law.
- IV. Law and Destructive and Constructive Forces.
- V. God No Respector of Persons; Mercy and Special Providence Under Dominion of Law.

#### REFERENCES.

Doc. & Cov., Sec. 88:  
also Sec. 130.

Drummond's Natural  
Law in the Spiritual  
World—Introduction.

Fiske's Studies in Religion,  
pp. 337-340; and the works and passages  
quoted in the body of  
this lesson.

*SPECIAL TEXTS:* “*Verily I say unto thee, Thou shalt by no means come out thence [from prison] till thou hast paid the uttermost farthing. (The Christ: Matt. v:26.)*

“*Think not I am come to destroy the law. . . . I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*” (Matt. v:17, 18.)

#### DISCUSSION.

1. **The Essence of Law:** Inexorableness is of the essence of law. There can be no force in law only as it is inexorable. What effect is to cause, in the physical world, that penalty must be to violation of law in the moral and spiritual kingdom. This is what is meant by the inexorableness of law.

<sup>a</sup> “Inexorable”—literally not to be moved or changed by petition or prayer. Immovable, relentless. See Cent. Dict.

The inexorableness of law is at once both its majesty and glory; without it neither majesty nor glory could exist; neither respect nor sense of security, nor safety, nor rational faith. If the idea of the "reign of law" be set aside and there be substituted for it the reign of God by his sovereign will, independent of law, even then we must postulate such conception of the attributes of God that regularity will result from his personal government, not capriciousness, today one thing, tomorrow another. Hence one of old viewing God's government from the side of its being a direct, personal reign of God rather than a reign of God through law, wrote his message from God as follows:

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed."<sup>b</sup>

And another occupying the same point of view, said:

"Every good gift and every perfect gift is from above, and cometh down from the Father of light—"

And then he adds immediately, "With whom is no variableness, neither shadow of turning."<sup>c</sup>

**2. The Quality of Regularity of Law—How Secured:** View the matter, then, from which standpoint you may, government of the world by the personal, sovereign will of God, or the government of God through the reign of law, the quality of regularity, that can only come of inexorableness—arising either from the quality of God's attributes, or the inherent nature of law—is necessary to a sense of security, to right mental attitude, to rational thinking and right conduct. All this becomes apparent if the matter is thought upon conversely. If a reign of law is supposed to exist and the law is not inexorable, but may be set aside, suspended, abridged, enlarged, or its penalties annulled; and these changes affected not by the operation of any fixed principle, or by some controlling higher law, but capriciously, through the interposition of some sovereign will, call it special providence or what not, then, of course, you have no reign of law at all; but the reign of a sovereign will that operates independent of law. Under such government—if, indeed, it could be called government—all would be confusion, uncertainty, perplexity, doubt, despair. Happily no such conditions exist; but instead there exists a divine government in the world, operating through a reign of law; and the virtue and value of that government arises from the inexorableness of law.

**3. Where, Then, is Mercy?** If, however, the exorableness of law is to be insisted upon up to this degree of emphasis, where then does mercy, which is supposed to mitigate somewhat the severity and inexorableness of law; and, furthermore, is supposed in some way to represent the direct

<sup>b</sup> Malachi iii:6. For the notion expressed in the text that Malachi viewed God's government from the side of a personal reign, see the preceding verses of the chapter cited.

<sup>c</sup> James i:17.

and gracious act of God when mitigating the law's severity—where does Mercy appear? At what point does she enter into the moral and spiritual economy? A large question, this, and one not to be considered just yet, except to say that the entrance of Mercy into the economy of the moral and spiritual kingdom, is not in violation of law, but in harmony with it. In fact, as we shall see somewhat later, Mercy takes her part in the economy of the moral and spiritual kingdoms because of the existence of a reign of law, rather than in derogation of it.

**4. Destructive Forces Under the Dominion of Law:** When a reign of law is conceived as governing in the physical world, then the conception must include the destructive, or disintegrating forces as operating under law as well as the constructive or integrating forces, else your reign of law is not universal.

Moses stood with God and beheld the multitude of his creations: "And the Lord God said unto Moses, For mine own purpose have I made these things; \* \* \* and by the word of my power, have I created them. \* \* \* And worlds without number have I created; and I have created them for mine own purpose. \* \* \* Behold there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they with man. \* \* \* And as one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my works, neither to my words."<sup>d</sup>

This passage implies constant movement in the universe. The statement, "As one earth shall pass away and the heavens thereof, even so shall another come," corresponds somewhat to the modern scientist's notion of "evolution and devolution;"<sup>e</sup> but the thing to be noted here is

<sup>d</sup> Book of Moses (P. of G. P.) i:31-38. \*

<sup>e</sup> "While new cosmic bodies arise and develop out of rotating masses of nebula in some parts of the universe, in other parts old, extinct, frigid suns come into collision, and are once more reduced by the heat generated to the condition of nebulae. \* \* \* While minute and then larger bodies are being formed by this pyknotic [condensing] process in one part of space, and the intermediate ether increases its strain, the opposite process—the destruction of cosmic bodies by collision—is taking place in another quarter. The immense quantity of heat which is generated in this mechanical process of the collision of swiftly moving bodies represents the new kinetic energy which effects the movement of the resultant nebulae and the construction of new rotating bodies. The eternal drama begins afresh. Even our mother earth, which was formed of part of the gyrating solar system millions of ages ago, will grow cold and lifeless after the lapse of further millions, and, gradually narrowing its orbit, will fall eventually into the sun." (Ernest Haeckel: "Riddle of the Universe"—1900,—pp. 240, 243).

"The collision of suns may have produced nebulae and these nebulae in turn may gradually develop themselves into suns again. It seems reasonably certain that nebulae are the stuff from which the stars are made" (Science-History of the Universe," Vol. I: "Astronomy," p. 318).

that not only is God represented as having created these worlds and world-systems "by the word of his power;" but also that "there are many worlds that have passed away by the word of his power." By which we are to understand that destructive as well as creating forces in the physical world operate under law. So also should we understand that in the moral and spiritual world, where there appears to be a modification of the inexorableness of law, such as comes in a manifestation of Mercy in the modification, or suspension, or the obliteration of the penalty of a law by the forgiveness of sin—for sin is the transgression of the law"<sup>f</sup>—all this must not be thought upon as capriciousness, the arbitrary act of Deity in the interests of special favorites. No; the manifestation of mercy which seems to set aside the severity of the law, which seems to soften its inexorableness by allowing an escape from its penalty, by forgiveness of sins—this is the result of the operation of law, as much so as when the law proceeds to the utmost of its severity, to the extreme manifestation of its inexorableness in the exaction of the utmost farthing of its penalty. It is not by special and personal favor that men shall have forgiveness of sins, and find shelter under the wings of Mercy. That must be obtained, if obtained at all, under the operation of law governing the application of Mercy in the economy of the moral and spiritual world; by law that operates upon all alike. Forgiveness of sins, like other blessings, is predicated upon the obedience to law, and is not based upon personal favor. "There is a law irrevocably decreed in heaven before the foundation of the world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated"<sup>g</sup>—forgiveness of sins with the rest. It is because we live under this reign of law that the scriptures teach that God is no respecter of persons. God "regardeth not persons, nor taketh reward."<sup>h</sup> "Neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him."<sup>i</sup> "Peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."<sup>j</sup> "Call on the Father, who without respect of persons judgeth according to every man's work."<sup>k</sup>

5. **Sense of Security Under a Reign of Law:** So here men stand under the reign of Law, before God. No one may hope to escape the penalty due to violation of law through favor; no one will fall under the condemnation of the law through lack of favor with God, by reason of capriciousness in him, much less through vindictiveness, which is unthinkable in God. God will make no infraction of the law, in the inter-

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<sup>f</sup> I John iii:4.

<sup>g</sup> Doc. & Cov., Sec. 130.

<sup>h</sup> Deut. xiv:17.

<sup>i</sup> II Sam. xiv:14.

<sup>j</sup> Rom. ii:10, 11.

<sup>k</sup> I Peter i:17.

ests of supposed favorites; such "blessings," whether in the providing of permanent opportunities for individuals, families, or races, as may reach through the apparent complexity of things to men; or occasional blessings such as seem to come to some individuals as special acts of providence; all will come in accordance with the laws upon which such blessings were predicated before the foundations of the world were laid; and this notwithstanding inequalities and diversity of fortunes and misfortunes that exist among individuals, families, nations, races of men. Underneath all the diversities and equalities that exist, so difficult to account for in some of their aspects, there law is operating despite all seeming incongruities; and out of all these diversities and complexities of experiences, at the last will come justice—God's justice; and men will be satisfied that it is so.

Meanwhile this reign of law, with all its inexorableness—nay, rather because of it—present and operating as well in disintegrating as in integrating processes; present in the manifestations of mercy and "special acts of providence," as in manifestations of severity in the moral and spiritual world; how splendid it all is! How satisfying! What assurance, what confidence it gives! No wonder that John Fiske, remarking upon the idea of the reign of law, said: "So beautiful is all this orderly coherence, so satisfying to some of our intellectual needs, that many minds are inclined to doubt if anything more can be said of the universe than that it is a 'Reign of Law,' an endless aggregate of coexistences and sequences."

But the deeper and truer view of things will be, not to accept this "reign of law" as God; nor mistake it for Deity—for mistake it would be if confounded with God. Let the reign of law be conceived rather as the means through which God is working to the achievement of his high purposes—God in the world, and working through law;<sup>1</sup> God, the administrative Power in the reign of law.

It is this quality of exorableness in law, excellent and essential as it is, that made the Atonement of the Christ necessary to the salvation of man.

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<sup>1</sup>It is only just to John Fiske to say that such is his conception of the matter; for, commenting upon the effect upon the thinker who has this conception of the reign of law in the world, he says: "The thinker in whose mind divine action is thus identified with orderly action and reign of law, and to whom a really irregular phenomenon would seem like a manifestation of sheer diabolism, foresees in every possible extension of knowledge a fresh confirmation of his faith in God. From his point of view there can be no antagonism between our duty as inquirers and our duty as worshipers. To him no part of the universe is godless. In the swaying to and fro of molecules and ceaseless pulsations of ether, in the secular shifting of planetary orbits, in the busy work of frost and raindrop, in the mysterious sprouting of the seed, in the everlasting tale of death and life renewed, in the dawning of babe's intelligence, in the varied deeds of men from age to age, he finds that which awakens the soul to reverential awe; and each act of scientific explanation but reveals an opening through which shines the glory of the Eternal Majesty" ("Studies in Religion," pp. 167-8).

## LESSON XVI.

(Scripture Reading Exercise.)

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### THE APPLICATION OF PRINCIPLES—(A) ARBITRARY ACTION EXCLUDED IN MAN'S REDEMPTION.

#### ANALYSIS.

#### REFERENCES.

- I. Recapitulation of Principles.
- II. The Commandment Given—Violated—Effects. Doc. & Cov., Sec. 29;  
Gen. ii and iii.
- III. The Commandment Given as to an Immortal Person—The Penalty Eternal. Hebrews ix and x.
- IV. The Problem Propounded—  
1. What can man do?  
2. What can God do? Alma xxxiv and the  
works and passages cit-  
ed in the body of this  
lesson.
- V. Redemption by the Sovereign Act of God—Arbitrary Action Under Reign of Law, Inadmissible.

*SPECIAL TEXT:* "And thus we see that all mankind were fallen, and they were in the grasp of justice yea the justice of God, which consigned them forever to be cut off from his presence." (Book of Alma xlii:14.)

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#### DISCUSSION.

1. **Recapitulation:** Let us now begin the application of our principles to the Atonement. But first a brief recapitulation of them.

We have seen in preceding lessons—

That Intelligences, though differing in degree of intelligence are all eternal; and are begotten spirits in a heavenly kingdom; and God is their Father;

That the purpose of God with reference to his spirit-offspring is to bring to pass their eternal life and progress and joy;

That to bring to pass possible progress and happiness to the spirits of men, union of the spirits with earth elements is necessary, hence earth-birth and earth-life are provided for man;

That to get an environment bringing man in contact with sin and suffering and death, all which shall give him the experience essential to his progress—the harmony in the “reign of law” must be broken—there must be violation of law, there must be a fall of man;

That the fall of man did not surprise the purposes of God, but furthered them;

That violations of law, however ignorantly done or designedly planned, and that even for right ends, involves destruction nevertheless of the harmony of things, and relations, and also involves the transgressor in the penalties inseparably connected with law, and without which law would be of no force at all;

That the attributes of God, each complete and perfect, must exist in harmony with each other, no one supplanting another or intruding upon its domain;

That a reign of law subsists throughout the universe as well in the moral and spiritual kingdom as in the physical world;

That any manifestations of mercy, or special providence prompted by love must not violate the harmony subsisting in the attributes of God, or be contrary to the conception of the universal reign of law;

That Love and Mercy, however, must enter into the economy of the earth-order of things; they must get themselves in some way worthily expressed; no divine economy can exist without them, and without such expression; even justice cries aloud for their presence.

“To get Love and Mercy adequately expressed in the earth-order of things, and in harmony with law, is the burden and mission of the Christ through the Atonement.

This is the point to which our previous lessons have led us; and now to the working out of the application of our principles.

**2. The Commandment Given and Violated.—Effects:** The commandment is given, saying: “Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.”<sup>a</sup>

We need not speculate upon the nature of the thing forbidden. It is enough to know here that partaking of the thing forbidden by the commandment led to the knowledge of evil, as well as of good—to knowledge that comes of experience; and though, as I have before argued, the transgression so far from surprising the purposes of God was essential to them, yet when law is transgressed, in the nature of things, penalties must follow, else laws are but a mockery and the reign of law a myth.

Adam transgressed the law, as already detailed;<sup>b</sup> the penalties fol-

<sup>a</sup> Gen. ii: 16, 17.

<sup>b</sup> Lessons VII and VIII.



lowed. The nature of those penalties must be found in the events following the "fall" as consequences as well as in the penalty pronounced—"In the day thou eatest thereof thou shalt surely die." The harmony of things was broken: innocence fled; union with God was severed; God banished man from his presence—spiritual death;<sup>c</sup> physical death also followed; for as to his body, dust man is, and unto dust shall he return, was the decree of God,<sup>d</sup> and all the woes that make up the sum of evil in man's earth life followed.

**3. The Commandment is Given as to An Immortal Being:** This is now the situation: The law is broken. The penalty is incurred. The law is inexorable. The law was addressed to one provisionally immortal—had not man sinned his life would have been eternal. The law was not temporal, but eternal. "Not at any time," said the Lord to Joseph Smith and six elders, in Fayette, September, 1830—"not at any time have I given unto you a law which was temporal; neither Adam your father whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual."<sup>e</sup> The Prophet Joseph also said: "All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity with this mortal tabernacle; but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, or tabernacle."<sup>f</sup>

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<sup>c</sup> "The task we have set ourselves is to investigate the essential nature of Spiritual Death. And we have found it to consist of a want of communion with God" (Drummond's "Natural Law in the Spiritual World," p. 158). So that spiritual life consists in a union with God; destroy that union—and sinning against God destroys it—and spiritual death ensues. For this doctrine we have the warrant of revelation:

"Adam \* \* \* partook of the forbidden fruit and transgressed the commandment; \* \* \* whereupon I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, 'Depart ye cursed'" (Doc. & Cov., Sec. xxix: 40, 41). "The fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord" (Alma xlii:9).

<sup>d</sup> Gen. iii:19. The several sentences of this chapter pronounced upon man and woman should be included as penalties affixed to the commandment, "Thou shalt not eat of it," as well as "Thou shalt surely die."

<sup>e</sup> Doc. & Cov., Sec. xxix:34, 35.

<sup>f</sup> Sermon of April Conference, 1844—the "King Follett Sermon." "Improvement Era" for January, 1909; published also in "History of the Church," Vol. VI, with notes by the Editor.

4. **The Problem: What, Then, Can Man or God Do?** The commandment, then, is given to Adam as to an eternal being, and by violating the law, and doubtless an eternal law, he and the race he shall beget is under an eternal penalty.<sup>g</sup> Under these circumstances what shall man do? Nay, rather, what can he do? What shall God do? Nay, what can he do? Forgive man his transgression out of hand as becomes the true sovereign of the universe? An ancient and, I might say, a time-honored suggestion. Origen the theologian of the third Christian century, and held to be "the greatest Christian mind of the ante-nicene age," at least held forth the possibility of such procedure. For in his views "the remission of sin is made to depend upon arbitrary will, without reference to retributive justice, as is evidenced by his assertion that God might have chosen milder means to save man than he did; e. g., that he might by a sovereign act of his will have made the sacrifices of the Old Testament to suffice for man's sin."<sup>h</sup> "But logic," as Shedd subsequently remarked, "could not stop at this point;" for if the provision for ratifying the broken law is resolved into an optional act on the part of God, it follows that an Atonement might be dispensed with altogether. "For the arbitrary and almighty will that was competent to declare the claims of justice to be satisfied by the finite sacrifice of bulls and goats would

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<sup>g</sup> On this particular point the late Elder Orson Pratt wrote: "We believe that all mankind, by the transgression of their first parents, and not by their own sins, were brought under the curse and penalty of that transgression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful condition, they were utterly lost and fallen and had no power of their own to extricate themselves therefrom" (Pratt's Works, "Remarkable Visions)."<sup>h</sup> Also the Book of Mormon: "Wherefore the first judgment which came upon man [the judgment of death] must needs have remained to an endless duration" (II Nephi ix:7).

<sup>h</sup> Shedd, "History of Christian Doctrine," Vol. II, p. 234. He cites Redepenning; Origenes II, 409, for his authority.

The views of Origen are all the more surprising from the fact that the Epistle to the Hebrews makes clear the inadequacy of the sacrifices of animals for the satisfaction of the claims of justice for man's transgression of the law (Chs. ix and x). On this point the Prophet Alma is very clear: "Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon himself the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it; for it is expedient that an Atonement should be made; for according to the great plan of the eternal God, there must be an Atonement made or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the Atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. \* \* \* And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal"

be competent also to declare that those claims should receive no satisfaction at all."

Abelard (twelfth century) also held that there was "nothing in the Divine nature which necessitates a satisfaction for past transgression antecedently to remission of penalty; like creating out of nothing, redemption may and does take place by a *fiat*, by which sin is abolished by a word, and the sinner is received into favor. \* \* \* Abelard denies the doctrine of satisfaction and contends that God may remit penalty by a sovereign act of will."<sup>i</sup> Even Augustine, according to Neander, declared that if considered from the point of view of the divine omnipotence" he believed the answer must be in the affirmative; that is, that choice of other means for man's redemption than the Atonement could have been made. "But no other way," Augustine supposed, "would have been so well adapted for man's recovery from his wretched condition," as the one that was adopted in the Atonement of Christ. Not, however, from the "intrinsic nature of the case; not from the laws of the moral government of the world;" but because of the subjective influence that the union of the divine nature with the human—effected in the incarnation and the Atonement by the Christ, would have upon man.<sup>j</sup>

It should be remembered, however, that the doctrine of the "reign of law," in the moral government of the world, excludes arbitrary action—action independent of law—even though beneficent; and if that were not true, then God must act in harmony with his own attributes. Mercy must not be at variance with Justice. Even God's Omnipotence must keep step with the attributes of Truth and Wisdom. Satisfaction for violated law, satisfaction to divine justice is a claim that may no more be set aside than the pleadings of Mercy. A way shall be found out of these difficulties, but it must not be by "a schism in the Deity, and an intestine conflict between the divine attributes."<sup>k</sup>

It can be readily understood that not even God's Omnipotence could

<sup>i</sup> Shedd, "History of Christian Doctrine," Vol. II, pp. 260, 261.

<sup>j</sup> The matter is stated at length in Neander's "History of the Christian Religion and Church," Vol. IV, pp. 497-8. See also Augustine (De Trinitate), Lib. xiii, Ch. x. "This idea of an 'abstract' omnipotence accompanies the history of the doctrine of atonement down from the earliest to the latest times. In the ancient church, Irenaeus (Adv. Haer. III, XX, Cyril of Jerusalem, Basil, and Abrose contend for an absolute necessity of Christ's satisfaction; while Athanasius, Augustine, Cyril of Alexandria, Theodoret, and John Damascene assert only a relative necessity. In the mediaeval church, Anselm, and perhaps Hugh St. Victor assert an absolute, while Abelard, Bernard, Lombard, Hales, Bonaventure, and Aquinas (Cont. Gent. IV, liv, lv) concede only a relative necessity. In the seventeenth century, the subject was discussed by Owen, and Twiss (the prolocutor of the Westminster Assembly); the former asserting and the latter denying, the absolute necessity of a satisfaction. See Owen's tract, 'On the Nature of Justice'" ("History of Christian Doctrine," Vol. II, p. 302, note).

<sup>k</sup> Shedd's "History of Christian Doctrine," p. 300.

make it possible for him to act contrary to Truth and Justice.<sup>1</sup> It ought to be no more difficult to understand that God's Omnipotence could not permit him to set aside a satisfaction to Justice as an arbitrary concession to Mercy. Mere power has not the right to nullify law. Not even Omnipotence has the right to abolish Justice. Might in Deity is not more fundamental than Right. God we must conclude will act in harmony with all his attributes, else confusion in the moral government of the world.

These reflections lead to the inevitable conclusion that there must be a satisfaction made to justice before there can be redemption for man. But how?

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<sup>1</sup> See closing paragraphs Lesson XII.

## LESSON XVII.

(Scripture Reading Exercise.)

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### APPLICATION OF PRINCIPLES—(B) THE REDEMPTION TO BE THE WORK OF GOD.

#### ANALYSIS.

#### REFERENCES.

- VI. Repentance and Future Obedience—Ineffectual as Satisfaction for the Past; Atonement Must Equal Offense.
- Book of Alma xxxiv; Book of Mosiah xv; St. John x:14-18; also v:19-29.
- VII. The Atonement Also a Matter of Power—Ability to Restore that which was Lost.
- Mormon Doctrine of Deity—"Jesus Christ the Revelation of God," Ch. iv.
- VIII. Man May Not Be Left Under the Sentence of a Broken Law, as that Would Violate God's Promise of Eternal Life.
- And the quotations and references in the body of this lesson.
- IX. Conditions that Must Be Met in the Atonement of Deity for the Salvation of Man.

*SPECIAL TEXTS: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." (St. John v:26.)*

*"For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." (St. John v:21.)*

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#### DISCUSSION.

1. **The Helplessness of Man in the Presence of Broken Law:** The preceding lesson closed with the question how can satisfaction be made to justice in order that redemption may reach fallen man. Admittedly man, the transgressor of law, is powerless to make such satisfaction. True, it is conceivable that he might repent of his transgression, and through struggle maintain himself in righteousness for the future. But

that does not reach the past. If he should by struggle maintain himself in righteousness for the future, that is no more than he ought to do. Man owes that duty every day in the present and in the future. It is the breach in the law that must be mended. Man is under the sentence of eternal death, spiritual and temporal,<sup>a</sup> for a past transgression of the law of God. Doing what is merely his duty in the present and the future will not make satisfaction for the past. Man is helpless in the presence of that broken law; no act of his can atone for the transgression of Adam or stay the effects of the fall upon the race, or redeem them from the penalty of death.

**2. Only Deity Can Satisfy the Claims of Deity:** The sin of Adam was a sin against divine law; a sin against the majesty of God. Only a God can render a satisfaction to that insulted honor and majesty. Only Deity can satisfy the claims of Deity.

And hence Alma says, in speaking of the Atonement, and in view of the inadequacy of any atonement man himself can make: "It shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. \* \* \* And behold, this is the whole meaning of the law; every white pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal. \* \* \* The plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world to bring about the plan of Mercy, to appease the demands of Justice."<sup>b</sup>

**3. The Atonement Also a Matter of Power to Make It—Capacity:** Moreover the Atonement is not only a matter of satisfying the insulted honor and majesty of God adequately by like meeting like, and measure answering measure; but it is also a question of power. Not only must the dishonor towards God be removed by satisfaction, but there must be power over death; there must be a power of life that that which was lost may be restored; and not only as to the spiritual life of man with God; but restored union between the spirit and body of man—physical life upon which the happiness and progress that God has designed for man depends. "Man," it should be always remembered, "is spirit." "The elements [meaning elements of matter] are eternal; and spirit and element inseparably connected receive a fulness of joy."<sup>c</sup> Hence the importance of man's physical life, the union of his deathless spirit with a body that

<sup>a</sup> Wherefore the first judgment which came upon man [the judgment of death] must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more" (II Nephi ix:7). Because of the fall of Adam "all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence" (Alma xlii:14).

<sup>b</sup> Alma xxxiv:10-14; xlii:15. See also II Nephi ix:7

<sup>c</sup> Doc. & Cov., Sec. 93:33, 34.

must be made equally immortal; and since the fall brought to man this physjcal death as well as the spiritual death; his redemption, to be complete, must re-establish that physical life by reuniting the essential elements of the body of man and his spirit, in the resurrection, and the resurrection must be universal; the Atonement in its redeeming effects must be as universal as the fall. As in Adam all die, so through the Redeemer of men must all be made alive,<sup>d</sup> if the redemption is to be complete. It was doubtless these considerations which led some of the Nephite prophets to say that the Atonement "must needs be an infinite atonement;" by which, as I think, they sought to express the idea of the sufficiency of it; its completeness; the universality and power of it to restore all that was lost, both spiritual and physical, as well as to express the rank and dignity of him who would make the Atonement.

The Redeemer, then, must be a Lord of life, hence Deity. He must not only have the power of life within himself, but the power to impart it to others—a God-like power; and to inspire faith in his possession of such power, the manner of the Atonement must be such as to include demonstration of that fact, else how shall men have faith in him? All these considerations lift the Redeemer and the Atonement far above man and what man can do. Truly the redemption of man is to be the work of God.

**4. Scripture Warrant for Above Conclusions:** And now for the scripture warrant for these conclusions:

"I lay down my life for the sheep [men]. \* \* \* Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."<sup>e</sup>

"Destroy this temple and in three days I will raise it up; \* \* \* he spake of the temple of his body, when therefore he was risen from the dead, his disciples remembered that he had said this unto them."<sup>f</sup> "Thus it behooved Christ to suffer, and to rise from the dead the third day."<sup>g</sup>

"In him was life: and the life was the light of men." "Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."<sup>h</sup> "Verily, verily, I say unto you, the hour is come and now is when the dead shall hear the voice of the Son of God; and they that hear shall live."

<sup>d</sup> I Cor. xv:22.

<sup>e</sup> St. John.

<sup>f</sup> St. John x:17, 18.

<sup>g</sup> Ibid ii:19-22.

<sup>h</sup> Luke xxiv:46.

<sup>i</sup> St. John i:4.

<sup>j</sup> Ibid v:19-29.

For as the Father hath life in himself so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth; they have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”<sup>k</sup>

5. **Man May Not Be Left to Suffer the Course of Justice, As That Would Thwart the Divine Purposes and Promises:** But to return now to the thought that God himself must make atonement for man’s transgression. And we come back to that thought with increased conviction after considering the necessary element of power in connection with the Atonement, the ability to restore that which was lost—life, spiritual and physical; not the work of man, but the work of a Deity, a Lord of life—God must himself redeem man. That or justice must take its course and the sinner be left to satisfy the justice of God by an endless misery under the sentence of law; without union with God—spiritual death; and subject to the dissolution of spirit and body, without the power of resurrection—physical death. But that would thwart the purpose of God with reference to the earth-life of man, which was designed for his progress, that progress might bring him joy.<sup>l</sup> Moreover, to leave man under the penalty of a broken law, which means to him eternal death, physical and spiritual, would be contrary to the pledge of eternal life “which God, that cannot lie, promised before the world began.”<sup>m</sup> Under these circumstances justice may not be left to take its course. There must be an atonement made for man and as none but God can make an adequate atonement in the case, then a Deity must make it. And hence one of the Nephite prophets, coming to the same conclusion, wrote: “And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also” The Atonement, we conclude, must be made by a Deity, in order to be adequate; but it must be made by a Deity living a man’s life—hence the incarnation of the spirit of a Deity in the person of Jesus Christ.<sup>n</sup> It must be made by a Deity who will live man’s life with all its temptations, yet remain without sin that the sacrifice might be without spot or blemish;<sup>o</sup> by one who will give to the world the illustration and the one

<sup>k</sup> St. John v:25-29.

<sup>l</sup> II Nephi ii:25; Doc. & Cov., Sec. 93:33, 34, and I Peter i:18-20.

<sup>m</sup> Paul to Titus: Titus i:1, 2; see also Lesson IV.

<sup>n</sup> “Jesus Christ not only Divine but Deity. See Lecture by the writer, “Mormon Doctrine of Deity,” Ch. iv.

<sup>o</sup> “Ye know that ye were not redeemed by corruptible things, \*  
\* \* but with the precious blood of Christ, as of a lamb without blemish, and without spot” (I Peter i:18, 19). All the victims in the sacrifices under the law which typified the Christ were required to be perfect, spotless, without blemish, foreshadowing that he, too, who was to atone for man’s sin would be without fault.



demonstration of a perfect life—a life in which the will is wholly subjected to the will of God. Also the Atonement must be made by a Deity living man's life that the satisfaction to the justice of God may be rendered from the same plane on which the offense was offered, and essentially from amid the same conditions. Hence the special temptation of Jesus by Lucifer. The Atonement must be made by a Deity who shall die man's death, but who shall not be holden of it, but break its bands and demonstrate the power of the resurrection of which he is the first fruits, and ever after Lord of life and the power of the resurrection—such, for instance, as was Jesus Christ.

## LESSON XVIII.

(Scripture Reading Exercise.)

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### SCOPE AND MOTIVE FORCE OF THE ATONEMENT.

#### ANALYSIS.

- I. Scope of the Atonement Broader Than Individual Sins.
- II. Distinction Between Adam's Sin and Individual Sins.
  1. Free Redemption from the First.
  2. Conditional Redemption from the Second.
- III. The Same Principle Involved in Both General and Individual Atonement.
- IV. The Motive Force of the Atonement.

#### REFERENCES.

Orson Pratt's Remarkable Visions, closing pages. Also The Kingdom of God, part III, subdivision V, Pratt's Works.

The Gospel (Roberts), Chs. ii and iii.

II Nephi ii, and Alma xii and xlii.

And the text and context of passages quoted and cited in this lesson.

*SPECIAL TEXT: "Wherefore as by one man sin entered into the world, and death by sin and so death passed upon all men, for that all have sinned. . . . Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v:12, 18.)*

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#### DISCUSSION.

1. **The Atonement of Broader Scope than Making Satisfaction for Adam's Sin:** So far the Atonement has been considered only with reference to its effect upon the transgression of Adam. It is, however, of much broader scope than that. Not only must the sin of Adam be atoned, but satisfaction must be made for the sins of every man, if the integrity of the moral government of the world is to be preserved. Man

is just as helpless with reference to his own, individual sins, as Adam was with reference to his sin. Man when he sins by breaking the laws of God, sins of course against divine law; commits a crime against the majesty of God, and thereby dishonors him. And man is just as helpless to make adequate satisfaction to God, I repeat, as Adam was for his sin in Eden; and is just as hopelessly in the grasp of inexorable law as Adam and his race were after the first transgression. For individual man from the beginning was as much in duty bound to keep the law of God as Adam was; and if now, in the present and for the future he observes the law of God and remains righteous, he is doing no more than he ought to have done from the beginning; and doing his duty now and for the future can not free him from the consequences of his past violations of God's law. The individual man, then, is just as much in need of a satisfaction being made to the justice of God for his individual transgression of divine law, for his violence to the honor of God, for his insult to the majesty of God, as was Adam for his sin.

2. **Distinction Between Adam's Sin and Individual Sin:** The difference between the sin of Adam and the sin of the individual man is this: First, Adam's sin, which the scriptures call the fall, was racial, in that it involved all the race of Adam in its consequences, bringing upon them both a spiritual and a physical death, the nature of which has already been explained.<sup>a</sup> Man's individual sin is more limited in its consequences though for a time his personal sins may involve the happiness of others in their consequences, yet ultimately they will be narrowed down to personal results; affecting the actual sinner's personal relationship to God, to righteousness, to truth, to progress, to happiness.

Second. Adam's sin was necessary to the creation of those conditions under which man could obtain the experiences of earth-life necessary to the union of his spirit with earth elements; necessary to his progress as a divine Intelligence; necessary to his knowledge of good and evil in actual conflict; joy and sorrow; pleasure and pain; life and death; in a word, necessary that man might become acquainted with these opposite existences,<sup>b</sup> their conflicts and their values; all which was essential to, and designed for man's progress, for his development in virtue and power and largeness and splendor of existence. But man's individual sins are not necessary to these general purposes of God. That is, the fall of Adam was necessary to the accomplishment of the general purposes of God; but it was not necessary to those purposes that Cain should kill Abel, his brother; or "that every imagination of the thoughts of man's heart" should be "evil continually."<sup>c</sup>

The fall of Adam, I say, was necessary to the attainment of these possibilities and hence the atonement made for Adam's sin is of univer-

<sup>a</sup> Lesson XV.

<sup>b</sup> See II Nephi, ii also "New Witness for God," Vol. III, pp. 219-227.

<sup>c</sup> Gen. vi:5.

sal effect and application without stipulations or conditions, or obedience or any other act as a condition precedent to participation in the full benefits of release from the consequences of Adam's transgression. Hence it is written: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."<sup>d</sup> And again: "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to the justification of life."<sup>e</sup> Free redemption then is provided from the consequences of Adam's transgression, because the fall was essential to the achievement of God's purpose with reference to man. Not so, however, with the individual man. His individual sinning is not absolutely necessary to the achievement of God's purposes. All men may sin; nay, all who come to years of accountability, doubtless, do sin; "For all have sinned, and come short of the glory of God."<sup>f</sup> "And so death passed upon all men, for that all have sinned." "There is none righteous, no not one; \* \* They are all gone out of the way; \* \* there is none that doeth good, no, not one."<sup>g</sup> But while all men sin—except those who die in infancy or early childhood—it is not necessary that men should sin, and hence they may be held fully accountable to the justice of God for their individual transgressions of law, and are so held accountable. The penalty for the individual sins of men is a second spiritual death, not a physical death, not a separation of the spirit and the body of man after the resurrection, for what is achieved for man's physical life by the resurrection remains.<sup>h</sup> But for his own individual sins (and this consti-

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<sup>h</sup> "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free; both male and female, both the wicked and the righteous and even there shall not so much as a hair of their heads be lost but all things shall be restored to their perfect frame, as it is now, or in the body, and shall be brought and arraigned before the bar of Christ the Son, and God, the Father, and the Holy Spirit which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil. Now, behold, I have spoken unto you, concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death unto life, *that they can die no more*; their spirits uniting with their bodies, never to be divided. Thus the whole becoming spiritual and immortal, that they can no more see corruption" (Alma Ch. xi:42-45).

<sup>d</sup> I Cor. xv:21, 22.

<sup>e</sup> Rom. v:18.

<sup>f</sup> Rom. iii:23.

<sup>g</sup> Rom. iii:10-12.

tutes the third distinction between Adam's sin and the sins of other men) he is subject to a second spiritual death, to banishment from the presence of God; his spiritual union and communion with God is broken, and spiritual death ensues. The Lord, in speaking of Adam and his first transgression, says: "I the Lord caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed.<sup>i</sup>

So Alma, explaining the fall of man, and how God gave unto men commandments, after having made known unto them the plan of redemption, saying: "That they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining to righteousness."<sup>j</sup>

Again Alma, describing the impenitent dead before the bar of God, says;

"And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in sins, as to a temporal death, shall also die a spiritual death; yea he shall die as to things pertaining unto righteousness; \* \* \* Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption."<sup>k</sup>

Samuel the Lamanite prophet says: "The resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord; \* \* \* but whosoever repenteth not \* \* \* then cometh upon them again a spiritual death, for they are cut off again as to things pertaining to righteousness."<sup>l</sup>

**3. Men as Dependent on the Atonement for Individual Sins as for Redemption from Adam's Sin:** As already remarked, men having transgressed the law of God by their own personal violations of it, they are helpless of themselves to make satisfaction to the justice of God;<sup>m</sup>

<sup>i</sup> Doc. & Cov. Sec. 29:41.

<sup>j</sup> Alma xii:31, 32.

<sup>k</sup> Alma xii:16, 18.

<sup>l</sup> Helaman Ch. xiv:17, 18.

<sup>m</sup> The late Elder Orson Pratt, put this doctrine of the helplessness of man to escape the penalty of his own sin in the most forcible manner. He said: "We believe that all who have done evil, having a knowledge of the law, or afterwards in this life coming to the knowledge thereof, are under a penalty, which is not inflicted in this world but in the world to come. Therefore such in this world are prisoners, shut up under the sentence of law, awaiting with awful fear for the time of judgment, when the penalty shall be inflicted, consigning them to a second banishment from the presence of their Redeemer, who had redeemed them from the penalty of the first law. But, enquires the sinner, is there no way for escape? Is my case hopeless? Can I not devise some way

and are just as dependent upon a Redeemer to rescue them from the spiritual effects of their personal transgression of the divine law as from the effects of Adam's fall. Also, under a reign of law, God may not pardon men for their individual sins by arbitrary act of sovereign will. He may no more set aside the claims of justice unsatisfied in the case of men's personal sins than in the case of Adam's first sin. In both cases "a necessary and immanent attribute of Deity" stands in the way of the non-infliction of the penalty due to sin, *viz.*, the attribute of Justice, which not even the attribute of Mercy may displace, or rob of that satisfaction which is due. God must act in harmony with his own attributes.

**4. Identical Principles Operative in Man's Individual Sins as in Adam's Sin:** In the case of man's individual violations of law, as in Adam's sin, the inexorableness of law holds good.<sup>11</sup> Thus satisfaction to justice in the case of individual sins like the satisfaction to justice for Adam's sin, must be rendered by God to God, "since only Deity can satisfy the claims of Deity." There is the same act against the honor of God; hence the same question of rank and dignity in the one who makes the Atonement. The same necessity for one not only willing but capable of making the Atonement, by suffering the penalty due to the sins of all men. He must suffer for them; for the ground work of their forgiveness and restoration to union with God must be that the penalty due to their sin has been paid. This or Justice goes unsatisfied—Mercy robs Justice or else the law must take its course and punishment be actually inflicted upon the transgressors which leaves man to a life of eternal misery, alienated from God, separated from the source of spiritual life and light; no longer in union with the power divine that could uplift and direct him to sublime heights of moral and spiritual excellence—man, under such circumstances, would indeed be spiritually dead, and dead eternally, since he is helpless to extricate himself from such conditions, as a sinner

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by which I can extricate myself from the penalty of the second law and escape this second banishment? The answer is,—if thou canst hide thyself from the all-searching eye of an Omnipresent God, that he shall not find thee, or if thou canst prevail with him to deny justice its claim, or if thou canst clothe thyself with power, and contend with the Almighty, and prevent him from executing the sentence of the law, then thou canst escape. If thou canst cause repentance, or baptism in water, or any of thine own works, to atone for the least of thy transgressions, then thou canst deliver thyself from the awful penalty that awaits thee. But be assured, O sinner, that thou canst not devise any way of thine own to escape, nor do anything that will atone for thy sins. Therefore, thy case is hopeless, unless God hath devised some way for thy deliverance" (Remarkable Visions Orson Pratt's Works).

<sup>11</sup> Behold justice exerciseth all his demands. \* \* \* What! do ye suppose that mercy can rob justice? I say unto you, nay; not point urged by the Nephite writer is that God will act in harmony with his attributes, see the context—the whole chapter.

can not justify his sin, nor a criminal pardon his own crime. But to leave the punishment to be actually inflicted upon man would thwart the purpose of God with reference to man's earth-life; for God designed that man's earth-life should eventuate in his happiness, in the union of man with God. "Men are that they might have joy." By other Book of Mormon teachers the plan for man's redemption is called "the plan of happiness," "the great plan of happiness;"<sup>o</sup> and as this happiness depends upon union and communion with God, it is proper to think of the gospel as contemplating the spiritual union of man with Deity.

We conclude then that for man's individual sins as for Adam's sin, though differing in some respects already noted, involves the same necessity of Atonement to the honor of God by one equal with God—hence God.

There is the same inexorableness of law; the same helplessness on the part of man to make satisfaction for his sin, hence man's dependence upon a vicarious atonement, if he is to find redemption at all. There is the same need for capacity in the one making the atonement to make full satisfaction to the justice of God by paying the uttermost farthing of man's obligations to the law; the idea of satisfaction necessarily involves that of penal suffering, coupling together those two ideas, satisfaction and expiation; or satisfaction to Justice through expiation. The Deity who redeems man must pay the penalty due to sin by suffering in man's stead.

5. **Motive Force of the Atonement:** And what shall prompt a Deity to make such an atonement? Two attributes of the Deity now a long time kept in the back ground, viz., Love and Mercy. We have seen and considered at some length the helplessness of man in the midst of those earth conditions necessary to his progress; God saw it from the beginning; and—

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

"He that believeth on him is not condemned; but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."<sup>p</sup>

<sup>o</sup> Alma xlii:8. 15.

<sup>p</sup> St. John iii:16-19.

## LESSON XIX.

(Scripture Reading Exercise.)

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### THE ADVENT OF MERCY INTO THE EARTH-SCHEME OF THINGS.

#### ANALYSIS.

- I. Source of Redemption.
- II. Antiquity of the Plan of Redemption.
- III. Vicarious Work of the Christ.
- IV. The Balancing of the Claims of Justice and Mercy.
- V. Man's Part in the Scheme of Redemption—Repent or Suffer.
- VI. The Advent of Mercy—Alternatives.
- VII. The Justice, Wisdom and Mercy of God.

#### REFERENCES.

The references of Lesson XVIII.

Also Taylor's Mediation and Atonement, Chs. xix, xxiv, xxv; and the text and context of the passages of scriptures quoted and cited in this lesson.

*SPECIAL TEXT:* "The law entered that sin might abound. But when sin abounded, grace did more abound that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." (Rom. v:20, 21.)

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#### DISCUSSION.

1. **Manner of the Christ's Atonement Foreshadowed:** This lesson continues with the truth with which the last one concluded, viz., "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." This declaration is preceded in the testimony of John with the following:

"And as Moses lifted up the serpent in the wilderness, even so must



the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life."<sup>a</sup>

Showing the manner of Christ's atonement.

Peter the chief of the Judean apostles, and hence chief of the witnesses for the great truth of salvation through Christ, says: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."<sup>b</sup>

**2. Source of Redemption: Inexorableness of Justice:** The Nephite writers are even more explicit. Lehi says:

"The way is prepared and salvation is free, and men are sufficiently instructed that they know good from evil. And the law is given unto men. And by the law, no flesh is justified; or, by the law, men are cut off. Yea, by the temporal law, they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever. Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth. Behold he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered."<sup>c</sup>

So also Jacob, brother of the first Nephi, said: "And he [the Christ] cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea the pains of every living creature, both men, women, and children, who belong to the family of Adam."<sup>d</sup>

**3. Antiquity of the Plan of Man's Redemption:** After explaining that it was appointed unto men to die, "and after death they must come to judgment;" and that God saw that it was expedient that men should come to a knowledge of these things and accordingly, from early time, "sent angels to converse with them, who caused men to behold the glory of God"—Alma says:

"And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance, and their holy works; wherefore he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good; therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof

<sup>a</sup> St. John iii:14, 15.

<sup>b</sup> I Peter iii:18.

<sup>c</sup> II Nephi ii:4-7.

<sup>d</sup> *Ibid* ix:21.

<sup>e</sup> Book of Moses—P. of G. P—Ch. v:6-8, 58.

being a second death, which was everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying, 'If ye will repent, and harden not your hearts, then will I have mercy upon you, through mine only begotten Son; therefore, whosoever repenteth and hardeneth not his heart, he shall have a claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest.'<sup>f</sup>

#### 4. The Vicarious Work of the Christ and Its Purpose: Again Alma:

"Behold I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made; \* \* \* And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; and this being the intent of this last sacrifice to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircle them [the penitent sinners] in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption."<sup>g</sup>

#### 5. The Counter Claims of Justice and Mercy—Mercy Triumphant: And again Alma:

"All mankind were fallen and they were in the grasp of justice; yea, the justice of God which consigned them for ever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. \* \* \* But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise justice claimeth the creature, and executeth the law, and the law inflicteth the punishment: if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works; according to the law and justice: for behold

<sup>f</sup> Alma xii:29-35.

<sup>g</sup> Alma xxxiv:8, 9, 14-16.

justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus none but the truly penitent are saved. What! do ye suppose that mercy can rob justice? I say unto you, nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery."<sup>h</sup>

The revelations given through Joseph Smith are equally explicit: "Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him."<sup>i</sup>

#### 6. Man Must Repent or Suffer: And again:

"And surely every man must repent or suffer, for I, God, am endless; wherefore, I revoke not the judgment which I shall pass, but woes shall go forth, weeping wailing and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment. \* \* \* Therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear ye know not! For behold, I, God have suffered these things for all, that they might not suffer if they would repent. But if they would not repent, they must suffer even as I. Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my spirit."<sup>j</sup>

7. **The Advent of Mercy—Summary:** From the doctrines of these scriptures, how like a flood comes rushing into this world-scheme of things the Love and Mercy of God! The Justice of God, as we have seen, has been exacting—otherwise it would not be Justice, the very nature of Justice is to be exacting—demanding all that is its due satisfaction for the injured honor and majesty of God; and the penalty due to broken law. But once these claims are satisfied, Justice is silent, and Love and Mercy have free range to bring to pass the complete redemption of man.

Let us for a moment contemplate our theme from this view-point though at the cost of iteration.

God, loving always the spirits of men, desires their progress and their eternal happiness.<sup>k</sup>

To achieve this the union of spirit and earth-elements are necessary,

<sup>h</sup> Alma xlii.

<sup>i</sup> Doc. & Cov. Sec. 18:10, 11.

<sup>j</sup> Doc. & Cov. Sec. 19:4-6, and 15-20.

<sup>k</sup> See Lesson IV where the doctrine is worked out in detail.

that the spirit may get more perfect self expression, and attain to higher manifestations and power than would otherwise be possible.<sup>l</sup>

Also to achieve this end, the experience of earth-life amid broken harmonies is necessary; the experience of viewing opposite existences in conflict—good and evil; faith and doubt; hope and despair; victory and defeat; freedom and bondage; joy and sorrow; perfect health and physical pain; life and death.<sup>m</sup>

To bring to pass these broken harmonies that the rich lessons and necessary experiences they teach may be available to man, there must needs be “a fall of man,” a violation of law, else there can be no broken harmonies.

Man falls; Adam transgresses law and the earth-life of man begins among all the conditions essential to his instruction and experience with opposite existences in conflict.

But this violation of law, though necessary to these ends, is nevertheless a violation of law, for which a satisfaction must be made and that the broken harmonies may be restored.

Not only did Adam transgress law in order to bring to pass the conditions necessary to man’s instruction and consequent progress, but man—all men—coming to years of accountability, also violate law—sin on their own account and incur the consequences due to sin.

In both cases men are unable to restore that which was lost—give satisfaction to the injured honor and insulted majesty of God, or create grounds of justification for the pardon of man’s sin; either for Adam’s transgression—the fall—or for man’s personal sins.

**8. Alternatives—But One Admissible:** This creates a situation that can only be met in one of two ways if justice is to be maintained, the integrity of the moral government of the world perpetuated, and the harmony of God’s attributes remain unbroken;

First: *Justice must take its course, the punishment must be inflicted upon the actual sinner, leaving man to satisfy justice by an endless misery; or*

Second: *God must satisfy his own claims against man; he must make a satisfaction to justice, there must be a vicarious Atonement made for man, since, as we have seen, man himself is helpless.*

The adoption of the first of these alternatives would thwart the general purpose of God with reference to man, the bringing to pass his progress and the possibility of his eternal happiness; and also it would violate the covenant of God with man, made before the world began, the promise of eternal life.<sup>n</sup> This alternative, is impossible, then, and may be dismissed without further consideration.

The second alternative is all that remains. God must make a vicarious Atonement for man; a Deity must satisfy the claims of God’s

<sup>l</sup> See Lesson IV where the doctrine is developed somewhat in detail.

<sup>m</sup> The subject is discussed at length in Lesson VII.

<sup>n</sup> Titus i:2.

honor. God must satisfy the demands of justice, that Mercy may assert her claims and redeem man.

And that order of things is in force; that is "the great plan of happiness"—the Gospel—"Glad tidings;" "Glad tidings of great joy, which shall be unto all people."<sup>o</sup> Back of it, underlying it, is the great Love of God for man; Love manifested in great acts of mercy; for Mercy is but Love active.

This Love prompts God to make reparation to God's honor, and satisfy Justice by undergoing the penalty due to Adam's sin, that he might bring to pass the resurrection from the dead; and make it possible for man spirit and body united, to resume his union with God.

This Love prompts God to suffer for the individual sins of men; to pay the penalty due to each man's sin, that there might be ground for man's justification under the law. That Mercy might claim the sinner upon conditions that Love may prescribe.

**9. The Justice, Wisdom, and Mercy of God:** In view of all this is it any marvel that men coming to a full consciousness of the balanced claims of Justice and Mercy in ecstasy exclaim—as Jacob the brother of Nephi did—

"O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled. \* \* \*

"O the greatness of the mercy of our God, the Holy One of Israel! for he delivereth his saints, from that awful monster the devil, and death and hell."<sup>p</sup>

"O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more."

"And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the Father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness."<sup>q</sup>

Or else with Paul declare—

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God."<sup>r</sup>

"The law entered that sin might abound. But where sin abounded, grace did more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord."<sup>s</sup>

<sup>o</sup> Luke ii:10.

<sup>p</sup> II Nephi ix:17, 19.

<sup>q</sup> II Nephi ix:8-9.

<sup>r</sup>Eph. ii.

<sup>s</sup> Rom. v:20-21.

## LESSON XX.

(Scripture Reading Exercise.)

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### CO-OPERATION OF MAN NECESSARY TO INDIVIDUAL REDEMPTION.

#### ANALYSIS.

- I. The Two Effects of the Atonement.
- II. The Necessity of Man's Co-operation in Individual Salvation.
- III. Sanctification as Well as Justification.
- IV. Spiritual and Moral Growth.
- V. Free Redemption of Little Children and Those Who Die without Law.

#### REFERENCES.

Book of Mormon: II Nephi ix; Doc. & Cov., Sec. 19; Alma xi.  
The Gospel (Roberts), Ch. iii.  
Orson Pratt's Kingdom of God, Part III, Subdivision V. Works  
Taylor's Mediation and Atonement, Chs. xxi and xxv.  
The texts and contexts of the scriptures quoted in the body of this lesson.

*SPECIAL TEXT:* "Wherefore the rather brethren, give diligence to make your calling and election sure." (II Peter i:10.)

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#### DISCUSSION.

1. **The Atonement as Related to Adam's Transgression, and Man's Individual Sins:** As already observed a difference is to be noted between the results flowing out of the Atonement for Adam's first sin—the fall; and the results derived from the satisfaction made by the Christ for man's individual sins.

The difference consists in this: First, from the consequences of Adam's transgression, there comes full and free redemption—salvation unconditional and universal. "By Adam came the fall of man. And because of the fall of man, came Jesus Christ even the Father and the Son;<sup>a</sup> and because of Jesus Christ came the redemption of man. And

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<sup>a</sup> For explanation see Doc. & Cov. Sec. xciii:1-6.

because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death."<sup>b</sup>

To this may be added Paul's great generalization: "Since by man came death, by man came also the resurrection from the dead; for as in Adam all die, even so in Christ shall all be made alive."<sup>c</sup>

The universal physical death is overcome by the equally universal resurrection.<sup>d</sup> The universal banishment of men from the presence of God, the spiritual death, is overcome by the universally established possibility of reunion with God; and all will be brought back into the presence of God at the day of judgment; but their right and power to remain in that presence and maintain union with God, will depend upon conditions to be considered later. Second, redemption from the consequences of man's individual sins, the penalties for which the Christ has expiated, are granted to men only upon compliance with certain conditions. "By grace are ye saved *through faith*."<sup>e</sup> "He that believeth and is baptized shall be saved."<sup>f</sup> "Wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ."<sup>g</sup> "He shall take upon himself the transgression of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else."<sup>h</sup> "Behold, I God, have suffered these things for all that they might not suffer if they would repent, but if they would not repent they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain and to bleed at every pore, and to suffer both body and spirit."<sup>i</sup> "And being made perfect, he became the author of eternal life unto all them that obey him."<sup>j</sup>

**2. Man's Co-operation With God in Working out Man's Salvation, Grounded in Necessity:** These scriptures establish the truth that for re-

<sup>b</sup> Book of Mormon, Ch. ix:12, 13. Also II Nephi Ch. ix. Both chapters are devoted to the idea of the text above, and should be studied carefully; they are too long for quotation here.

<sup>c</sup> I Cor. xv:21, 22.

<sup>d</sup> Doc. & Cov. Sec. xix:26-29, 41. Matt. xxv:31-46. Alma xi:40, 41.

<sup>e</sup> Eph. ii:8.

<sup>f</sup> Mark xvi:16.

<sup>g</sup> Mosiah iii:11, 12.

<sup>h</sup> Alma xi:40, 41.

<sup>i</sup> Doc. & Cov. Sec. xix:16-19.

<sup>j</sup> Heb. v:9.

demption from the consequences of man's individual sins the co-operation of man is required, his faith, his repentance; in a word his obedience.

The Gospel so far as the individual man is concerned, is the power of God unto salvation to everyone that believes and obeys the same. In the difference between the redemption from the transgression of Adam and redemption from man's personal sins, the one being free, unconditional, universal; and the other being free, possible to all, but conditional, and therefore limited to those who comply with the conditions, there is to be observed nice discriminations in the justice of God. Free and universal redemption comes from the consequences of Adam's fall because that fall is absolutely necessary to the accomplishment of the purposes of God with reference to man; without it nothing may be done for his progress, therefore since that fall is necessary to these ends Justice demands that there be provided free and universal and complete and unconditional redemption from its consequences. But in the case of man's personal sins they are not absolutely necessary to the accomplishment of the general purposes of God. Of course the earth-environment of man, including the broken harmonies as we find them, including the self-wilfulness, and even the personal sins of men, with the consequent suffering and sorrow, may be necessary to the experience of man; but all that will abundantly come once men are at the same time free to choose, and good and evil is set before them. But what is here meant is that it is not absolute necessity that individual men should sin, or that they sin without limit. Men can refrain from sin if they will; the power is in them. They are able to stand, "yet free to fall." They have power to choose good and to follow that instead of evil if they so elect. Therefore, while it is eminently proper that the Atonement of the Christ should be made to include satisfaction to Justice for the personal sins of men, and the debt of suffering due to them should be paid vicariously,—especially since man is powerless to offer expiation himself—for it is needful that ample provision be made for the justification of man's pardon; yet it is also in accordance with Justice that man shall co-operate with God in bringing about the blessed result of his deliverance from the consequences of his personal sins; and that conditions shall be required as necessary to participation in the forgiveness provided; such conditions as belief in and acceptance of the terms of Atonement; repentance of sin, and a hearty co-operation with God in overcoming evil and its effects in the human soul.

**3. The Work of Salvation a Work of Sanctification as well as of Justification:** Moreover, this salvation from the effects of personal sins is not only a matter of forgiveness of past sins; a matter of justification before God; a matter of re-establishing union with God, which is spiritual life; but it is a matter of sanctification of the soul; and of power to maintain the renewed spiritual life with God. It is a matter that involves human desires and human will. Surely it is unthinkable



that God would hold man in union with himself against his desire, or against his will. Such a condition would not be "union" but bondage. The co-operation of man then in this work of his personal salvation becomes an absolute necessity, and hence the conditions of individual salvation already noted, and which may be summed up in the doctrine of man's self-surrender unto God, manifested by his obedience to God under the law; and the declared intention of that obedience by receiving the symbols of the Atonement, to be found in the ordinances of the Gospel, especially in baptism and the sacrament of the Lord's supper.

**4. Spiritual and Moral Growth:** The attainment of this condition of Christian righteousness, however, becomes a matter of character building under the favorable conditions provided by the gospel; and character building, even under favorable conditions is a matter of slow, self-conquest. It means to follow the admonition of the chief Judean apostle, and "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound," said he, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."<sup>k</sup>

To be fruitful in that knowledge means to be growing in grace, in knowledge of the truth, in righteousness. It means development according to the type of the Christian spiritual life, which is Christ Jesus. "If you wish to go where God is," said the Prophet Joseph, "you must be like God, or possess the principles God possesses." All of which, of course, may not be possessed without divine help, as well as human effort. "He that lacketh these things"—the virtues above enumerated by Peter, and the disposition to build them up by his own effort, as well as by divine grace, "is blind and cannot see afar off," continues that apostle, "and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."<sup>l</sup>

**5. Phase of the Atonement Peculiar to "Mormonism:"** It may be remarked in passing that the difference noted in the foregoing paragraphs of this lesson on applying the Christ's Atonement to Adam's sin and man's personal sins—in the first case unconditional, and in the second conditional—is a doctrine, in modern times, peculiar to "Mormonism;" or, to speak more accurately, to the New Dispensation of the Gospel revealed to Joseph Smith; and is derived almost whol-

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<sup>k</sup> II Peter i.

<sup>l</sup> II Peter i:9-11.

ly from the teachings of the Book of Mormon.<sup>m</sup> In that distinction the beauty and glory of the Atonement, the balanced claims of justice and mercy shine forth as no where else, even in holy writ,—much less in the uninspired writings of men. It may be regarded as the “Mormon” contribution to views of the Atonement of Christ, for it is to be found no where else except in Mormon literature.

**7. The Free and Complete Redemption of Little Children:** From the foregoing difference in the application of the Atonement to the sin of Adam and the individual sins of men there arises another important matter *viz.*: If redemption from the consequences of Adam’s fall is to be absolutely unconditional, and universal, and that entirely through the Atonement of the Christ and without the co-operation of man, then it logically follows that if man himself remains absolutely without sin, he would stand in need of no satisfaction being made for his sin and no forgiveness of sins, since in the case supposed they have no existence; and therefore the Atonement of the Christ for the sin of Adam, would be all sufficient to redeem man from the power of death and restore him to union with God. It follows that if any part of the human race die in this state of personal innocence then they are redeemed by virtue of the Atonement of Christ without any other consideration whatsoever. Hence Mormon said:

“Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but the sinners to repentance; the whole need no physician, but they that are sick! wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them. \* \* \* Little children need no repentance, neither baptism. \* \* \* Little children are alive in Christ, even from the foundation of the world.”<sup>n</sup>

No less explicit is the word of the Lord through the Prophet Joseph Smith:

“But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine only Begotten, wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me.”<sup>o</sup>

**8. The Redemption of Those Who Die Without Law:** Moreover, it appears that Mercy has special claims upon those men and women, and also upon nations and races who know not the Gospel. The first Nephi in speaking of the Atonement of Christ and its effects where proclaimed and rejected, says:

“Wherefore he [God] has given a law; and where there is no law

<sup>m</sup> See II Nephi ii. Ibid ix. Alma xxxiv and xlii. Mormon i:.

<sup>n</sup> Moroni viii:8-12.

<sup>o</sup> Doc. & Cov. Sec. xxix:46, 47.

given there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them because of the atonement; for they are delivered by the power of him [Christ]; for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone [See Alma xii:17],<sup>‡</sup> which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel."<sup>q</sup>

And so Moroni:

"For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing."<sup>r</sup>

To this also agrees the teachings of Paul:

"For as many as have sinned without law shall also perish without law:<sup>s</sup> and as many as have sinned in the law shall be judged by the law."<sup>t</sup>

<sup>‡</sup> The torments of the ungodly sinners are likened unto a lake of fire and brimstone by this writer, Nephi. Not that the sinners are plunged into a lake of fire and brimstone as so-called orthodox Christians teach. Indeed, in the above passage there is a definition of what the lake of fire is—it is "endless torment," which ever exists for the punishment of impenitent sinners—each one partaking of it to such a degree and for such time as is necessary to satisfy the demand of justice. In this very chapter above quoted Nephi says of the wicked: "And their torment is as a lake of fire and brimstone, whose flames ascend up for ever, and have no end."

<sup>q</sup> Nephi ix:25, 26.

<sup>r</sup> Moroni viii:22.

<sup>s</sup> I venture the suggestion, basing it on the sense of the whole passage, that it should read: "Shall also be judged without the law."

<sup>t</sup> Rom. ii:12.

## LESSON XXI.

(Scripture Reading Exercise.)

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### SYMBOLS OF THE ATONEMENT.

#### ANALYSIS.

- I. The Two Great Christian Symbols.
- II. Baptism.
  1. Introduction and Formula.
  2. Symbolism of Atonement in Baptism.
  3. Realities Give Virtue to Symbols.
- III. The Sacrament of the Lord's Supper—Eucharist.
  1. The Prayer of Consecration—Formula of.
  2. Symbolism of the Atonement in the Eucharist.
  3. Realities Back of Symbols.

#### REFERENCES.

All the texts and contexts of this lesson, and also  
Matt. xi:26-29; Luke xxii; I Cor. xi:23-30.  
Doc. & Cov., Sec. xx.  
Moroni ix, v.

*SPECIAL TEXT: "Except a man be born of the water and of the spirit he can not enter into the kingdom of God." (St. John iii:5.)*

*"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (I Cor. xi:26.)*

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#### DISCUSSION.

1. The Two Great Christian Symbols: The two great Christian institutions of baptism and the sacrament of the Lord's supper have already been alluded to as evidence of the fact of the Atonement.<sup>a</sup> They

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<sup>a</sup> The commemoration of the sacrifice of our Lord is often and I may say generally called Eucharist. "The Lord's Supper, a solemn rite commemorating the dying of Christ for the salvation of men; the Holy Sacrament, the communion of the body and the blood of Christ (Funk & Wagnall Dic.).

<sup>a</sup> Lesson XI which see.

are now to be considered as symbols of the Atonement. I take up baptism first, as introduced by the Christ himself among the Nephites, because there more perfectly than elsewhere we have this symbol set forth, and only there, in ancient scripture, is the exact formula of the ceremony given. The account of it in the Nephite record stands as follows:

## 2. Introduction of Baptism Among the Nephites—Its Formula:

“And he said unto them, on this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you that who so repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize him; behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now, behold, these are the words which ye shall say, calling them by name, saying:

“Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

And then shall we immerse them in the water and come forth again out of the water.”<sup>b</sup>

**3. The Symbol of the Atonement in Baptism:** In this ordinance we have recognized first of all Jesus Christ in whose authority the administrator acts—“Having authority given me of Jesus Christ,” etc.

“I baptize you \* \* \* then shall we immerse them in the water and come forth again out of the water.” By this immersion in the water is symbolized the death and burial of the Christ, the Atonement he made for the sins of man. In the coming forth again out of the water, is symbolized the resurrection of the Christ, his triumph over death, the victory side of the Atonement; death is conquered, life is triumphant; Christ is the first fruits of the resurrection and through him all men participate in the resurrection. “For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”<sup>c</sup>

Nor is this all; but in baptism is symbolized the forgiveness of sins to the baptized. John preached “the baptism of repentance for the remission of sins.”<sup>d</sup> Peter commanded the multitude on the day of Pentecost to repent and be baptized in the name of Jesus Christ for the remission of sins.”<sup>e</sup> “Arise and be baptized and wash away thy sins.”<sup>f</sup> “Come unto me and be baptized in my name that ye may receive a remission of your sins.”<sup>g</sup> “Thou shalt declare \* \* \* remission of sins by baptism.”<sup>m</sup> “Preach repentance and remission of sins by way of baptism in the name of Jesus Christ.”<sup>i</sup>

<sup>b</sup> III Nephi xi:22-26.

<sup>c</sup> I Cor. xv:21, 22.

<sup>d</sup> Mark i:4. Luke iii:3.

<sup>e</sup> Acts ii:38.

<sup>f</sup> Acts xxii:16.

<sup>g</sup> III Nephi xxx:2.

<sup>h</sup> Doc. & Cov. Sec. xix:31.

<sup>i</sup> Doc. & Cov. Sec. iv:2.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."<sup>j</sup>

Baptism then not only becomes a symbol of the Christ's death, burial and resurrection to newness of life; but also the death and burial to sin of the baptized; and his resurrection to a newness of moral and spiritual life. To him it is a birth to righteousness.

Water baptism is completed by the baptism of the spirit, by which man is placed in union with God, through the reception of the Holy Ghost, foreshadowing that more complete union which shall come when man shall dwell in the very presence of God the Father, and God the Son after the resurrection.<sup>k</sup>

And thus the symbols of the Atonement of Christ to the very uttermost are found in this Christian institution of baptism.

**4. Realities Give Virtue to Symbols:** Let it be said here, however, and because following the above presentation of baptism it may be seen better than in any other connection, that it is not the physical fact of being immersed in water that brings remission of sins, nor the physical fact of the imposition of hands that re-established the union with God through the medium of the Holy Ghost. These as we have tried to explain are symbols of the deeper and greater realities that produce the results of forgiveness of sins and union with God. Back of the physical fact of baptism is the Atonement of Christ, wrought out by his making satisfaction to the injured honor of God, occasioned by sin, and bringing to pass the resurrection from the dead, because a Lord of life, and having the power to impart life to others, to the dead. Back of the physical fact of the immersion of a man in water, in order to a remission of his individual sins, is the fact that Jesus by his own suffering paid the penalty due to that and every other man's sins in the world, and thus brought all men within the claims of Mercy, and made it possible for the sins of men to be forgiven without violence to the Justice of God. This ordinance of baptism supplies the symbols of these realities; it is, however, in the realities instead of the signs or symbols of the realities whence arises the power of God unto salvation. Still the symbols of the realities may not be dispensed with; they are necessary to the perpetuation, in palpable form, of the realities behind them, hence the Church teaches and will always teach the necessity of conforming to or obeying them; they are but the signs and seals of our salvation, however, rather than the ground of it; and they would have no virtue at all except for the existence of the realities which they image forth to outward senses, and witness to the world the covenant which those who accept the gospel make with God.

<sup>j</sup> Rom. vi:4, 5. See also "The Gospel"—Third Edition, Ch. xvi.

<sup>k</sup> Doc. & Cov. Sec. xxvi.

5. **The Sacrament of the Lord's Supper as a Symbol of the Atonement:** This, like baptism, is a permanent Christian institution; and also like baptism it is best set forth in the Nephite scriptures,<sup>1</sup> the Book of Mormon; for there, and no where else in ancient scripture, is the formula of the institution as given by the Christ to be found. The prayer of consecration of these symbols is of the highest value, and one of the noblest monuments of Nephite or any other Christian literature extant. I give the prayers of consecration together with the introductory remarks of Moroni which declare their origin.

*Introduction:*

"The manner of their Elders and Priests administering the flesh and blood of Christ unto the church. And they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the Elder or Priest did minister it. And they did kneel down with the Church and prayed to the Father in the name of Christ, saying:

*Prayer of Consecration over the Broken Bread—the Body:*

"O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. Amen."

"The manner of administering the wine. Behold they took the cup, and said:

*Consecration of the Wine—the Blood:*

"O God, the Eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who

<sup>1</sup>The best New Testament account of the introduction of the Lord's Supper is (1) That given by Matthew; and (2) by Paul. The first of these is as follows: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew Ch. xxvi:26-28).

The second in Paul's first letter to the Corinthians: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink of it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body" (I Corinthians, Ch. xi:23-29).

drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen."<sup>m</sup>

#### 6. Exposition of the Symbols of the Atonement in Holy Sacrament:

In these prayers, the whole scheme of man's salvation is generalized and symbolized. There is a more solemn and awe-inspiring title used in addressing the Deity than is used in the Lord's prayer, but that is wholly warranted from the nature of the prayer of consecration which is to follow—"O, God, the Eternal Father." And this is repeated in the body of both prayers in a second appeal to God the Father. But this does not fall under the head of "vain repetition," since it is the repetition of emphasis, of deep solemnity, as any one will determine if he considers it with attention and will allow for both the solemnity and greatness of the occasion. But not only is God the Eternal Father recognized in this prayer, but the Son also—"We ask thee in the name of thy Son, Jesus Christ," etc. And not only is the Father and Son recognized but the Holy Spirit also—"That they may always have his Spirit to be with them." This prayer of consecration, then, is a confession of faith in the Holy Trinity.

"Bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son." \* \* \*  
 "Bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them." The broken bread is the symbol of the broken or wounded body of the Christ, broken for sinful man. The wine is the symbol of the blood—the blood shed for the sins of men: and the sincere Christian eats of the one and drinks of the other in grateful remembrance of what the Christ has done for him—the suffering he underwent in order to establish justification of man and the forgiveness of his sin under a reign of law, without violence to the Justice of God or the exclusion of Mercy from our earth-scheme of things. In all this the Atonement is recognized and celebrated most beautifully, and its benefits accepted and appropriated by the celebrants. Moreover, they witness in the act of eating and drinking these emblems of the body and the blood

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<sup>m</sup> Book of Moroni, Chs. iv and v. Of these formulas I have elsewhere said what Archdeacon Paley has said of the Lord's prayer, when appealing to its excellence as evidence of its divine origin—"For a succession of solemn thoughts, for fixing the attention on a few great points, for suitableness, for sufficiency, for conciseness without obscurity, for the weight and real importance of their petitions, these prayers are without an equal." The composition of them in excellence arises far above any performance that Joseph Smith could be considered equal to; and, in a word, carry within themselves the evidence of a divine authorship. Such passages as these need no argument in support of their divine origin. We may trust entirely to the self-evidence which breathes through every sentence" ("New Witnesses for God," Vol. III, p. 489).



of the Christ," that they are willing to take upon them the name," of the Christ, become "Christians." "And always remember him;" and who could remember him and not with gratitude in view of what he had done for mankind! "And keep his commandments which he hath given them"—a solemn covenant of obedience upon which, as we have seen, depends the reception of the benefits of the Atonement made for man's individual sins—"he [the Christ] became the author of eternal salvation to all them that obey him." And to what end does all this lead—this covenanting to take upon them the name of Christ; to always remember him; to keep his commandments—to what culmination does all this conduct the celebrant? To union with God, the one thing most important; the climax is "that they may always have his spirit to be with them!" Just as the several steps of faith, repentance and baptism culminate in possession of the Holy Ghost.\*

Thus in two paragraphs, making less than fifteen lines of printed matter is given the story of man's redemption, in this symbol of the Atonement—the Lord's Supper. As in the case of baptism, however, I would remind the student that the virtue is not in the symbols, but in the realities they represent; in the actually broken body of Christ—broken by nail-wounds, by crown of thorns, by spear thrusts in the side; by suffering of mental and spiritual agony that made blood-sweat for the body, and torture for the sin-burdened spirit—vicariously suffering for the sins of all men. By these realities was our salvation purchased; and the virtue lies in them, not in the symbols of them. The symbols we use in remembrance of the realities, and without mistaking them for the realities themselves.

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\* Acts ii:38, 39. Heb. vi:1-6.

## LESSON XXII.

(Scripture Reading Exercise.)

### DOES THE NECESSITY OF THE ATONEMENT ARISE FROM THE NATURE OF THE CASE, OR FROM ARBITRARY ARRANGEMENT?

#### ANALYSIS.

- I. Could Other Means than the Atonement Have Been Provided for Man's Salvation?
  1. The Evidence from the Fact of Divine Institution.
  2. The Evidence of Scripture.
- II. The Severity of the Atonement Justified.
  1. By the Value of the Things Purchased.
  2. On the Ground that it was a Voluntary Sacrifice.
  3. By the Lessons it Teaches Man.

#### REFERENCES.

The texts and contexts of scriptures quoted and cited in the body of this lesson.

History of Christian Doctrine (Shedd), Book V, Ch. ii; Anselm's Theory of Satisfaction; Neander's History of the Christian Religion and Doctrine, Vol. IV, pp 49-511.

Taylor's Mediation and Atonement.

*SPECIAL TEXT:* "Put up thy sword into its place. . . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. xxvi:52, 54.)

#### DISCUSSION.

1. **Could Other Means than the Atonement Have Been Devised for Man's Salvation:** The question, could any other plan have been devised for the redemption of man than the Atonement as made by the Christ, was discussed, in part, in a previous lesson when considering the question of possible redemption by the sovereign act of God.<sup>a</sup> It is a question that has been often asked, and oftener in our own day perhaps than at

<sup>a</sup> See Lesson XVI.

any previous time, since our age is pre-eminently critical, and questions the rationality of the Atonement as set forth in the scriptures and also as taught by the Catholic and the Protestant churches. Shedd propounds the question in this form:

“Does the necessity of expiation in order to pardon arise from the nature of the case, or from an arbitrary arrangement? Could the Deity have dispensed with any or all satisfaction of Justice, or is Justice of such an absolute and necessary character, that it would be impossible to save the guilty without an antecedent satisfaction of this attribute [Justice] as it would be for God to lie?”<sup>b</sup>

Answering these questions from the point of view developed in this treatise, it would be necessary to say (1) that the necessity of expiation in order to pardon does arise from the nature of the case and not from arbitrary arrangement; (2) that the Deity could not dispense with any or all satisfaction to Justice since Justice as an attribute of God is of such an absolute and necessary character that it would be as impossible to save the guilty without an antecedent<sup>c</sup> satisfaction as it would be for God to lie. The attribute of Justice is as necessary to maintain in Deity as the attribute Truth.

2. (a). **The Evidence of Scripture:** Considered from the standpoint of scriptural evidence, there can be no doubt of the absolute necessity of the Atonement as it was wrought out in the suffering and death of the Christ. The two disciples overtaken on their way to Emaus by the unrecognized, risen Savior, gave him an account of the crucifixion and the reported resurrection of Jesus. They also voiced their own great disappointment in the seeming anti-climax of the events which had resulted in the crucifixion by saying: “But we trusted that it had been he which should have redeemed Israel;” but it was now three days since the crucifixion, and consequently their hopes were disappointed. Then said the Christ unto them:

“O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?”<sup>d</sup>

The same evening Jesus appeared to a company of his disciples and

<sup>b</sup> “History of Christian Doctrine,” Shedd—Vol. II, p. 223.

<sup>c</sup> Or pre-determined satisfaction, that ultimately must be realized in fact. I make this qualification of “antecedent” satisfaction in the interest of the great truth that the effects of the Atonement were realized by the ancient saints previous to the coming of Christ to earth and hence previous to his actually making the Atonement; but that was because the Atonement for man’s sins, the satisfaction to Justice, had been pre-determined upon, and this fact gave virtue to their faith, repentance and obedience to ordinances of the Gospel. (See Seventy’s Year Book II, Lesson XX. “Antiquity of the Gospel.”)

<sup>d</sup> Luke xxiv:13-27.

gave the most palpable demonstration of his resurrection, and said to them:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets and in the Psalms, concerning me. Then opened he their understanding that they might understand the scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."<sup>e</sup>

If, then, "all things must be fulfilled which are written in Moses and in the Prophets and in the Psalms concerning Christ; and if it "*behooved Christ thus to suffer and to rise from the dead* \* \* \* that repentance and remission of sins should be preached in his name among all nations;" then it would seem that there must have been absolute necessity for that order of procedure followed in the events which make up and attend upon the Atonement as we now know it. To this evidence there must be added the thrice repeated, agonized prayer of the Christ, in Gethsemane, when contemplating the approaching climax of his passion:<sup>f</sup> "O, my Father, if it be possible let this cup pass from me! nevertheless, not as I will, but as thou wilt."<sup>g</sup>

The silence of God in the presence of that prayer tells us that it was not possible for other means to be devised for man's salvation. And when the officers and the rabble led by Judas came upon Jesus and his friends in the garden and Peter drew the sword in defense of the Master, the latter said:

"Put up thy sword into its place; \* \* \* thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, *that thus it must be?*"<sup>h</sup>

"*Thus it must be,*" confirms again the absolute necessity of the Atonement as the Christ made it.

3. (b). **Evidence of Necessity from the Fact that God Instituted It:** The opinions of some of the early Christian fathers upon the possibility of the other and perhaps milder means being used to save men than the Atonement, have already been considered, as connected with the suggestion that God might arbitrarily forgive sin by the virtue of his Omnipotence. Also a list was given of both the principal early Christian fath-

<sup>e</sup> Luke xxiv:44-47.

<sup>f</sup> Passion—Any suffering or endurance of imposed or inflicted pain \* \* \* especially the suffering of Christ between the time of the last supper and his death—especially in the garden and on the cross. (Webster.)

<sup>g</sup> Matt. xxvi:39.

<sup>h</sup> Ibid, verses 52-54.

ers and the medieval Christian doctors and the views they respectively supported;<sup>i</sup> and from the necessity of the principles involved, the conclusion was reached that the Atonement as made by Christ was absolutely necessary. It might be argued with great force that since God instituted the Atonement it must have been necessary or it would never have been ordained; especially if milder means could have been made to answer or the satisfaction to justice could have been set aside, and man's reconciliation with God brought about by an act of pure benevolence; for it is inconceivable that either God's Justice or his Mercy<sup>j</sup> would require or permit more suffering on the part of the Redeemer than was absolutely necessary to accomplish the end proposed.

On the influence of pain and suffering Baring-Gould has the following fine passage:

"There was no necessity, some theologians have taught, for Christ to have died but as S. Bernard says, "perhaps that method is best, whereby in a land of forgetfulness and sloth we might be more powerfully and vividly reminded of our fall, through the so great and so manifold sufferings of Him who repaired it." Then quoting Oxenham:

"Pain is one of the deepest and truest things in our nature; we feel instinctively that it is so, even before we can tell why. Pain is what binds us most closely to one another and to God. It appeals most directly to our sympathies, as the very structure of our language indicates. To go no further than our own, we have English words, such as condolence, to express sympathy with grief; we have no one word to express sympathy with joy. So, again, it is a common remark that, if a funeral and wedding procession were to meet, something of the shadow of death would be cast over the bridal train, but no reflection of bridal happiness would pass into the mourners' hearts. Scripture itself has been not inaptly called 'a record of human sorrow.' The same name might be given to history. Friendship is scarcely sure till it has been proved in suffering, but the chains of an affection riveted in the fiery furnace are not easily broken. So much, then, at least, is clear, that the Passion of Jesus was the greatest revelation of sympathy: 'Greater love hath no man than this, that a man lay down his life for his friends.' And hence fathers and schoolmen alike conspire to teach, that one reason why he chose the road of suffering was to knit us more closely to himself. For this he exalted his head; not on a throne of earthly glory, but on the cross of death. It is, indeed, no accident of the few, but a law of our present being, which the poet's words express:

'That to the Cross the mourner's eye should turn  
Sooner than where the stars of Christmas burn.'

For in all, in their several ways and degrees, are mourners. The dark threads are woven more thickly than the bright ones into the tangled skein of human life; and as time passes on, the conviction that it is so is brought home to us with increasing force.' I (Oxenham: "Doctrine of the Atonement, 1869, pp. 290-292.)

"The Incarnation is the manifestation of perfect love, but perfect love cannot halt at anything short of the extreme disintegration wrought by

<sup>i</sup> Lesson XVI.

<sup>j</sup> Ibid, p.— and note—

the fall. Christ must sacrifice Himself wholly to man, or his love is not sufficient to draw man to him. He must enter into man's joys and man's woes, to meet him at every turn of the winding lane of life. Love is not satisfied till it has made every sacrifice that is in its power to make and no more complete sacrifice can be imagined than that of honor, ease, and finally life.

The narrative of Christ's life is, therefore, one of continuous sacrifice, of emptying himself of everything in the overflowing Passion of his love, counting all as nought if only he might catch man's eye and draw him towards himself.

"He came to seek and to save that which was lost. Such is reported by the Evangelist to be the account he gave of his mission." \* \* \* "Pain is the deepest thing we have in our nature, and union through pain has always seemed more real and more holy than any other.<sup>h</sup>

**4. The Severity of the Atonement Justified from the Value of Things Purchased by It:** The severity of the Atonement may be justified if viewed with reference to what it purchased for man, and the effect it was doubtless designed to have in forever fixing the values upon certain great things, in the mind of man. When the plan of redemption is contemplated with reference to what it cost the Christ, then we must have exalted notions ever after of the majesty and Justice of God, for it was to make ample satisfaction to that majesty and Justice of God that the Christ suffered and died; we must have exalted conceptions of the value of that stately fabric known as the moral government of the world, for it was for the preservation of its integrity that the Christ suffered and died; we must henceforth have a higher regard for God's attribute of Mercy, for it was that Mercy might be brought into the earth-scheme of things, and claim her own, that the Christ suffered and died; we must set a higher value even upon physical life hereafter, for it was in order to bring to pass the resurrection of man to physical life, and to make that life immortal, that the Christ suffered and died; new glory must attach hereafter to spiritual life,—perpetual union between soul of man and soul of God,—for to bring to pass that spiritual life, that indissoluble union with God on which it depends for existence, that the Christ suffered and died; we must henceforth have a deeper reverence for the Love of God and the Love of the Christ for man,—and a higher regard for man himself since God so loved him—for it was to give a manifestation of that Love, that the Christ suffered and died.

If it be true, and it is, that men value things in proportion to what they cost, then how dear to them must be the Atonement, since it cost the Christ so much in suffering that he may be said to have been baptized by blood-sweat in Gethsemane, before he reached the climax of his passion, on calvary. "Behold he suffereth the pains of all men; yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam;"<sup>k</sup> "surely every man must repent or suffer

<sup>h</sup>"Origin and Development of Religious Beliefs," Vol. II, pp, 305, 307, 330.

<sup>k</sup> II Nephi ix:21.

[i. e., the eternal consequences of sin]. \* \* \* For behold, I God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup."<sup>1</sup> Advantages to be realized in eternal life purchased at such a cost as this, should indeed be regarded by men as pearls of great price, to obtain which a man would be justified in selling all that he hath, that he might buy them.

But on the other hand if high values for the great and important things enumerated above could only be secured by the severity of suffering that attended upon the Atonement made by the Christ, then, I say, and I trust with becoming reverence, that they were worth all that even the Christ by his blessed suffering paid for them.

5. **The Atonement a Voluntary Offering:** Another thing may be urged in justification of the severity of the plan of redemption through the Atonement—it was a voluntary act; and no one was compelled to undertake the terrible mission unless he himself elected to do so. "Whom shall I send," asked God the Father, after he had explained the necessity of a Redeemer for man in the earth-scheme of things."<sup>m</sup> "Whom shall I send? And one answered like unto the Son of man, saying, 'Here am I, send me.'" The act was voluntary. Indeed the glory of the Atonement as well as the justification for its severity depend upon its being so. "Therefore doth my father love me," said the Christ, "because I lay down my life, that I might take it again. *No man taketh it from me, but I lay it down of myself.* I have power to lay it down and I have power to take it again. This commandment have I received of my Father."<sup>n</sup> And when one would have defended him by physical force the Christ bade him put up his sword, saying, "Thinkest thou that I cannot now pray to my father and he shall give me more than twelve legions of angels?" That is, to deliver him from his captors. "But," he added, after declaring the possibility of his deliverance by legions of angels, "how then shall the scriptures be fulfilled, *that thus it must be?*"

6. **Lesson Taught by Severity of the Atonement:** Let the severity of the Atonement impress men with one very important truth, *viz.*, that breaking up the harmony of the moral government of the world is a serious, adventurous, and dangerous business, even though when necessary to bring about conditions essential to the progress of Intelligences; and more serious when man in his presumption and apostasy from God, of his own perverse will, to gratify his ambition, or pride or appetite or pas-

<sup>1</sup> Doc. & Cov. Sec. xix:4, 16-18.

<sup>m</sup> See Lesson VI.

<sup>n</sup> John x: 17, 18.

<sup>o</sup> Matt. xxvi:53, 54.

sions, violates the law of God and breaks the union between himself and Deity. That is serious; and how difficult it is to re-establish that union, to purchase forgiveness for that sin! How hard it is to make amends to the majesty of God, dishonored by man's individual transgression of divine law—let the severity of the Christ's Atonement for man's sin bear witness; for it required all that the Christ gave in suffering and agony of spirit and body, to lay the grounds for man's forgiveness and reconciliation with God.

The severity of the Atonement should impress men with the fact that we live in a world of stern realities; that human actions draw with them tremendous consequences that may not be easily set aside if the actions in which they have their origin are wrong.

Moral laws have their penalties as physical laws have their consequences; there could be no moral laws without penalties; and penalties of laws must be enforced, else laws are mere nullities. Violations of moral law are attended by shame and suffering; suffering is the consequence or the penalty of violating divine, moral law; and the penalty must be paid, either by the one sinning or by another who shall suffer vicariously for him.

This brings us to one of the great questions inseparably connected with the Atonement. Can there be such a thing as vicarious suffering? And can the vicarious suffering of an innocent victim pay the debt to justice due from one who is guilty of the transgression of law?



## LESSON XXIII.

(Scripture Reading Exercise.)

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### THE EFFICACY OF VICARIOUS ATONEMENT.

#### ANALYSIS.

- I. The Law of Righteousness.
- II. Possibility of the Spirit Suffering.
- III. The Suffering of Men.
  1. Because of Their Own Sins.
  2. Because of the Sins of Others.
  3. With Each Other on Account of Sin.
  4. Willingness of Men to Suffer for Others and what it Suggests.
- IV. Vicarious Suffering the Doctrine of Christ.
- V. The Reign of Law and Love.

#### REFERENCES.

The texts and contexts of the scriptures quoted and cited in the body of this lesson.

*SPECIAL TEXT:* "He that loveth not knoweth not God, for God is love. . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins.

"Beloved, if God so loved us, we also ought to love one another." (I John iv:8-11.)

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#### DISCUSSION.

1. **The Law of Righteousness:** All sin against moral law is followed by suffering. At first glance that statement may not be accepted without qualification; but it is true. "Sin is transgression of the law," is scripture definition of sin.<sup>b</sup> No difficulty will arise from that definition, but there might arise difference of opinion as to what constitutes "moral law," which to violate would be sin. Of course moral law, varies among different races, and nations; and indeed varies in the same race and nation in different periods of time; but no matter how variant the law may be, between different races or nations; or how variant it may be between

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<sup>a</sup> I John iv:8-11.

<sup>b</sup> I John iii:4; and Rom. iv:15.

individuals, the principle announced that suffering follows sin will hold good. Of course between the Christian whose conscience is trained in the moral law of the doctrine of Christ, and the heathen, "who know not God," there is a wide difference. Many things which are sin to the Christian conscience are not sin to the heathen races, unenlightened by the ethics of the Christian religion; but, nevertheless, what I say is true; and if heathen peoples do not have the same moral standards that prevail in Christian lands, they have *some* moral standards; and whenever they violate what to them is the "rule of righteousness," it is followed by chagrin, by sorrow, by mental suffering for them; and so with the Christian people who are instructed in the high, moral principles of the Christian religion. When they fall below their ideals, when they consciously violate their rule of righteousness, it is followed by suffering, by sense of shame, by sorrow; and, indeed, the great bulk of the sorrows of this world spring from sin, the transgression of the moral law, and there is no escaping its penalty—suffering.

2. **Possibility of the Spirit Suffering:** It is just as real, this suffering of the spirit for the violation of the moral law, as the suffering of physical pain that comes from the violation of some physical law. The mind no less than the body may be hurt, wounded as deeply as the body, and carry its scars as the evidence of its wounds as long. Mental suffering is as real and poignant as physical pain; and he who sins suffers. 'And it often happens,' says Guizot, "that the best men, that is, those who have best conformed their will to reason, have often been the most struck with their insufficiency, the most convinced of the inequality between the conduct of man and his task between liberty and law;" and therefore have they suffered most. It is possible, then, for men to suffer because of their own sins.

3. **Men Suffer Because of the Sins of Others:** This we know, also, it is possible for men to suffer *because* of the sins of others, and they often do it. You can scarcely conceive of a man being so far isolated, so far outside the sympathies of the world, that it can be said of him that he lives unto himself alone; that his sinning and his suffering concerns only himself. We are so knit together in a net work of sympathies—not seen, but real nevertheless—that we suffer *because* of each other. It is easily proven. Take the case of an honorable father and mother who have led we will say—and there are such fathers and mothers—ideal lives. They have lived in honor; they have met their obligations to the world with reasonable fidelity; they have lived lives of righteousness; they have set good examples to their children; they have taught the Christian truths at the fireside; they have surrounded their family with every advantage that would prepare them for honorable stations among men. They have taken pride as they have seen their children grow from infancy to manhood, and their souls have hoped that a sort of immortality would subsist in

the perpetuation of their race through their children. Then out of this family group, over which the parents have watched with such anxious solicitude, there comes forth a reprobate youth, in whom there seems to be scarcely any moral sense. He violates all the conventions of society, and of moral living; he destroys his intellect by his excesses, and he becomes a vagabond and outcast among men, a degenerate, perhaps finds his way through the sewers of sin, into the prison house, and at last, perchance, may go to the very gallows itself.

And what is the condition of that righteous father and mother the while, when they look upon this sad mischance in their household? Sorrow! The one who has led the shameful life, though he may suffer somewhat for his sins, has not suffered the one-thousandth part of the shame and humiliation and disgrace that has been experienced by this father and mother. They suffer *because* of the sins of this wayward son. They illustrate in their experience the fact that men can suffer *because* of each other; *the innocent are involved in the sins and crimes of the guilty.*

From this confessedly extreme case all down the line of human experiences and relationships in constantly varying degrees men suffer *because* of each other.

**4. Men Suffer With Each Other on Account of Sin:** Then men suffer *with* each other? An outsider, looking at this scene I have presented—I mean one not a member of the grief-stricken family—witnessing the sorrow of the father, and the inconsolable grief of the mother; the mental distress and shame experienced by brother and sisters; the stranger witnessing all this, weeps with the sorrowing father and mother; he suffers *with* them.

**5. Willingness of Men to Suffer for Each Other:** There is still another phase of this suffering on account of sin, and one that draws very near to the point I am trying to reach. There is among men, and especially among men of highly sensitive natures, a willingness to suffer *for* others. Take the case, for instance, of David and Absalom. Absalom was the most worthless of all David's many worthless sons; he had planned rebellion against the grand old king; he would have clutched the crown from the hoary head of David and put it upon his own. In every way he had warred against the honor and the interests of his noble father. Yet when news was brought to the king that the worthless young man had been caught in the battle and slain, the old king was stricken with sorrow, and gave vent to the parent-cry that rings through all the ages—"Oh Absalom, my son! my son! would to God I had died for thee!" In this experience of David's we see the willingness of one to suffer *for* another. Nor is this willingness confined to parents alone who would so often and so willingly take upon themselves the consequences of their children's sins, though those consequences involved death. The same willingness exists on the part of the children, but perhaps is less fre-

quently manifested, to suffer for their parents. The same is true also as to brothers and sisters, and among friends, where no tie of consanguinity exists; and even among strangers, on the occasion of great, imminent danger, this impulse in man, this willingness to risk his own life for others is frequently manifested. Such experiences make up the history of heroism, which is the chief glory of our human race.

6. **The Great Principle Suggested by the Foregoing Facts:** Does this fact of willingness to suffer for others, so abundantly attested in human experiences, bear witness to the existence of no great and eternal principle, that may be of incalculable benefit in the moral economy of the world? Is it meaningless? I think not. On the contrary it suggests the existence of a great and effective truth, namely, that the Intelligences of the universe are so bound together in sympathetic relations that at need they can suffer *for* each other, as well as *with* each other, and *because* of each other. "Greater love hath no man than this, that a man lay down his life for his friends."<sup>b</sup> This is true because when a man lays down his life for a cause or for a friend he has then given all he has to give; for with life goes all things else; he can give no more. Shall those Intelligences we must needs think of as Divine, as making up David's "congregation of the Mighty," the Gods among whom God the greatest of all the Intelligences, standeth and judges,<sup>c</sup> shall these be denied the privilege of love-manifestation which goes with this giving of all? And shall this suffering for others have no benefiting effect upon those others for whom the suffering is endured? Shall this love-force of men and of divine Intelligences be mere waste of the highest and most refined of all forces—spiritual force? Not so, if reason answers the question. Certainly not so if scripture answers it. "Here by perceive we the love of God, because he laid down his life for us."<sup>d</sup> "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."<sup>e</sup> "For Christ hath also once suffered for sin, the just for the unjust, that he might bring us to God."<sup>f</sup> "When we were yet without strength in due time Christ died for us. \* \* \* Being now justified by his blood, we shall be saved from wrath through him. \* \* \* When we were enemies we were reconciled to God by the death of his son \* \* \*"<sup>g</sup> The scriptures then abundantly confirm the declaration made that divine Intelligences are not denied the power of giving the highest love manifestation for others by suffering *for* them; and in that love-manifestation giving all they can give even to taking upon themselves the consequences of the sins of others and making Atonement for them; suffering that oth-

<sup>b</sup> St. John iii:15.

<sup>c</sup> Psalms lxxxii.

<sup>d</sup> I John iii:16.

<sup>e</sup> St. John iii:16.

<sup>f</sup> I Peter iii:16.

<sup>g</sup> Rom. v:6-10.

ers might have placed within their reach the means of escape from suffering, if only they would accept such means and apply them. Otherwise, of course, the sinners themselves must suffer all the consequences due to their sins; for nothing is clearer in the revealed word of God, developed in this treatise, than that satisfaction must be made to Justice whenever the domain of Justice is trespassed upon, else all is confusion in the moral government of the world; so that if men will not avail themselves of means which Mercy provides for their redemption, then they themselves must meet the inexorable demands of Justice.

**7. Vicarious Suffering, Its Reality and Its Effectiveness is the Doctrine of the Christ:** This, then, is the especial doctrine of the Christ on which his earth-life's mission is based. One Intelligence at need can suffer for others. It is possible for one to stand responsible for another: a man can be his brother's keeper, and vicariously endure even suffering for another's sins; make a satisfaction to justice, and bring the quality of Mercy into the moral economy of things, and give it legitimate standing under a reign of law, softening somewhat the otherwise harsh aspect of things.

**8. The Reign of Law and Love:** To this then our inquiry and discussions lead us; to recognize in the Gospel of Jesus Christ, the central truth of which is the Atonement, a reign of Law and Love: and that to preserve this Law, and to manifest this Love was the purpose of the earth-life's mission of the Christ. To teach and to demonstrate, first of all, God-love for man, by a sacrifice that tasks God that man might be saved;<sup>h</sup> and second, to inspire man-love for God, by the demonstration that God first loved man, and how deeply God loved man;<sup>i</sup> and third, to teach man-love for man. "For beloved," said the apostle whom Jesus loved pre-eminently—"If God so loved us, we also ought to love one another." In this love for one another the children of God are manifest, he contends. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. \* \* We know that we have passed from death into life, because we love the brethren. He that loveth not his brother abideth in death. \* \* Here by perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."<sup>k</sup> It is not to be marveled at that this same apostle declared that "He that loveth not

<sup>h</sup> St. John iii:16, 17.

<sup>i</sup> "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins" (I John iv:9, 10.)

<sup>j</sup> I John iv:11.

<sup>k</sup> I John iii:10-16.

knoweth not God; for God is love,"<sup>l</sup> or that Paul, accepting the same principles, should say, "he that loveth another, hath fulfilled the law.  
\* \* \* \* \* Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."<sup>m</sup>

Jesus, however, teacheth the matter most perfectly. Accepting the love of God for man as assured, then the great commandment for man is—

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."<sup>n</sup>  
"Love is the fulfilling of the law"<sup>o</sup>—

*"All's Love, yet all's Law."*<sup>p</sup>

Love exists in the earth-scheme of things, in the moral government of the world, as we have seen, in harmony with the universal reign of law. It is not born of some caprice, or mere impulse, howsoever beneficent; but interwoven it is into the very web of things, and is immanent in them, an indestructible *Presence*. It is because love reigns in harmony with law that we mortals can be so sure of it; and rest so secure in it. For as it was not born of caprice, so, too, it will not depart from the world, nor from individuals on caprice; but will endure as space itself endures—from the very nature of it; as truth abides; as law itself subsists; as God lives; for it is of the *Eternal Things—the Things that do not pass away*.

<sup>l</sup> I John iv:8.

<sup>m</sup> Rom. xiii:8, 10.

<sup>n</sup> Matt. xxii.

<sup>o</sup> Rom. xiii:10.

<sup>p</sup> Browning.

## APPENDIX.

# Other Views of the Atonement.

### I.

#### HISTORY OF SOTERIOLOGY<sup>a</sup> FROM APOSTOLIC TIMES UNTIL IT TAKES DEFINITE FORM UNDER THE TEACHING OF ANSELM IN THE TWELFTH CENTURY.

Not even an epitome of the history of the doctrine of the Atonement may be attempted here. The title is written out, not to attempt a summary of the history of this branch of theological science; but merely to make a few remarks about that history.

It is quite generally conceded that the doctrine of the Atonement developed slowly. "Taking the term Atonement in its technical signification to denote the satisfaction of divine justice for the sin of man, by the substituted penal sufferings of the son of God, we shall find a slower scientific unfolding of this great cardinal doctrine than of any other of the principal truths of Christianity."<sup>b</sup>

**Heretical Views During the First Two Christian Centuries:** There were two views of the atonement held to be heretical during the two first Christian centuries, the Gnostic<sup>c</sup> and the Ebionite,<sup>d</sup> respectively.

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<sup>a</sup> Soteriology is that branch of theological science which treats of the work of the Redeemer, or of the divine agency in the salvation of the soul (Dic. Funk & Wagnall). This brief historical statement of soteriology is either condensed or quoted from Shedd's work on the "History of Christian Doctrine," and is not mine.

<sup>b</sup> "History of Christian Doctrine" V. "History of Soteriology," Vol. II, p. 204.

<sup>c</sup> The Gnostics were a sect which arose in the Christian Church in the first century, flourished in the second, and had almost entirely disappeared by the sixth. The Gnostics held that knowledge rather than faith was the road to heaven, and professed to have a peculiar knowledge of religious mysteries. They rejected the literal interpretation of the scriptures, and attempted to combine their teachings with those of the Greek and Oriental philosophies and religions. They held that God was the unknowable and the unapproachable; that from him proceeded, by emanation, subordinate deities termed "eons," from whom again proceeded other still inferior spirits (Cent. Dict.—Gnostics).

<sup>d</sup> The Ebionites were a party of Judaizing Christians which ap-

The Gnostic heresy as affecting the Atonement brought against the scripture doctrine on that subject two contradictions; the first by one Basilides (A. D. 125), who affirmed only a human suffering in the Redeemer, which was not expiatory for the reason, first, because as merely human it was finite, and inadequate to atone for the sins of the whole world; and, second, because the idea of substituted penal suffering is inadmissible. "Suffering for the purposes of justice," their teacher said, of necessity implied personal criminality in the sufferer," and therefore can never be endured by an innocent person like Christ." "The principle of vicarious substitution, in reference to justice, he held to be untenable.

The other contradiction of Gnosticism was made by Marcion (A. D. 150). He affirmed a divine suffering in the Redeemer, which was but apparent, however, because the "Logos," or "Word"—Christ—having assumed a phantom, not a real body, only a seeming suffering could occur, and could not, of course, be expiatory. "It was merely emblematical—designed to symbolize the religious truth, that man, in order to attain his true and highest life must die to his earthly life."

"If now we examine these Gnostic and Judaizing theories," says Shedd, from whom I am condensing this account, "we find that they agree in one capital respect, viz., in the rejection of the scripture doctrine of a real and true expiation of human guilt."

**2. Soteriology of the Apostolic Fathers:** In the writings of the Apostolic Fathers, we obtain the views of the Church upon the doctrine of the Atonement during the first half century after the death of the last inspired apostle (A. D. 100-150). Examining them, we find chiefly the repetition of Scripture phraseology, without further attempt at an explanatory doctrinal statement. There is no scientific construction of the doctrine of Atonement in the writings of these devout and pious disciples of Paul and John; yet the idea of vicarious satisfaction is distinctly enunciated by them."

Our author then quotes from the Apostolic Fathers in proof of the above statement.<sup>e</sup>

**3. Early Patristic Soteriology:**<sup>f</sup> One characteristic of the early Patristic Soteriology which strikes the attention is the important part

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peared in the church as early as the second century and disappeared about the fourth century. They agreed in (1) the recognition of Jesus as the messiah; (2) the denial of the divinity; (3) belief in the universal obligation of the Mosaic law, and (4) rejection of Paul and his writings. The two great divisions of Ebionites were the Pharisaic Ebionites, who emphasized the obligation of the Mosaic law, and the Essentic Ebionites, who were more speculative and leaned toward Gnosticism (Cent. Dict.—Ebionites).

<sup>e</sup> See "History of Christian Doctrine," Vol. II, pp. 208-212.

<sup>f</sup> This period extends into the last quarter of the 2nd century.



which the doctrine of Satan plays in it. The death of Christ is often represented as ransoming man from the power and slavery of the devil. Such passages as Colossians ii:15, and Hebrews ii:14: "Having spoiled principalities and powers (Satanic dominion), he made a show of them openly, triumphing over them in it. \* \* \* That through death he might destroy him that had the power of death, that is, the devil,"—were made the foundation of this view. The writer who exhibits it more plainly and fully than any other is Iranaeus (+200?) As an illustration of his sentiments, we quote a passage from the first chapter of the fifth book of his important work, "Adversus Haereses:" "The Word of God (the Logos), omnipotent and not wanting in essential justice, proceeded with strict justice even against the apostasy or kingdom of evil itself, redeeming from it that which was his own originally, not by using violence, as did the devil in the beginning, but my persuasion, as it became God, as that neither justice should be infringed upon, nor the original creation of God perish."

All true scientific development of the doctrine of the Atonement it is very evident, must take its departure from the idea of divine justice. This conception is the primary one in the Biblical representation of this doctrine. The terms, "propitiation" and "sacrifice," and the phraseology, "made a curse for us," "made sin for us," "justified by blood," "saved from wrath," which so frequently occur in the revealed statement of the truth, immediately direct the attention of the theologian to that side of the divine character, and that class of divine attributes, which are summed up in the idea of justice. And as we follow the history of the doctrine down, we shall find that just in proportion as the mind of the Church obtained a distinct and philosophic conception of this great attribute, as an absolute and necessary principle in the divine nature, and in human nature, was it enabled to specify with distinctness the real meaning and purport of the Redeemer's passion, and to exhibit the rational and necessary grounds for it.

Now, turning to the writings of the Patristic period, we shall see that sufferings and death of the Redeemer are, in the main, represented as sustaining their most immediate and important relation to the justice of God. It is not to be disguised that the distinctness with which this is done varies with different writers. We shall find in this period, as in every other one, some minds for whom the pollution of sin is more impressive than its criminality, and in whose experience the doctrine of justification<sup>g</sup> is less formative than the doctrine of sanctification."<sup>h</sup>

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<sup>g</sup> Justification, as here used, is the act of God by which the sinner is declared righteous, or justly free from obligation to penalty, and fully restored to divine favor.

<sup>h</sup> Sanctification, the act of sanctifying or making holy. In Theology the act of God's grace, coupled with the efforts of man, by which the affection are purified and the soul is cleansed from sin and consecrated to God.

4. **Soteriology of Athanasius and the Greek Fathers:** "Athanasius (373) is distinct and firm in maintaining the expiatory nature of the work of Christ. He recognizes its relations to the attribute of divine justice, and has less to say than his predecessors respecting its relations to the kingdom and claims of Satan. The more important bearings of the doctrine of vicarious satisfaction, it is evident, were now beginning to receive a closer attention, while less stress was laid upon its secondary aspects. We can find in the representations of Athanasius the substance of that doctrine of plenary satisfaction of eternal justice by the theanthropic sufferings of Christ which acquired its full scientific form in the mind of Anselm, and which lies under the whole Protestant church and theology."

"Athanasius composed no tract or treatise upon the Atonement and we must consequently deduce his opinions upon this subject from his incidental statements while discussing other topics. In his discourses against Arians, there are frequent statements respecting the work of Christ, in connection with those respecting his person and dignity, and from these we select a few of the most distinct and conclusive: "Christ as man endured death for us, inasmuch as he offered himself for that purpose to the Father." Here, the substitutionary nature of his work is indicated. "Christ takes our sufferings upon himself, and presents them to the Father, entreating for us that they be satisfied in him." Here, the piacular<sup>i</sup> nature of his work is taught, together with his intercessory office. "The death of the incarnate Logos is a ransom for the sins of men, and a death of death." "Desiring to annul our death, he took on himself a body from the Virgin Mary, that by offering this unto the Father a sacrifice for all, he might deliver us all, who by fear of death were all our life through subject to bondage." "Laden with guilt, the world was condemned of law, but Logos assumed the condemnation and suffering in the flesh gave salvation to all." Here, the obligation of the guilty world is represented not as relating to Satan but to law; and the Redeemer assumes a condemnation, or in modern Protestant phraseology becomes a voluntary substitute for the guilty, for purposes of legal satisfaction."

"If we examine the soteriology of the Greek church during the last half of the fourth and the first half of the fifth centuries, we meet with very clear conceptions of the atonement of Christ. The distinctiveness of the views of Athanasius upon this subject undoubtedly contributed to this; for this great mind exerted as powerful an influence upon the Eastern doctrinal system, generally, as Augustine exercised over the Western."

5. **Soteriology of Augustine and Gregory the Great:** "Augustine (430): Augustine's view of the work of the Christ is essentially that of the fathers who had preceded him, neither falling short nor making any

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<sup>i</sup> "Piacular"—expiatory.

marked advance in scientific respects. \* \* \* 'All men,' he says, 'are separated from God by sin. Hence they can be reconciled with him, only through the remission of sin, and this only through the grace of a most merciful Savior, and this grace through the one only victim of the most true and only priest.' In another place, alluding to our Lord's comparison of his own crucifixion with the lifting up of the serpent by Moses, Augustine thus expresses himself: 'Our Lord did not, indeed, transfer sin itself into his flesh as if it were the poison of the serpent, but he did transfer death; so that there might be, in the likeness of human flesh, the punishment of sin without its personal guilt, whereby both the personal guilt and punishment of sin might be abolished from human flesh.'

"These passages, and many others like them, scattered all through his writings, prove indisputably that Augustine held the doctrine of vicarious satisfaction."

**Gregory, the Great, Bishop of Rome (604):** Gregory, in his writings, lays great stress upon the idea of a sacrifice offered in the death of Christ. He starts from the conception of guilt, and from this derives immediately the necessity of a theanthropic<sup>j</sup> sacrifice. "Guilt," he says, "can be extinguished only by a penal offering to justice. But it would contradict the idea of justice, if for the sin of a rational being like man, the death of an irrational animal should be accepted as a sufficient atonement. Hence, a man must be offered as the sacrifice for man; so that a rational victim may be slain for a rational criminal. But how could a man, himself stained with sin, be an offering for sin? Hence a sinless man must be offered. But what man descending in the ordinary course would be free from sin? Hence, the Son of God must be born of a virgin, and become man for us. He assumed our nature without corruption. He made himself a sacrifice for us, and set forth for sinners his own body, a victim without sin, and able both to die by virtue of its humanity, and to cleanse the guilty, upon grounds of justice."

**6. Anselm's Theory of Satisfaction:** As Anselm's views of the Atonement (1109 A. D.) are fundamentally those of Protestant Christendom, it is important that they be stated in sufficient detail to make the leading principle clear.

The fundamental position of Anselm is that "the Atonement of the Son of God is absolutely or metaphysically necessary in order to the remission of sin. Anselm concedes by implication, throughout his work, that if it cannot be made out that the vicarious satisfaction of divine justice by the theanthropic suffering of Jesus Christ is required by a necessary and immanent attribute of the Divine Nature, then a scientific char-

<sup>j</sup>Theanthropic—both divine and human; being or pertaining to the God-man.

acter cannot be vindicated for the doctrine; for nothing that is not metaphysically necessary is scientific. Hence, in the very beginning of the tract, he affirms that a mere reference to the divine benevolence, without any regard to the divine justice, cannot satisfy the mind that is seeking a necessary basis in the doctrine of atonement. For benevolence is inclined to dispense with penal suffering, and of itself does not demand it.

"It is not the attribute of mercy, but the attribute of justice, which insists upon legal satisfaction, and opposes an obstacle to the salvation of a sinner. Setting aside, therefore, the divine justice, and taking into view merely the divine compassion, there does not appear to be any reason why God should not by an act of bare omnipotence deliver the sinner from suffering and make him happy. This conducts Anselm to that higher position from which the full-orbed nature and character of the Deity is beheld, and he proceeds to show that compassion cannot operate in an isolated and independent manner in the work of redemption, and that if anything is done for the recovery and weal of the transgressor, it cannot be at the expense of any necessary quality in the divine nature, through the mere exercise of an arbitrary volition, and unbridled omnipotence.

"The leading positions, and the connection of ideals, in this exceedingly profound, clear, and logical tract of the eleventh century are as follows:

"Beginning with the idea of sin, Anselm defines this as the withholding from God what is due to him from man. Sin is debt. But man owes to God the absolute and entire subjection of his will, at all times to the divine law and will. This is not given, and hence the guilt, or debt, of a man to Deity. The extinction of this guilt does not consist in simply beginning again to subject the will entirely to its rightful sovereign, but in giving satisfaction for the previous cessation in so doing. God has been robbed of his honor in the past, and it must be restored to him in some way, while at the same time the present and future honor due to him is being given. But how is man, who is still a sinner, and constantly sinning, to render this double satisfaction, viz.: satisfy the law in the future by perfectly obeying it, and in the past by enduring its whole penalty? It is impossible for him to render it; and yet this impossibility, argues Anselm, does not release him from his indebtedness or guilt, because this impossibility is the effect of a free act, and a free act must be held responsible for all its consequences, in conformity with the ethical maxim, that the cause is answerable for the effect. But now the question arises: Cannot the love and compassion of God abstracted from his justice come in at this point, and remit the sin of man without any satisfaction? This is impossible because it would be irregularity and injustice. If unrighteousness is punished neither in the person of transgressor, nor in that of a proper substitute, then unrighteousness is not subject to any law or regulations of any sort: it enjoys more liberty than righteousness itself, which would be a contradiction and a wrong. Furthermore,

it would contradict the divine justice itself, if the creature would defraud the creator of that which is his due, without giving any satisfaction for the robbery. Since there is no attribute more just and necessary than that primitive righteousness innate to deity which maintains the honor of God. This justice, indeed, is God himself, so that to satisfy it, is to satisfy God himself.

“Having in this manner carried the discussion into the very heart of the divine nature, and shown that a necessary and immanent attribute of the Deity stands in the way of non-infliction of punishment and the happiness of the transgressor, Anselm proceeds to consider the possibility of satisfying the claims of justice—the claims of Satan being expressly denied. There are two ways, he says, in which this attribute can be satisfied. First, the punishment may be actually inflicted upon the transgressor. But this, of course, would be incompatible with his salvation from sin, and his eternal happiness, because the punishment required is eternal, in order to offset the infinite demerit of robbing God of his honor. It is plain, therefore, that man cannot be his own atoner, and render satisfaction for his own sin. A sinner cannot justify a sinner, any more than a criminal can pardon his own crime. The second, and only other way in which the attribute of justice can be satisfied is by substituted or vicarious suffering. This requires the agency of another being than the transgressor. But here everything depends upon the nature and character of the being who renders the substituted satisfaction. For it would be an illegitimate procedure to defraud justice by substituting a less for a more valuable satisfaction. It belongs, therefore, to the conception of a true vicarious satisfaction, that something be offered to justice for the sin of man that is greater than the finite and created, or, in Anselm’s phrase, is ‘greater than all that is not God.’ In other words, an infinite value must pertain to that satisfaction which is substituted for the sufferings of mankind. But he who can give and has the right to give, out of his own resources, something that is greater than the infinite universe, must himself be greater than all that is not God, or than all that is infinite and created. But God alone is greater than all that is not in God, or the created universe. Only God, therefore, can make this satisfaction. Only Deity can satisfy the claims of Deity.

But, on the other hand, man must render it, otherwise it would not be a satisfaction for man’s sin. Consequently, the required and adequate satisfaction must be theanthropic, i. e., rendered by a God-Man. As God, the God-Man can give to Deity more than the whole finite creation combined could render. Furthermore, this theanthropic obedience and suffering was not due from the mere humanity of Christ. This was sinless and innocent, and justice had no claims, in the way of suffering, upon it. And, moreover, only a man’s obedience, and not that of a God-Man, could be required of a man. Consequently this Divine Human obedience and suffering was a surplusage, in respect to the man Christ Jesus, and might overflow and inure to the benefit of a third party—in

other words, to the benefit of the transgressor for whom it was voluntarily rendered and endured.

“This satisfaction made by incarnate Deity to meet the claims of one of his own attributes, Anselm represents as even more than an equivalent for the sin of mankind.”

This brings us to the point where now the view of the Atonement by Catholics and Protestants respectively may be stated.

## II.

### THE ROMAN CATHOLIC VIEW OF THE ATONEMENT.

**Original Sin:**<sup>a</sup> "Original sin is distinguished from actual, or personal sin, because actual or personal sin is the sin which we personally with our own free will commit, whilst original sin is that sin which our human nature has committed with the will of Adam, in whom all our human nature was included, and with whom our human nature is united as a branch to a root, as a child to a parent, as men who partake with Adam the same nature which we have derived from him, and as members of the same human family of which Adam was the head. The difference that exists between original and personal sin is, that the latter is committed with the will physically our own, whilst original sin is committed with a will physically of another, and only morally our own, because it forms with that other (Adam), who is our head, one moral body.

If our hand strike a fellow-creature unjustly, though the hand has itself no will, yet it is considered guilty, not indeed as viewed separately by itself, but inasmuch as it is united to the rest of the body, and to the soul, forming one human being therewith, and thus sharing in the will of the soul with which it is connected.

"Also the sin committed inwardly by the human will, by a bad desire, belongs to the whole human being.

"Of the original sin in which we are born we are not personally guilty with our own personal will, but our nature is guilty of it by the will of Adam, our head, with whom we form one moral body through the human nature which we derive from him. \* \* \* The Catholic Church teaches that Adam, by his sin, has not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human race, but also sin, which is the death of the soul.

"The teaching of the Council of Trent (Session V) is confirmed by

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<sup>a</sup>I take the Catholic doctrine of the Atonement from "Catholic Belief," by Very Rev. Joseph Faa Di Bruno, D. D., which is based, of course, upon the decisions of the Council of Trent, held from 1545 to 1563, and which among other things declared what the Catholic doctrine was upon "Original Sin" and "Justification."

these words of St. Paul: 'Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned' (Rom. v:12).

"Surely the early Christians believed in original sin, as it can be gathered from what St. Augustine said to Pelagius, opposing him on the matter: 'I did not invent original sin, which Catholic faith holds from ancient time; but thou, who deniest it, thou, without doubt, art a new heretic' (De nuptiis, lib. xi, c. 12).

"It may be said that this belief is as old as the human race, for traces of this ancient tradition are spread in all nations, insomuch that Voltaire had to confess that 'The fall of man is the base of the theology of nearly all ancient people' (Philosophie de l'histoire, chapter xvii).

"Beside the guilt of original sin, which is that habitual state of sinfulness in which we are born (because our human nature is justly considered to have consented in Adam to the rejection of original justice), there is also in man the stain of original sin, entailing the privation in the human soul of that supernatural lustre which, had we been born in the state of original justice, we all should have had.

"As neither Adam nor any of his offspring could repair the evil done by his sin, we should ever have remained in the state of original sin and degradation in which we were born, and we should have been forever shut out from the Beatific Vision of God in Heaven, had not God, in his infinite mercy, provided for us a Redeemer."

**The Incarnation of God the Son:** Respecting this great mystery, Catholics believe that the Holy Trinity, out of infinite mercy, decreed to provide for us a Redeemer, who could suffer, and suffer as an individual of the human race, and at the same time be in himself so exalted as to be able to give infinite value to his sufferings; because sin, being an offense against the infinite majesty of God could only be atoned for by an expiation of infinite value.

"To accomplish this end, God the Son, the second person of the Holy Trinity, the Eternal Word, chose the Blessed Virgin Mary of Nazareth, to become his Mother, and on receiving her consent, he, by the supernatural agency of the Holy Spirit, took human flesh from her, and thus became man, and his holy name is Jesus Christ.

"By becoming man the Eternal Word did not lay aside his divine nature, but, remaining what he had ever been from all eternity, took upon himself human nature without a human personality, so that from the first moment of his incarnation there was in him, and there ever will be, not one only but two natures, the divine and the human, united in his divine personality, the person of God the Son.

"The divine nature of Jesus is one and the same as that of the Eternal Father and of the Holy Spirit, and his human nature is in all things like ours, sin and tendency to sin excepted. He is equal to the Father as to his Godhead, and less than the Father as to his manhood.



“Our Lord Jesus Christ suffered and died in his human nature on Mount Calvary, and thereby effectually interposed his atonement between his eternal Father and man, and thus made a plentiful expiation and paid a full ransom to the Eternal Justice for the sins of the whole world. \* \*

..“**Jesus Our Only Mediator of Redemption:** “Catholics believe that our Lord Jesus Christ is alone the great Centre of the Christian religion, the Fountain of all grace, virtue, and merit as in the natural world (if the comparison may be allowed), the sun is the centre and enlivening created source of light, heat, and growth.

“This grand truth they believe to be the vital, essential part of Christianity, ‘for other foundation no man can lay but that which is laid; which is Christ Jesus’ (I Corinthians iii:11).

“They hold that to be united to Jesus Christ is the highest and noblest aim of man, and that only the holy Catholic church supplies the means for the closest union with Jesus Christ; and they are convinced that the yearning to possess this closer communion with Christ has, by divine attraction, drawn thousands of earnest minds to seek in the Catholic church this, the highest happiness to be enjoyed on earth.

“They believe that Jesus Christ is our Redeemer, because he has redeemed us from the bondage of Satan, with the ransom of his most precious blood; that he alone is our Savior because he saves us from stain, the guilt, and the curse of sin; that he is our only mediator of redemption and salvation, because he alone, by his own merits, has efficiently interposed between God and man, to obtain the full pardon of our sins through the sacrifice of himself: ‘There is one God, and one mediator of God and men, the man Jesus Christ, who gave himself a redemption for all’ (I St. Timothy ii:5,6). Neither is there salvation in any other. For there is no other name under heaven given to man, whereby we must be saved’ (Acts iv:12).

“They believe that Jesus died on the cross to purchase mercy, grace, and salvation for all men—‘Who will have all men to be saved, and to come to the knowledge of the truth’ (I St. Timothy ii:4). And that since Adam’s fall, mercy, grace, and salvation can be obtained by man only through the passion and death of Jesus Christ.

“Believing that Jesus Christ is truly God, they hold that the homage of supreme adoration is due to Him, the God-man, as well as to God the Father, and to God the Holy Spirit.”

**Catholic View of Justification:** “Justification is a divine act which conveys sanctifying grace, and by that grace communicates a supernatural life to the soul which by sin, whether original or actual, had incurred spiritual death; that is to say, justification is a change in the human soul or translation from the state of sin into the state of grace.

“It is a gift of Almighty God, a ray, as it were, coming direct from

the divine goodness and filling the soul, which makes those who receive it pleasing to God and justified in his sight.

"The grace of justification produces a change affecting the soul of the regenerate by its presence, elevating and perfecting it. By this grace the likeness of God is brought out in them, and they are raised to a state of friendship with him, and of divine sonship.

"The Catholic church teaches that the grace of justification not merely covers sin, but blots it out; that is, blots out the guilt and stain arising from sin, and remits the everlasting punishment due to it.

"Justifying is not dressing splendidly a dead man's body, it is vivifying it. It is not covering a leprosy with a beautiful shining dress, it is curing it thoroughly. It is not gilding a piece of coal, leaving it inwardly black, but it is transforming it into a brilliant diamond.

"What unspeakable regrets it would leave in the justified man if he had ever to see his soul, indeed magnificently arrayed, still in itself stained with sin, deformed, corrupt, black, and horrible as before.

"Merely covering sin is a human way of forgiving, which consists in passing over the crime of a sinner, and in treating him outwardly as if he had not committed it, and as if no stain were in the soul in consequence of it, though the guilt and the stain are still there.

"God's way of pardoning a sinner is very different, and wholly divine. It is a way worthy of his infinite goodness, sanctity, omnipotence and worthy too of the immense efficacy of Christ's blood, and of his superabundant redemption, and of his infinite merits.

God's way of pardoning is to cleanse away entirely the guilt and stain of sin, so that instead of it, God sees in the pardoned sinner the "charity of God poured forth in our hearts by the Holy Ghost" (Rom. v:5), which, like a fire, has destroyed all the dross of sin, and rendered man pure, upright, and holy.

"Hence the justification of a sinner is represented in Scripture as the putting on of the new man who is "created in justice, and holiness of truth" (Ephesians iv:24): the "renovation of the Holy Ghost" (Titus iii:5).

"In the case of the grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification. A man can only dispose himself by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification, but only serve to prepare him for it; and for that reason are simply called dispositions or preparations. This is the teaching of the Council of Trent, which declares: "We are said to be justified gratuitously, because none of the things which precede justification, whether it be faith or good works, can merit this blessing for us." (Session VI, chapter viii.) The same holy council declares that sins are remitted gratuitously by the mercy of God through the merits of Jesus Christ (Session VI, chapter vii).

"The principal dispositions required for justification are the follow-

ing acts, which can only be made by the assistance of God's actual grace, namely, an act of faith or belief in revealed truths, of fear of God, of hope, and of charity; an act of repentance for past sins, with a purpose to avoid sin in future, and to keep the commandments: a desire of receiving baptism for those who have not yet been baptized, and for those who have fallen into sin after baptism, a resolution to approach the sacrament of penance (Council of Trent, Session VI, chapter vi).

"Justification may be lost by wilfully violating a commandment of God, either by doing what is forbidden, or by not doing what is commanded. Justification is a talent or gift which should be made to bear fruit, or we shall be punished for the neglect.

"By justification we are raised to the dignity of Sons of God, heirs of his kingdom; and this entails upon us the duty of acting in a way becoming to so high a dignity. 'If thou wilt enter into life, keep the commandments,' said the Lord (St. Matt. xix:17). By justification we are incorporated with Christ, like a branch growing on a vine; but if the branch produces no fruit it will be cut off and cast into the fire (St. John xv:6). Hence the grace of justification is compared by our Savior, not to a pond, but to a fountain, whose waters reach unto heaven: 'But the water that I will give him shall become in him a fountain of water springing up into life everlasting'(St. John iv:14).

**"How Christ's Redemption is Applied to Men that They May Be Justified and Sanctified:** "Jesus Christ died for all mankind; he truly died that 'he might taste death for all' (Hebrews ii:9). Yet we know that all men will not be saved but only those who do his will, for we read in St. Paul: 'And being consummated, he became to all that obey him the cause of eternal salvation' (Hebrews v:9). And so, notwithstanding Christ's redemption, it is stated in the gospel that some 'shall go into everlasting punishment' (St. Matt. xxv:46). St. Paul did not say that God will save all men, but, 'who will have all men to be saved' (I Timothy ii:4), implying thereby that for salvation, man's will and co-operation is required to fulfill the conditions, and use the means appointed by God himself for the purpose.

"Only those who "have washed their robes and have made them white in the blood of the Lamb" (Apocalypse [Rev.] vii:14), that is, who have the merits of Christ applied to them, and who persevere to the end in doing what is commanded, will be saved.

"The direct means instituted by Christ himself for applying his infinite merits to the souls of men are the holy sacraments, which are so many channels instituted by Jesus Christ to convey to men his grace purchased for us at the price of his most precious blood.

**"The Holy Sacraments:** "The Catholic church teaches that there are truly and properly seven, and only seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of

mankind, though not all of them necessary for every person, as, for instance, holy order and matrimony.

"These seven sacraments are:

"1st, Baptism, by which we are made Christians, children of God, and members of his holy church..

"2nd, Confirmation, by which we receive the Holy Ghost, to make us strong and perfect Christians and soldiers of Jesus Christ.

3rd, Holy Eucharist, which is the true body and blood, with the soul and divinity, of Jesus Christ, under the appearances of bread and wine.

"4th, Penance, by which the sins that we commit after baptism are forgiven.

"5th, Extreme Unction, which in serious or dangerous illness, comforts the soul, remits sin, and restores health of body, if God sees it to be expedient.

"6th, Holy Order, by which bishops, priests, and other ministers of the Church are ordained.

"7th, Matrimony, the sacrament which sanctifies the union by marriage of man and woman.

"Each of these has the three conditions necessary for a sacrament understood in the strict sense of the word, namely, the outward sign, the inward grace, and the institution by Jesus Christ, who alone has the power to institute sacraments, that is, outward signs as means of grace.

### III.

#### THE PROTESTANT VIEW OF THE ATONEMENT.

There are some slight variations in the views of the leading subdivisions of Protestant Christendom in relation to the Atonement; but these do not so much concern the nature of the Atonement itself as the manner of appropriating or receiving its benefits. At any rate their views of the Atonement are so nearly alike that they may be stated with sufficient clearness from any one of the standard works of these subdivisions.<sup>a</sup> The statement here used to represent the views of the leading subdivisions of Protestant Christendom is from the "Westminster Confession of Faith" of the Presbyterian church.

**Of the Fall of Man, of Sin, and of the Punishment Thereof:** Section I.—Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

"Section II.—By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all faculties and parts of soul and body.

"Section III.—They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

"Section IV.—From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

"Section V.—This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

"Section VI.—Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to

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<sup>a</sup>"At the time of the Reformation, we have seen that both Lutheran and Calvinistic theologians adopted the Anselmic theory of a strict satisfaction. This soteriology enters into all the Lutheran and Calvinistic symbols of the continent, and into the Episcopalian, Presbyterian, and Congregational symbols of England and America. So far, therefore, as the principal Protestant creeds are concerned, the theory of an absolute necessity of atonement, and a strict satisfaction of justice by the suffering of Christ, is the prevalent one" ("History of Christian Doctrine," Shedd, Vol. II, p. 349).

the wrath of God, and curse of law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.

**“Of God’s Covenant with Man:** Section I.—The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God’s part, which he hath been pleased to express by way of covenant.

“Section II.—The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

“Section III.—Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.

“Section IV.—This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

“Section V.—This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation: and is called the Old Testament.

“Section VI.—Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are, the preaching the Word, and the administration of the sacraments of baptism and the Lord’s supper: which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.

**“Of Christ the Mediator:** Section I.—It pleased God in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be mediator between God and man; the Prophet, Priest, and King; the Head and Savior of his Church; the Heir of all things; and Judge of the world: unto whom he did from all eternity give a people to be his

seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

“Section II.—The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man’s nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the Manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.

“Section III.—The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell: to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hands, and gave him commandment to execute the same.

“Section IV.—This office the Lord Jesus did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfil it endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which he ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels at the end of the world.

“Section VII.—Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.

“Section VIII.—To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation” (Westminster Confession of Faith).

#### IV.

### THE DIFFERENCE BETWEEN CATHOLIC AND PROTESTANT SOTERIOLOGY.

The difference between the Soteriology of these great divisions of Christendom—Catholic and Protestant—consists chiefly in the conception of the mode in which the Atonement of the Son of God became available to the believers. Shedd, in pointing out these differences, states that the decisions of the Council of Trent, which, as we have seen, formulated the church's doctrine on "Original Sin," and "Justification," "makes inward holiness in conjunction with the merits of Christ the ground of justification." "The unintentional confounding of the distinction between justification and sanctification," which Shedd admits appears occasionally in the writings of some of the Christian Fathers—Augustine especially—"becomes a deliberate and emphatic identification in the scheme of the papal church." He then sets forth the Protestant view as follows:

**The Protestant Position:** "The Anselmic and Protestant soteriologies mean by the term 'justification,' that divine act, instantaneous and complete, by which sin is pardoned. If we distinguish the entire work of redemption into two parts, a negative and a positive, justification in the Pauline and in the Reformed signification would include the former and would include nothing more. Justification is the negative acquittal from condemnation, and not in the least the positive infusion of righteousness, or production of holiness. This positive element, the Reformers were careful to teach, invariably accompanies the negative; but they were equally careful to teach that it is not identical with it. The forgiveness of sin is distinct and different from the sanctification of the heart. It is an antecedent which is always followed, indeed, by its consequent; but this does not render the consequent a substitute for the antecedent, or one and the same thing with it."

In a foot note our author quotes the Westminster Confession on the distinction of justification and sanctification:

"The Westminster Confession thus states the distinction between justification and sanctification. 'Although sanctification be inseparably joined with justification, yet they differ, in that God in justification *imputeth* the righteousness of Christ; in sanctification, his Spirits *infuseth* grace, and enableth to the exercise thereof: in the former, sin is *pardoned*; in the other it is *subdued*; the *one* doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the *other* is neither equal in all, nor in this life perfect in any, but growing up to perfection" (Larger Catechism. Q. 77).

Shedd, continuing the discussion of the differences between the Catholics and Protestants upon this subject, says:



"The Council of Trent resolved *justification* into *sanctification*, and in the place of a gratuitous justification and remission of sins through the expiation of the Redeemer, substituted the most subtle form of the doctrine of justification by works that has yet appeared, or that can appear. man is justified and accepted at the bar of justice by his *external acts* man is justified and accepted at the bar of justice by his **external acts** of obedience to the moral or the ecclesiastical law. This is, indeed, the doctrine that prevails in the common practice of the papal church, but it is not the form in which it appears in the Tridentine canons. According to these, man is justified by an inward and spiritual act which is denominated the act of faith; by a truly divine and holy habit or principle infused by the gracious working of the Holy Spirit. The ground of the sinner's justification is thus a divine and a gracious one. God works in the sinful soul to will and to do, and by making it inherently just justifies it. And all this is accomplished through the merits and mediation of Jesus Christ; so that, in justification there is a combination of the objective work of Christ with the subjective character of the believer. This statement is the more subtle, because it distinctly refers the infused grace or holiness to God as the author, and thereby seems to preclude the notion of self-righteousness. But it is fundamentally erroneous, because this infused righteousness, or holiness of heart, upon which remission of sins rests in part, is not *piacular*.<sup>a</sup> It has in it nothing of the nature of a satisfaction to justice. So far forth, therefore, as infused grace in the heart is made a ground and procuring cause of the pardon of sin, the judicial aspects and relations of sin are overlooked, and man is received into the divine favor without any true and proper expiation of his guilt."

Our author quotes Hooker as in substantial agreement with the above views as follows:

"Then what is the fault of the church of Rome? Not that she requireth works at their hands which will be saved: but that she attributeth unto works a power of satisfying God for sin" (Hooker "On Justification," Works II, 538).

**Another Statement of the Protestant Attitude:** "It was in their profound sense of the reality of sin, and of its dominion in the human will, that the Protestants laid the foundation of their theology. \* \* \* The body of the Reformers rested on the Anselmic idea of satisfaction [in the Atonement] which likewise formed a part of the opposing [i. e., the Roman Catholic] creed. The point of difference was on the vital question *how* the soul, burdened with self-condemnation, is to obtain forgiveness of sins and peaceful reunion to God in the character of a reconciled father. In the teachings, injunctions, services, ceremonies of the Church, the Reformers had sought for this infinite good in vain. They found it in the doctrine of

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<sup>a</sup> "Piacular," expiatory, atoning.

gratuitous pardon, from the bare Mercy of God, through the mediation of Christ; a pardon that waits for nothing but acceptance on the part of the soul—the belief, the trust, the faith of the penitent. Everything of the nature of satisfaction or merit on the part of the offender is precluded, by the utterly gratuitous nature of the gift, by the sufficiency of the Redeemer's expiation. Every assertion of the necessity of works or merit on the side of the offender, as the ground of forgiveness, is a disparagement of the Redeemer's Mercy and of his expiatory office. Faith, thus laying hold of a free forgiveness and reconnecting the soul with God, is the fountain of a new life of holiness, which depends not on fear and homage to law, but on gratitude and on filial sentiments. Christ himself nourishes this new life by spiritual influences that flow into the soul through the channel of its fellowship with him. Justification is thus a forensic<sup>b</sup> term; it is equivalent to the remission of sins. To justify, signifies not to make the offender righteous, to deliver him from the accusation of the law by the bestowal of a pardon. Saving faith is not a virtue to be rewarded, but an apprehensive act; the hand that takes the free gift. Such, in a brief statement, was the cardinal principle of the Protestant interpretation of the Gospel. The Christian life has its centre in this experience of forgiveness. Virtues of character and victories over temptation grow out of it. Christian ethics are united to Christian theology by this vital bond.

**The Authority for Protestant Conclusions:** But to what authority could the Reformers appeal in behalf of their proposition? What assurance had they of its truth? How did they arrive at the knowledge of it? They had found this obscured and half-forgotten truth recorded as they believed with perfect clearness, in the Scriptures. The authority of the Scriptures was fully acknowledged by the church in which they had been trained, however it might superadd to them other authoritative sources of knowledge, and however it might deny the competence of the individual to interpret the Bible for himself. That Christ spoke in the Scriptures all admitted. What his voice was the Reformer could not doubt; for the truth that he uttered was one of which they had immediate, spiritual recognition. Their interpretation verified itself to their hearts by the light and peace which that truth brought with it, as well as to their understandings on a critical examination of the text. The church then denied their interpretation and commanded them to abandon it, was in error; it could not be authorized, infallible interpreter of Holy Writ. Thus the traditional belief in the authority of the Roman

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<sup>b</sup> A term used in argumentation or discussion.

<sup>c</sup> This idea of justification is the keynote in Luther's "Commentary on the Epistle to the Gallatians," and Malancthon's "Commentary on the Epistle to the Romans." It is the distinctive feature of the Protestant exegesis of the writings of Paul" (Fisher).

church gave way, and the principle of the exclusive authority of the Scriptures, as the rule of faith, took its place. By this process the second of the distinctive principles of Protestantism was reached. That the meaning of the Bible is sufficiently plain and intelligible was implied in this conclusion. Hence, the right of private judgment is another side of the same doctrine" ("The Reformation," by Geo. P. Fisher, D. D.—Scribners—pp. 460-462).

**The Roman Catholic Side of the Controversy:** On the Roman side of the controversy it is but proper that the statement of the Council of Trent on essential points at issue should be quoted:

"Justification is not the mere remission of sins, but also the sanctification and renovation of the inward man through the voluntary reception of grace and gifts of grace; whereby an unjust man becomes just, the enemy a friend, so that he may be an heir according to the hope of eternal life. \* \* \* The only formal cause of justification is the justice \* \* \* of God, not that by which he himself is just, but that by which he makes us just—that namely by which we are gratuitously renewed by him in the spirit of our minds, and are not only reputed, but really are and are denominated just, receiving justice into ourselves each one according to his own measure, which the Holy Spirit imparts to each as he pleases, and also, according to each one's own disposition and co-operation. \* \* \*

\* \* \* When the Apostle asserts that man is justified by faith and gratuitously, his language is to be understood in that sense which the constant agreement of the Catholic church has affixed to it; in such a manner, namely, as that we are said to be justified by faith, because faith is the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God (Heb. xi:6). And we are said to be justified gratuitously, because none of those things which precede justification, whether faith or works, merits the grace itself of justification."<sup>b</sup>

The contrast between Protestant and Catholic views on justification are even more distinctly seen when the anathematizing clauses of the Trent Council utterances are considered, and which are added to guard the Catholic faith. They follow:

"If any one shall say that the sinner is justified by faith alone, in the sense that nothing else is required which may co-operate towards the attainment of the grace of justification, and that the sinner does not need to be prepared and disposed by the motion of his own will: *let him be accursed.*

"If any one shall say, that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sin,

<sup>b</sup> Canones Concilii, Tridentini: De Justificatione vii, viii.

to the exclusion of that grace and charity which is shed abroad in their hearts by the Holy Spirit, and which inheres in them, or shall say that the grace whereby we are justified is merely and only the favor of God: *let him be accursed.*

"If any one shall say that justifying faith is nothing but confidence in the divine mercy remitting sin on account of Christ, or that this faith is the sole thing by which we are justified; *let him be accursed.*"

**Protestant Rejoinder:** Upon this statement Shedd makes the following comment, with which, we think, not even Catholics would be displeased, as it but emphasizes their position on justification:

"It will be perceived from these extracts that the Tridentine theologian regarded 'justification' as prospective and not retrospective, in its essential nature. It is not the forgiveness of 'sins that are past,' but the cure and prevention of sins that are present and future. The element of guilt is lost sight of, and the piacular [expiatory] work of Christ is lost sight of with it; and the whole work of redemption is interpreted to be merely a method of purification. Thus the Tridentine theory implies, logically, that sin is not guilt, but only disease and pollution. Furthermore, according to the papal theory, justification is not instantaneous, but successive. It is not a single and complete act upon the part of God, but a gradual process in the soul of man. For it is founded upon that inward holiness or love which has been infused by divine grace."<sup>c</sup>

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<sup>c</sup> History Christian Doctrine—Shedd—Vol. II, p. 326.

## V.

### "THE MODERN LIBERAL VIEW" ON THE DOCTRINE OF ATONEMENT.

There is still another class of Christians entertaining views upon the Atonement whose ideas ought to be presented and yet are extremely difficult to classify, as they may neither be called Protestant nor Catholic. They are a modern product, accepting the conclusions of what is called "higher criticism," and the doctrine of evolution. They make a wide departure from the old conception of the doctrine of Atonement as of all things else in the old Christian theological schools, and yet retain a respect and I may say a veneration for the Christ, and seek to give him place in the order of things as conceived by them. For want of a better title I have called their conception of the work of Christ, "The Modern Liberal View," which, while it may not be as perfectly descriptive as could be desired, will not, I trust, be offensive, and will serve the mere purpose of classification.

Perhaps the most complete statement, in concise form, of this Liberal View is made by Dr. Lyman Abbott in his "Theology of an Evolutionist," published in 1897. I begin his statement with what he says of sin.

**"Innocence, Temptation, Fall, Sin:** This is the biography of every man, save only Him who passed from innocence to virtue through temptation, yet without sin. Man cannot grow from innocence to virtue without temptation; he cannot experience temptation without a possibility of sin,—that is, of yielding to temptation; and yielding to temptation is fall. Every man when he yields to temptation and sins falls from a higher to a lower, from a spiritual to an animal condition. He falls back from that state from which he had begun to emerge. It is true that the animal man is worse in his animalism than the animal from which he has emerged or is emerging. The ferocity of the tiger is no match for that of the ferocious man; the intemperance of the brute is far less than that of the brutalized man. How can it be otherwise when the higher powers which God has conferred upon him are subordinated to and made the instruments of his animalism?

"Sin, then, is not a means to good. It is not "good in the making." The fall is not a "fall upward." Every yielding to temptation is a hindrance, not a help, to moral development; but every temptation offers what, rightly employed, is an indispensable means of moral development. For all moral development is through temptation to virtue. There can be no virtue without temptation; for virtue is victory over

temptation. An untempted soul may be innocent, but cannot be virtuous, for virtue is the choice of right when wrong presses itself upon us and demands our choosing. How can we have courage, unless there is danger and apprehension of the danger? How can we have patience, unless there are burdens? How can we have fidelity, unless there is some trust to be maintained, and some temptation calling on us to leave the trust and be false to it? The scorn of "goody-goody" is justified, for "goody-goody" is innocence, not virtue; and the boy who never does anything wrong because he never does anything at all is of no use in the world. Temptation is struggle, and virtue emerges from struggle. And we cannot have the choice of right without the possibility of doing wrong; and choosing wrong is sin; and sin is fall; because it is choosing the animal from which we are emerging rather than the spiritual condition into which we have partially emerged.

**The Means of Salvation: Saved by the Blood—i. e., The Life of the Christ:** "Vicarious sacrifice is not an episode. It is the universal law of life. Life comes only from life. This is the first proposition. Life-giving costs the life-giver something. That is the second proposition. Pain is travail-pain, birth-pain; and it is a part of the divine order—that is, of the order of nature—that the birth of a higher life should always be through the pain of another.

"This is the law of God,—that is, the nature of God. For the laws of God are not edicts promulgated; they are the expressions of Himself; and the law that life comes only by the pouring out of life through suffering is an expression of the divine nature. This is the meaning of Paul's teaching in the eighth chapter of Romans: first, that it is the universal law that all life is by impartation of life; and, secondly, that this is universal because it is divine; that God Himself is the great Life-giver, and gives by His own suffering His life to the children of men.

"This, too, is what is meant by that statement so dear to some and so shocking to others,—that we are saved by the blood of Christ. Let us try for a moment to disabuse our minds of traditional opinions and see what that phrase means looked at in the light of history. Is 'the blood of Christ' the blood which flowed from Him at the crucifixion? His was almost a bloodless death; a few drops of blood only trickled from the pierced hands and feet; for the blood and water that came from the side when the spear pierced it came after death, when the suffering was all over. Blood, the Bible itself declares, is life; we are saved by the blood of Christ when we are saved by the life of Christ,—by Christ's own life imparted to us, by Christ's life transmitted; and by Christ's life transmitted, as life alone can be transmitted, through the gateway of pain and suffering. The suffering of Jesus Christ was not a single episode,—one short hour, one short three years: the suffering of Jesus Christ was the revelation of the eternal fact that God is

from eternity the Life-giver, and that giving life costs God something as it costs us something."

**Meaning of Revelation and the Struggle for Righteousness:** "Knowledge of the truth, clearness of apprehension and tenacity of grasp upon it, are developed by struggle with error. Revelation is not a divine contrivance for saving men from struggle, but a divine incitement to and encouragement in struggle! Virtue is developed by struggle with temptation. Grace is not an easy bestowment of virtue on an unstruggling creature, but such aid as is necessary to inspire the courage of hope and give assurance of victory. But struggle is for others as well as for self: the struggle of love as well as of self-interest; the struggle of parents for their offspring, of reformers for the state, of martyrs for the church. And these struggles all point to and are prophetic for the service and the sacrifice of the Son of God. For this struggle of love is divine. It belongs not to the infirmity of humanity, but is an essential element in that process of evolution which is God's way of doing things.

"It is only by human experiences that we can interpret the Divine.  
 \* \* \* \* We shall never enter into the mystery of redemption unless we enter in some measure into these two experiences of wrath and pity, and into the mystery of their reconciliation. We must realize that God has an infinite and eternal loathing of sin. If the impure and the unjust, the drunkard and the licentious, are loathsome to us, what must be the infinite loathing of an infinitely pure Spirit for those who are worldly and selfish, licentious and cruel, ambitious and animal! But with this great loathing is a great pity. And the pity conquers the loathing, appeases it, satisfies it, is reconciled with it, only as it redeems the sinner from his loathsomeness, lifts him up from his degradation, brings him to truth and purity, to love and righteousness; for only thus is he or can he be brought to God. The Old Theology has, it seems to me, grievously erred in personifying these two experiences; in imputing all the hate and wrath to the Father and all the pity and compassion to the Son. But the New Theology will still more grievously err if it leaves either the wrath or the pity out of its estimate of the divine nature, or fails to see and teach that reconciliation is the reconciliation of a great pity with a great wrath, the issue of which is a great mercy and a great redemption." \* \* \* \* \*

"There are many in the Church of Christ who think of God as a just and punitive God, who must be satisfied either by penalty laid on the guilty, or by an equivalent for the penalty. That is one form of paganism. There are many who, reacting against that conception, think of God, as an indifferent, careless God, who does not care much about iniquity, does not trouble Himself about it, is not disturbed by it! That is another form of paganism. And there are many who try to solve the problem by thinking of two Gods, a just God and a merciful God,

and imagining that the merciful God by the sacrifice of Himself appeases the wrath of the just God. That also is a modified form of paganism. The one transcendent truth which distinguishes Christianity from all forms of paganism is that it represents God as appeasing His own wrath or satisfying His own justice by the forth-putting of His own love. But He saves men from their sins by an experience which we can interpret to ourselves only by calling it a struggle between the sentiments of justice and pity."



# The Seventy's Course in Theology

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Fifth Year

## Divine Immanence and the Holy Ghost

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By B. H. ROBERTS  
Of the First Council of Seventy

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*"He comprehendeth all things, and all things are before him, and all things are round about him: and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever."—Doc. and Cov., Sec. 88.*

*I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit."—Joseph Smith, (June 16th, 1842.)*

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# Introduction.

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## I. THE CLOSE OF THE SEVENTY'S SPECIAL COURSE IN THEOLOGY.

This Introduction is intended to serve two purposes: an Introduction to the treatise which follows; and a valedictory to the "Seventy's Course in Theology." The latter has reached a period, for the present at least, as arrangements are being made to have prepared one course of study in successive annual manuals for the three quorums of the Melchizedek Priesthood, the Seventies, High Priests, and Elders Quorums. The reasons for making this change are that the "Gospel is one;" that the duty of becoming acquainted with it rests equally upon High Priests, Seventies, and Elders; that which will qualify one of these quorums to preach this one gospel abroad, will qualify the others for preaching it at home; and *vice versa*. Each of these quorums, where there is a sufficient number in each to form a good, strong class, will still continue, as now, in their separate classes, though studying the same manual. Where the quorums in the smaller wards are not strong enough in numbers to assure a good class separately, they can meet conjointly for class work and under such circumstances, having the same text book, will be a very great advantage. The plan will also economize both time and money in the matter of publishing manuals; for it is patent that one text book can more readily be produced than three, and at less expense.

These considerations, it is hoped, will outweigh any feeling of disappointment which but for them might arise over the discontinuance of the Seventy's special course in Theology; and then, undoubtedly, when the new and united course shall be opened, we may reasonably expect that its lines will be laid on a much larger ground plan, and in its development there will be employed brethren of such scholarship and talent as

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<sup>a</sup>It is suggested that this Introduction be treated in the class as a lesson. shall warrant the expectation of the very best text books that can be produced on the great theme of which they will treat—the Gospel of our Lord Jesus Christ.

## II. SUBJECT OF THE PRESENT YEAR BOOK.

So much for the "valedictory" part of this Introduction; and now as to the subject of the present Year Book. We have here the consid-

eration of a theme in some respects the loftiest and mightiest that the mind of man can be led to contemplate: God Immanent in the world; and God in union with men through the medium of the Holy Ghost. Confessedly the subject is one around which much of mystery gathers; and there are not wanting those who, on that account, are in favor of leaving it so, without attempting an exposition of the nature or offices of the Spirit Immanent in the world, and the Spirit Witness to the soul of man. I think no one can be more conscious of human limitations to understand divine things than I am. And I doubt if any one can have greater appreciation of the need of being careful to keep within the limits of what God has revealed upon these subjects; for it is only what he has revealed that can rightly instruct men in the things of God. Moreover in no department is the frank and honest confession "I don't know," more imperative than in Theology; and when it is given as an actual confession of having reached the limits of our knowledge, it is worthy of all praise. But if it becomes tainted with the spirit of "I don't care," then I have no respect for it.

### III. MENTAL EFFORT REQUIRED TO MASTER THE THINGS OF GOD.

There is another phase in which the same thing occurs. It requires striving—intellectual and spiritual—to comprehend the things of God—even the revealed things of God. In no department of human endeavor is the aphorism "no excellence without labor"—more in force than in acquiring knowledge of the things of God. The Lord has placed no premium upon idleness or indifference here—"seek and ye shall find;" "knock and it shall be opened unto you;" "seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith"—such the admonitions God gives in reference to our pursuit of knowledge of divine things.

Oliver Cowdery thought the work of translating from the Nephite plates would be easy. He sought the privilege of translating and was given an opportunity. He, it appears, believed that all that would be necessary would be for him to ask God, and without giving further thought the translation would be given him. His expectation in this was disappointed. He failed to translate. Then the Lord said: "You supposed that I would give it [i. e., the power to translate] unto you, when you took no thought save it was to ask me; but behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right." (Doc. and Cov. Sec. 9.)

The incident illustrates the truth here contended for—achievement in divine things, progress in the knowledge of them, comes only with hard striving, earnest endeavor, determined seeking.

#### IV. THE PLEA OF "THUS FAR, BUT NO FURTHER."

Mental laziness is the vice of men, especially with reference to divine things. Men seem to think that because inspiration and revelation are factors in connection with the things of God, therefore the pain and stress of mental effort are not required; that by some means these elements act somewhat as Elijah's ravens and feed us without effort on our part. To escape this effort, this mental stress to know the things that are, men raise all too readily the ancient bar—"Thus far shalt thou come, but no farther." Man cannot hope to understand the things of God, they plead, or penetrate those things which he has left shrouded in mystery. "Be thou content with the simple faith that accepts without question. To believe, and accept the ordinances, and then live the moral law will doubtless bring men unto salvation; why then should man strive and trouble himself to understand? Much study is still a weariness of the flesh." So men reason; and just now it is much in fashion to laud "the simple faith;" which is content to believe without understanding, or even without much effort to understand. And doubtless many good people regard this course as indicative of reverence—this plea in bar of effort—"thus far and no farther." "There is often a great deal of intellectual sin concealed under this old aphorism," remarks Henry Drummond. "When men do not really wish to go farther they find it an honorable convenience sometimes to sit down on the outmost edge of the 'holy ground' on the pretext of taking off their shoes." "Yet," he continues, "we must be certain that, making a virtue of reverence, we are not merely excusing ignorance; or under the plea of 'mystery' evading a truth which has been stated in the New Testament a hundred times, in the most literal form, and with all but monotonous repetition." (*Spiritual Law*, pp. 89, 90.)

This sort of "reverence" is easily simulated, and is of such flattering unction, and so pleasant to follow—"soul take thine ease"—that without question it is very often simulated; and falls into the same category as the simulated humility couched in "I don't know," which so often really means "I don't care, and do not intend to trouble myself to find out."

#### V. THE PRAISE OF SIMPLE FAITH.

I maintain that "simple faith"—which is so often ignorant and simpering acquiescence, and not faith at all—but simple faith taken at its highest value, which is faith without understanding of the thing believed, is not equal to intelligent faith, the faith that is the gift of God, supplemented by earnest endeavor to find through prayerful thought and research a rational ground for faith—for acceptance of truth; and hence the duty of striving for a rational faith in which the intellect as well as the heart—the feeling—has a place and is a factor.

But, to resume: This plea in bar of effort to find out the things that are, is as convenient for the priest as it is for the people. The people of "simple faith," who never question, are so much easier led, and so much more pleasant every way—they give their teachers so little trouble. People who question because they want to know, and who ask adult questions that call for adult answers, disturb the ease of the priests. The people who question are usually the people who think—barring chronic questioners and cranks, of course—and thinkers are troublesome, unless the instructors who lead them are thinkers also; and thought, eternal, restless thought, that keeps out upon the frontiers of discovery, is as much a weariness to the slothful, as it is a joy to the alert and active and noble minded. Therefore one must not be surprised if now and again he finds those among religious teachers who give encouragement to mental laziness under the pretense of "reverence;" praise "simple faith" because they themselves, forsooth, would avoid the stress of thought and investigation that would be necessary in order to hold their place as leaders of a thinking people.

## VI. THE INCENTIVES TO, AND THE GLORY OF, KNOWLEDGE IN THE NEW DISPENSATION.

Against all the shams of simulated humility and false reverence which are but pleas to promote and justify mental laziness, I launch the mighty exhortations and rebukes of the New Dispensations of the Gospel of the Christ—the Dispensation of the Fulness of Times, in which God has promised "to gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." They are as follows:

*"The glory of God is Intelligenc."* (Doc. and Cov. Sec. 93.)

*"It is impossible for a man to be saved in Ignorance."* (Doc. and Cov. Sec. 131.)

*"Whatever principles of intelligenc we attain unto in this life, it will rise with us in the resurrection."* (Doc. and Cov. Sec. 130.)

*"If a person gains more knowledge and intelligenc in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."* (Doc. and Cov. Sec. 130.)

*"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth."* (Joseph Smith—History of the Church, Vol. IV., p. 588.)

*"Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge; so long as a man will not give heed to the commandments he must abide without salvation. If a man has knowledge he can be saved; although he has been guilty of great sins, he will be punished for them. But when he consents to obey the Gospel, whether here or in the*

world of Spirits, he is saved." (Joseph Smith—Minutes of the General Conference of the Church, April, 1844. "Improvement Era," Jan., 1909, p. 186.)

"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith." (Doc. and Cov. Sec. 88:118.)

"I give unto you a commandment, that you teach one another the doctrine of the Kingdom."

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms,

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (Doc. and Cov. Sec. 88:79-90.)

"It is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject." (Joseph Smith—History of the Church, Vol. VI., p. 50.)

"God shall give unto you (the saints) knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now: which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fullness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved

*unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest. How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints." (Doc. and Cov. Sec. 121, 26-33.)*

## VII. NECESSARY ATTITUDE OF THE CHURCH IN THE MATTER OF MENTAL ACTIVITY AND INTELLECTUAL DEVELOPMENT.

Surely, in the presence of this array of incentives, instructions and commandments to seek for knowledge, taken from the revelations and other forms of instruction by the Prophet of the New Dispensation—taking into account also the scope of the field of knowledge we are both persuaded and commanded to enter—whatever position other churches and their religious teachers may take, the Church of Jesus Christ in the New Dispensation can do no other than to stand for mental activity, and earnest effort to come to a knowledge of truth up to the very limit of man's capacity to find it, and the goodness and wisdom of God to reveal it.

The New Dispensation having opened with such a wonderful revelation respecting God, making known as the very first step in that revealed knowledge not only the **being** of God but the **kind** of beings both the Father and the Son are—its representatives may not now attempt to arrest the march of inquiry and plead "mystery" or "humility" or "reverence" as a bar to entrance into those very fields of knowledge God has commanded us to enter, and reap in, and of which he gives us assurance that our harvest shall be abundant.

## VIII. THE LIMITS OF OUR INQUIRIES.

Let me not be misunderstood. Again I say, I am aware that there are limits to man's capacity to understand things that are. That God also in his wisdom has not yet revealed all things, especially respecting the Godhead; and that where his revelations have not yet cast their rays of light on such subjects, it is becoming in man to wait upon the Lord, for that "line upon line, and precept upon precept" method by which he, in great wisdom, unfolds in the procession of the ages the otherwise hidden treasures of his truths. All this I agree to; but all this does not prevent us from a close perusal and careful study of what God has revealed upon any subject, especially when that study is perused reverently, with constant remembrance of human limitations, and with an open mind, which ever stands ready to correct the tentative conclusions of today by the



increased light that may be shed upon the subject on the morrow. Which holds as greater than all theories and computations the facts—the truth. These are the principles by which I have sought to be guided in these five Year Books of the Seventy's Course in Theology, and in some more than in the one herewith presented.

But some would protest against investigation lest it threaten the integrity of accepted formulas of truth—which too often they confound with the truth itself, regarding the scaffolding and the building as one and the same thing. The effective answer to that may be given in the words of Sir Oliver Lodge: "A faith dependent on blinkers and fetters for its maintenance is not likely in a progressive age to last many generations." (Science and Immortality, p. 130.) "From age to age, our knowledge is growing from more to more," remarks John Fiske, in his "Century of Science." "By this enlarged experience our minds are affected from day to day and from year to year, in more ways than we can detect or enumerate. It opens our minds to some notions, and makes them incurably hostile to others; so that, for example, new truths well nigh beyond comprehension, like some of those connected with the luminiferous ether are accepted, and old beliefs once universal like witchcraft, are scornfully rejected. Vast changes in mental attitude are thus wrought before it is generally realized." ("Century of Science," p. 145.) This holds good in theology as in science. Not that the universal and fundamental truths in theology which God has revealed change, but that men's method of viewing them and expounding them changes, and, let us hope, changes for the better, for the more clear and perfect understanding and development of them—else there would be no progress in theology—while in all things else there is progress. But here let me conclude Fiske's noble passage:

"In this inevitable struggle [between vanishing old ideas and incoming new ones] there has always been more or less pain, and hence free thought has not usually been popular. It has come to our life-feast as a guest unbidden and unwelcome; but it has come to stay with us, and already proves more genial than was expected. Deadening, cramping finality has lost its charm for him who has tasted of the ripe fruit of the tree of knowledge. In this broad universe of God's wisdom and love, not leashes to restrain us are needed, but wings to sustain our flight. Let bold but reverent thought go on and probe creation's mysteries, till faith and knowledge "make one music as before, but vaster."

## IX. THE RIGHT TO SEEK KNOWLEDGE ASIDE FROM REVEALED KNOWLEDGE.

One other thing: Such subjects as are treated in this Year Book necessarily rest on what God has revealed—that is, for the **data**, the facts involved; but that does not necessarily hold as to illustration and argu-

ment for development of the truth and making clear the revealed things of God. Here one may do as it is said Clement of Alexandria did in urging men to strive for a knowledge of Christian truth, rather than a mere belief of it; "such instruction was to come primarily from the 'Divine Word'; but everything in the range of human learning was to be welcomed as co-operating with him. For Clement gratefully acknowledged truth wherever found, whether among heathens or heretics." It should be observed, however, "that while constantly confirming his propositions from his Greek writers, he ever turns for a final appeal to the scriptures"—that, too, must be our course.

So much by way of presenting the spirit in which I have pursued my own studies upon the high themes of these Seventy's Year Books, and this present one in particular.

## X. JUSTIFICATION FOR USING DOUBLE TITLE.

The subject of Divine Immanence and the Holy Ghost should be considered together because there are such relations and apparent contrasts subsisting between them—such a likeness and such apparent differences, that they may properly be understood only when so considered—that is, conjointly.

The conception of God immanent in the world, not in bodily presence, of course, but by his spirit—a divine power, carrying with it everywhere the influence of God—proceeding forth from the presence of God to fill the immensity of space; the light which lighteth every man that cometh into the world—to which all men have access whether following the light of nature or of revelation, the light which is in all things and the power by which all things are sustained and in which they live and move and have their being—this conception, with the conception of the Holy Ghost as a Spirit-personage, union with whom and companionship with whom can only be secured by obedience to the laws and ordinances of the Gospel, is a conception that will correct some errors of argumentation that have here and there obtained in the literature of the subject, and leads to an understanding of things at once rational and uplifting, because it is a development of the truth as God has revealed it. This is the purpose of the treatise—The Divine Immanence, and the Holy Ghost.

## WORKS OF REFERENCE.

Relative to works of reference I would remind the student that outside of the scriptures accepted by the Church the works that may be cited to assist one in studying the subject of this treatise are very scarce, since the doctrine of the Church on the subject is so radically different from that of the world. I can therefore only recommend as helpful the following brief list.

The Seventy's Library, viz.:

**The Bible,**

**The Book of Mormon,**

**The Doctrine and Covenants,**

**The Pearl of Great Price,** containing the **Book of Moses,** the **Book of Abraham,** and some of the **Writings of Joseph Smith.**

The above books are certainly indispensable to every Seventy, and should be owned by every member of our quorums. The First Council in their recommendations, added to the above list, "**Richards and Little's Compendium of the Doctrines of the Gospel,**" and called the set the "Seventy's Indispensable Library."

Elder James E. Talmage's **Articles of Faith,**

Orson Pratt's Works—**Kingdom of God.**

**Rays of Living Light,** by President Charles W. Penrose.

**Scientific Aspects of Mormonism,** N. L. Nelson.

**The Gospel,** Roberts.

**The Mormon Doctrine of Deity,** Roberts.

The Seventy's Year Books, a complete set. There is constant reference made in the present number to previous numbers; and the student who is not in possession of those numbers is by so much deprived of the opportunity to complete his inquiry on the division of the subject he may have in hand, and as this number completes at present the set of Seventy's Year Books, each member of the respective quorums, we think, should be anxious to obtain the complete set.

After enumerating the above books, published by writers in the Church, I suggest as in a way helpful to an understanding of the trend of modern thinking, somewhat along the lines of spiritual and scientific thought with which the Seventies of the Church ought to be acquainted, the following:

**Natural Law in the Spiritual World,** Henry Drummond, 1893.

**Studies in Religion,** Fiske.

**A Century of Science,** Fiske.

**Reconstruction of Religious Beliefs,** Mallock.

**The Religious Conceptions of the World,** Rogers.

**Science and Immortality,** Sir Oliver Lodge.

[All the books enumerated in the above list of works of reference may be obtained at the Deseret Sunday School Union Book Store, Salt Lake City.



# The Seventy's Course in Theology.

FIFTH YEAR

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PART I

## Divine Immanence.

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LESSON I.

(Scripture Reading Exercise.)

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### IMMANENCE OF GOD.

#### ANALYSIS.

- I. Definition of "Immanent."
- II. Distinction Between "Omnipresence" and "Immanence."
- III. Revelation commits the Church to the Doctrine of Divine Immanence.

#### REFERENCES.

Any of the standard dictionaries.  
The Scripture passages cited in the "Discussion" of this lesson.

*SPECIAL TEXT:* "The Light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which Light proceedeth forth from the presence of God to fill the immensity of space." (*Doc. and Cov. Sec. lxxxviii:11, 12.*)

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#### DISCUSSION.

1. **Definition of Immanent:** The word "Immanent" means "in-dwelling," "remaining within;" "opposed to transient," or "transitive."<sup>a</sup>

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<sup>a</sup>The Standard Dictionary, Funk and Wagnalls.

Such the definition of the adjective. The noun, "Immanence," is defined as "the state of being immanent," "a permanent abiding within"—"indwelling"<sup>b</sup> As applied to God it conveys the idea of essential and permanent Divine presence in all the universe. It excludes the idea of movement or transition from one place to another in order for the Deity to be at a given place, since immanence conveys the idea of Divine presence being already and constantly at every point in the universe; hence movement conceived as necessary to presence is not essential, but is excluded from the conception of immanence.

**2. Distinction Between Omnipresence and Immanence:** It may be thought that "immanence" is but the restatement in another form, of the attribute of omnipresence in Deity—simply an affirmation of his every-where-ness; and it must be admitted that there is at least a close resemblance if not identity between the two things for which the two terms stand. And yet there is a difference between immanence and omnipresence. The latter means merely the every-where-ness of God, "present in all places and at the same time."<sup>c</sup>

Immanence means that, too; but it means more than that. It means *presence accompanied by power*; or presence plus power; presence accompanied by doing, or act, leading to manifestations of God's power. In modern philosophy the word is applied to the operations of a Creator conceived of as in organic connection with the creation;"<sup>d</sup> and we shall see presently that this is as true in theology as it is in philosophy.

**3. Does Revelation Teach Immanence of God:** Here we may as well consider the question whether or not the scriptures teach the doctrine of immanence as defined above. Of the doctrine of God's omnipresence there can be no question at all. David states it beautifully:

<sup>b</sup>See both Standard and Century Dictionaries.

<sup>c</sup>Century Dictionary.

<sup>d</sup>Century Dictionary. Joseph Le Conte, Professor of Geology and Natural History in the University of California, discussing what belief in God would be for rational philosophy, says: "It is the belief in a God not far away beyond our reach, who once long ago enacted laws and created forces which continue of themselves to run the machine we call nature, but a God immanent, a God resident in Nature, at all times and in all places directing every event and determining every phenomenon; a God in whom in the most literal sense not only we but all things have their being, in whom all things consist, through whom all things exist, and without whom there would be and could be nothing. According to this view the phenomena of Nature are naught else than objectified modes of divine thought, the forces of Nature naught else than different forms of one omnipresent, divine energy or will; the laws of Nature naught else than the regular modes of operation of that divine will, invariable because he is unchangeable. According to this view the law of gravitation is naught else than the mode of operation of the divine energy in sustaining the cosmos—the divine method of sustentation." ("Evolution and Its Relation to Religious Thought"—1902—pp. 300, 301.)

"Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me. Yea the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee."<sup>e</sup>

Jeremiah is equally as clear in a statement of the same truth, even if less poetical:

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."<sup>f</sup>

Solomon said of God:

"The heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded?"<sup>g</sup>

Paul declares that God is "not far from every one of us; for in him we live and move and have our being."<sup>h</sup>

**4. Limitations of Foregoing Revelations to Omnipresence:** These declarations go at least as far as to establish the omnipresence of God, not of his bodily, but of his spiritual presence; but they do not quite express the conception presented in the word immanence which I have said equals the attribute of omnipresence plus divine power, and act. It was left for our modern revelations to present that idea. This is done in the revelation which first declares that "the elements"—having reference to the elements of the material world—"are eternal;" that "spirit and element inseparably connected receive a fulness of joy; that "the elements are the tabernacle of God."<sup>i</sup> That is, in some way, God is immanent, ever present and everywhere present, in the universe.<sup>j</sup>

#### 5. God Not Only Everywhere Present, But Power and Act: Our

<sup>e</sup>Psalms cxxxix:7-12.

<sup>f</sup>Jeremiah xxiii:24.

<sup>g</sup>I. Kings viii:27.

<sup>h</sup>Acts xvii:26-28.

<sup>i</sup>Doc. and Cov., Sec. xciii:33-35.

<sup>j</sup>The Universe: It may be well to bring before the mind of the student a brief definition of this term "universe," in which we are saying that God is immanent, in order that we may appreciate somewhat at least the largeness of things with which we are dealing. I take the definition from Haeckel:

"(a) The extent of the universe is infinite and unbounded; it is empty in no part, but everywhere filled with substance.

"(b) The duration of the world (i. e. Universe) is equally infinite and unbounded; it has no end; it is eternity." (Riddle of the Universe, p. 242.) And in this infinite and eternal universe, God, in some way, is everywhere present and potentially or actually active—immanent.

theology recognizes Jesus Christ as not only divine but Deity;<sup>k</sup> and this Immanence of God in the world is in some of our modern revelations spoken of as the "Light of Christ:"<sup>l</sup>

"He that ascended up on high, as also he descended below all things; in that he comprehended all things, that he might be in all and through all things, the light of truth;

"Which truth shineth. *This is the light of Christ.* As also he is in the sun, and the light of the sun, and the power thereof by which it was made;

"As also he is in the moon, and is the light of the moon, and the power thereof by which it was made.

"As also the light of the stars, and the power thereof by which they were made.

"And the earth also, and the power thereof; even the earth upon which you stand.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space.

"The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."<sup>m</sup>

And later in the same Revelation it is said:

"Judgment goeth before the face of him who sitteth upon the throne [God], and governeth and executeth all things;

"He comprehendeth all things, and all things are before him, and all things are round about him: and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever.

"And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons;

<sup>k</sup>Seventy's Year Book No. III, Lessons XXXIII and XXXIV.

<sup>l</sup>A near equivalent to this phrase, "the light of Christ," is also used in the New Testament in connection with the idea of its being a vital as well as an intelligent principle—the life and the light of the world: "In him [the Christ, see context] was life; and the life was the light of men; and the light shineth in the darkness, and the darkness comprehended it not." John was sent to bear witness of that light: "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (St. John's Gospel i:1-12.) See also Doc. and Cov., Sec. lxxxiv:45-47.

<sup>m</sup>Doc. and Cov., Sec. lxxxviii:6-13.



"And their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets;

"And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years: all these are one year with God, but not with man.

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

"Unto what shall I liken these kingdoms, that ye may understand?

"Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power.

"I say unto you, he hath seen him; nevertheless, he who came unto his own was not comprehended.

"The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him and by him.

"Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound."<sup>n</sup>

A more complete or thorough-going statement of the ever-where-ness of God in the world, accompanied with the idea of power—God immanent, dynamic, as well as present,—I do not remember to have seen.

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<sup>n</sup>Ibid. Sec. lxxxviii:41-50.

## LESSON II.

(Scripture Reading Exercise.)

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### NATURE AND POWERS OF THE DIVINE IMMANENCE.

#### ANALYSIS.

- I. Relationship of the Immanent Spirit to the Christ.
- II. Powers of the Immanent Spirit:
  - (a) Creative power;
  - (b) Sustaining power;
  - (c) Vital power;
  - (d) Intelligence-inspiring power.
- III. The Relationship of the Immanent Spirit to an Eternal Race of Divine Beings.

#### REFERENCES.

The passages of scripture and other works cited in the "Discussion" of this lesson.

*SPECIAL TEXT:* "He that ascended up on high, as also he descended below all things; in that he comprehended all things, that he might be in all and through all things, the light of truth; which truth shineth. This is the Light of Christ . . . the light which is in all things; which giveth life to all things: which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (*Doc. and Cov. sec. lxxxviii: 6, 7, 13.*)

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#### DISCUSSION.

1. **The Immanent Spirit as Related to the Christ:** It is to be observed that Immanence of God as set forth in the preceding lesson is associated with a personality; in the passages of scripture quoted in the preceding lesson, the Immanence is directly associated with the personality of the Christ. It is "The Light of Christ" that is immanent in the world.<sup>a</sup>

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<sup>a</sup>Doc. and Cov., Sec. lxxxviii:7.

**2. Creative Power of the Immanent God:** It is "The Light of Christ" that is "in the sun, and the light of the sun, and the power thereof by which it was made."<sup>b</sup> It is "The Light of Christ" that is "in the moon, and is the light of the moon, and the power thereof by which it was made; as also the light of the stars and the power thereof by which they were made; and the earth also, and the power thereof, even the earth on which you stand."<sup>c</sup>

**3. Sustaining Power of the Immanent God:** This "light which proceedeth forth from the presence of God to fill the immensity of space," "The Light of Christ," is also the sustaining power of the world as well as the creative power—"the light which is in all things; which giveth life to all things: which is the law [i. e. power] by which all things are governed: even the power of God."<sup>d</sup>

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. . . . Behold all those are kingdoms, and any man who hath seen any or the least of these, has seen God moving in his majesty and power"—a manifestation of God in the orderly movement of the planetary systems of the world.

**4. Vital Force of the Immanent God:** This "Light of Christ"—which "fills the immensity of space," is also a vital, or life-giving force or spirit—"The Light which is in all things; *which giveth life to all things.*"<sup>e</sup> "I am the light of the world," said Jesus, "he that followeth me shall not walk in darkness, but shall have the *light of life.*"<sup>f</sup> "In him [the Christ] was life; and the life was the light of men."<sup>g</sup>

**5. Intelligence-Inspiring Power of the Immanent God:** Nor is this "Light of Christ," immanent in the world, creative, sustaining and vital power only; but also it has a power of giving intelligence; it inspires intelligence; it is the inspiration of God which gives to the spirit of man understanding.<sup>h</sup> "The light which now shineth," said the Lord to his servants, "which giveth you light, is through him [the Christ] who enlighteneth your eyes, which is the same light that quickeneth your under-

<sup>b</sup>Ibid.

<sup>c</sup>Ibid, verses 8-10.

<sup>d</sup>Doc. and Cov., Sec. lxxxviii:13. "The law and power by which all things are governed," is the late Elder Orson Pratt's foot note on the passage. See foot note "k" from verse 13.

<sup>e</sup>Doc. and Cov., Sec. lxxxviii:3.

<sup>f</sup>St. John viii:12.

<sup>g</sup>Ibid i:4.

<sup>h</sup>There is a spirit in man; and the inspiration of the Almighty giveth them understanding; (Job xxxiii:8.)

standings; which light proceedeth forth from the presence of God to fill the immensity of space."<sup>i</sup>

Again, and this from another revelation:

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ;

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit;

"And every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father;"<sup>j</sup>

**6. The Immanent Spirit's Relationship to a Race of Divine, Exalted Intelligences:** We may now say from the analysis of the scriptures so far developed that God Immanent in the world—"The Light of Christ"—the "Spirit of Christ"—is the power creative; the sustaining power; the life-giving power; and the intelligence-inspiring power. It is the active principle in all these respects; and is omnipresent.

As observed in the opening paragraph of this lesson, however, God immanent in the world is associated with a personality; it is directly associated with the personality of Christ. It is called "The Light of Christ"—it "proceedeth forth from the presence of God to fill the immensity of space." It is not then a personality in itself, that is in the sense of being of individual form, but proceeds forth from a personality; it is a presence rather than a person; an influence, a spiritual atmosphere, a power proceeding from another, and therefore is dependent on that other for its existence rather than being an independent existence; but as that "Other" on which it depends is eternal, so too this that proceeds forth from the personal presence to fill the immensity of space "is likewise eternal."<sup>k</sup>

Again: This God Immanent, as we have seen, is called the "Light of Christ," "The Spirit of Christ." For which reason I have said above that the God Immanent is associated with the personality of the Christ. But if the God Immanent may be associated with the Christ, may it not also be associated with God, the Father, as well as with God the son? If God the Son has a spiritual influence, a light, an holy atmosphere radiating forth from him into space, in some manner analagous to the manner in which rays of light radiate from luminous suns in the physical world—may it not be reasonably concluded that God, the Father, also has such an influence, such a spiritual atmosphere proceeding forth from him? And if Father and Son have such a spiritual light proceeding forth from

<sup>i</sup>Doc. and Cov., Sec. lxxxviii:11, 12.

<sup>j</sup>Doc. and Cov., Sec. lxxxiv:45-47. See also St. John i:3-12.

<sup>k</sup>From the nature of things one has to develop his subject gradually, "line upon line," and the writer suggests that the student, if he finds the statement not fully established as here made, that he await its fuller statement in later pages.

their presence, may it not be that all divine Intelligences have, similarly proceeding forth from their presence, such divine "light"?

**7. The Spirit Atmosphere of Men:** Our discussion may be helped here by an appeal to a matter of common experience. We know that every man and woman has an individual influence, a personal atmosphere extending beyond the personal self, more or less pronounced, according to the strength or weakness of his individuality. So generally is this conceded to be true that we designate its kind, or dominating character; as good or bad; refined or coarse; intellectual or boorish; spiritual or carnal. If, then, one may argue, the intelligences we know as men possess this atmosphere of personal influence extending beyond the personal self, how much more angels, arch-angels, and the higher Intelligences who have taken on, or participated in, the Divine Nature and entered into their exaltation and glory with other innumerable Divine Intelligences whom we call Gods—with how much more reason may we expect that these may have such spiritual influence proceeding forth from their presence?

**8. The Identity of Spirit Influence Proceeding from all Divine Beings:** From the scriptures we learn of the perfect oneness subsisting between God, the Father, and God, the Son. "I and my Father are one," is the oft repeated declaration of the Christ.<sup>l</sup> "I in thee, and thou in me,"<sup>m</sup> is the emphasis he lays upon the oneness of himself and the Father. Granting this moral and spiritual oneness—not physical oneness, for physically our theology holds Father and Son to be distinct and separate individuals<sup>n</sup>—but granting this moral, intellectual and spiritual likeness—then it must follow that the spiritual influence of each, the intellectual and moral atmosphere of each, will be the same. "The Light of Christ" will be the same or identical with the light of the Father; and with the light of all Intelligences who have participated in the divine nature and become one with the Father and the Son. So that it might be properly held that the God Immanent is as much the "Light of the Father" as "The Light of Christ;" and since that light would be identical with the light of all perfected and holy beings, participating in the Divine nature, it could receive a name that would generalize it—the "Divine Spirit, Immanent in the Universe;" or, "God, the Spirit of the Gods,<sup>o</sup> Immanent in the Universe;" any of these characterizations would doubtless be admissible; but since it is through the Christ that the Divine nature and spirit is manifested in our world, it is but proper that this Divine Light which lighteth every man into the world—which is creative, sus-

<sup>l</sup>St. John x:30; xvii:22, et seq.

<sup>m</sup>Ibid, verse 21.

<sup>n</sup>Seventy's Year Book III, Lesson XXXV.

<sup>o</sup>I have so treated it in my Mormon Doctrine of Deity, pp. 166-169; also in the Seventy's Year Book No. III, Lesson XXXV.

taining, vital, and intelligence-inspiring power, should bear the name of Christ—and henceforth we shall recognize it as our modern revelations do, primarily, as “The Light of Christ.” But there has always been a race of divine beings in existence, an eternal race, from whom such a divine influence or atmosphere has proceeded forth to “fill the immensity of space; and that is what I meant a few paragraphs back when I said that as the source whence the God Immanent proceeded is eternal, so too is the immanence eternal, has always existed, and will always exist by whatsoever name it might have been or may be known.

9. **Being Whom We Call God:** This is that Spirit which men call God, but “know no more;” that “something sacred and sublime,” which men recognize as moving “wool-shod” behind the worlds; this that Spirit that permeates all space; that makes all presence bright; all motion guides; the Power “unchanged through Time’s all-devastating flight”—God Immanent, the Spirit proceeding from all Divine Intelligences intermingled and harmonized into one Spirit. This the true light, which lighteth every man that cometh into the world; the light of which John the Baptist was the witness; and of which Jesus, to us men, was the manifestation,<sup>†</sup> and to which all men have access—“*The Light of Christ.*”

10. **Brigham Young on Object of Existence:** “We are created for the express purpose of increase, there is nothing within us but that which can increase, from the birth to old age; what is there that is not ordained after eternal law of existence, for it is the Deity within us that causes increase. Doth this idea startle you? Are you ready to exclaim, what! the supreme in you? Yes, he is in every person upon the face of the earth. The elements that every individual is made of, and lives in, possesses a portion of the Deity, this you cannot now understand, but you will hereafter. The Deity within us, is the great principle that causes men and women to increase and to grow in grace and truth. The operation once begun, strict obedience to the requirements of heaven is necessary to obtain the end for which we were created, but if we never commence to propagate our species, and keep the commandments of God we cannot attain to the end in view.”<sup>‡</sup>

<sup>†</sup>St. John i:4-12.

<sup>‡</sup>Discourse by Pres. Brigham Young, June 13, 1852. Deseret News, Vol. 4, No. 6.

## LESSON III.

(Scripture Reading Exercise. )

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### MORAL AND SPIRITUAL VALUE IN THE CONCEPTION OF THE DIVINE IMMANENCE.

#### ANALYSIS.

#### REFERENCES.

- I. Of the Possibility of the Existence of all the Divine Attributes in the Immanent Spirit.
- II. Christ the Revelation of the Immanent Spirit, as well as of God, the Father.
- III. Moral and Spiritual Effect in the Sense of the Nearness of God in the Doctrine of Divine Immanence.

The Scriptures and other works cited in the text of the lesson.

*SPECIAL TEXT: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jeremiah xxiii:23, 24.)*

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#### DISCUSSION.

1. **Possible Attributes of the Immanent Spirit:** So far I have refrained from ascribing any attributes, quality, or characteristic to the Immanent God not directly warranted by the phraseology of the modern revelations which teach the doctrine of immanence; creative and sustaining power; vital force, and intelligence-inspiring power.<sup>a</sup> Yet if the Immanent God is the spirit proceeding from the presence of Divine Beings, to fill the immensity of space, and called for us men "the Light of Christ," it may well be regarded as true that the Spirit

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<sup>a</sup>See the revelations quoted in preceding lesson.

carries with it the whole nature of God, and in some way, reflects all characteristics and attributes of Deity, the moral attributes of wisdom, holiness, truth, justice, love, and mercy as well as the four powers before noted.

**2. The Mission of the Christ: Manifestation of the Immanent Spirit:** It was part of the mission of the Christ to manifest this Immanent God, as well as God the Father. He came to reveal the whole of the divine nature. He was God manifested in the flesh;<sup>b</sup> in him dwelt all the fullness of the Godhead bodily;<sup>c</sup> it pleased the Father that in him should all fullness dwell;<sup>d</sup> he was the brightness of the Father's glory and the express image of his person.<sup>e</sup> But he was also the manifestation of, "the true Light, which lighteth verely man that cometh into the world."<sup>f</sup> Light of Christ, the God Immanent; the invisible made visible; the "Unknown God" of the Greeks made known in Jesus Christ through the preaching of Paul unto them; for whom they ignorantly worshiped declared he unto them by preaching Christ; saying that God whom he preached was not afar off—"not far from every one of us: for in him we live, and move, and have our being;"<sup>g</sup> making direct reference to that Spirit which fills the immensity of space, the "Unknown God" of the Greeks—the God Immanent, now manifested by the Christ whom Paul was preaching—from whose presence David could not flee; and to whom the darkness was the same as the light—to whom the night shineth as the day.<sup>h</sup>

**3. Moral Effect of the Conception of Immanence, Negatively Expressed:** The conception of God as Immanent in the world is of utmost importance both as a religious and a philosophical truth. Its effect upon the mind as establishing a sense of nearness of God is most salutary in its moral effects, and uplifting in its spiritual power. To sense that one lives in the presence of the Divine Consciousness—that known unto God are all his thoughts and all his doings; to dwell with One from whom the darkness and the light are both alike; from whom there is no fleeing; for if one ascend into heaven, lo, He is there; if one make his bed in hell, behold, He is there; if one would take the wings of the morning and dwell in the uttermost parts of the earth or of the sea—there also is this Immanent Spirit.<sup>i</sup> To live thus in a consciousness of the Divine Presence and Power, makes for righteousness of life.

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<sup>b</sup>Tim iii:16 and marginal rendering of "manifest" in Oxford Bible.

<sup>c</sup>Col. ii:9.

<sup>d</sup>Col. i:19.

<sup>e</sup>Heb. i:3.

<sup>f</sup>St. John i:9.

<sup>g</sup>Acts xvii:22-28.

<sup>h</sup>Psalms cxxxix.

<sup>i</sup>Psalms cxxxix.



For where may sin and wickedness hide themselves? There is no refuge for them—no escape. If one shall say—"surely the darkness shall cover me," even the night shall be light about him.<sup>j</sup> Iniquity may not hide itself, and as sin loves not the light, negatively the moral force of consciously living in the presence of God is very great.

4. **Moral Effect of the Doctrine of Immanence, Affirmatively Expressed:** Affirmatively expressed, the conception and the result of it are even greater, both morally and spiritually. To live consciously in the presence of God must be a source of annoyance and vexation to evil disposed men; and even to men inclined to virtue, an embarrassment, at times, when they recall their many failures to live in harmony with their ideals.<sup>k</sup> But, on the other hand, for these of the latter class, when they realize that the Divine Presence is sympathetic; that *He knows*, not only "what's done," but also "what's resisted;" that He knows of the struggle for the attainment of virtue—the hungering and the thirsting after righteousness; that He knows the strength of the temptation, and the weakness of the tempted; that He knows the heart, "each chord, its various tone; each spring, its various bias;" and He will judge, not after the sight of the eyes, neither reprove after the hearing of the ears, but with righteousness shall He judge, and reprove with equity;<sup>l</sup> judging, "not according to the appearance, but judge righteous judgment."<sup>m</sup> Men can be assured of a correct registration and truthful report of their deeds, and a judgment upon them neither partial nor prejudiced; which, while it may cause the wicked to tremble, to men conscious of the uprightness of their intentions, and of honest effort in right directions, as God gives them vision to see the right—what encouragement to earnest striving this conception of living in the very presence of God must bring!

<sup>j</sup>Ibid.

<sup>k</sup>Professor Joseph Le Conte, Professor of Geology and Natural History in the University of California, answering a supposed objection that one might not live and work effectively in the presence of the Immanent Deity, said: "It may alas! be true that this view [Immanence of God in the world] brings us too near Him in our sense of spiritual nakedness and short-coming. It may, indeed, be that we can not live and work in the continual realized presence of the Infinite. It may, indeed, be that we must still wear the evil of a practical materialism on our hearts and minds. It may, indeed, be that in our practical life and scientific work we must still continue to think of natural forces as efficient agents. But, if so, let us at least remember that this attitude of mind must be regarded only as our ordinary work-clothes—necessary work-clothes it may be of our outer lower life—to be put aside when we return home to our inner higher life, religious and philosophical. (Evolution in Its Relation to Religious Thought"—1902—pp. 302-3.)

<sup>l</sup>Isaiah xi:3, 4.

<sup>m</sup>St. John vii:24.

What calmness it must bring in the midst of conflict! what peace! what assurance of triumph notwithstanding failures, and losses, and the sad exhibitions of human weakness—the outgrowth of a fallen human nature!

5. **The Helpfulness that Comes from the Sense of the Nearness of God—His Immanence:** Moreover, if the view point of this treatise be the true one, and all the attributes of the Divine nature are carried over into the Divine Spirit that proceeds forth from the presence of God to fill the immensity of space—being the God Immanent—then one may be assured that living at all times and in all places in the presence of the Immanent Spirit, he resides in the atmosphere, at least, of the wisdom, the love, and the mercy of God; which can but add to his comfort, to his assurance, to his strength. Such an one with David can say—

“Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.”<sup>u</sup>

And also he may say—

“Though I walk through the valley of the shadow of death, I will fear no evil; for thou art near me; thy rod and thy staff they comfort me.”<sup>v</sup>

Under this sense of nearness, which springs from the doctrine of Immanence, one may again say with David:

“Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;

“To deliver their soul from death, and to keep them alive in famine.

“Our soul waiteth for the Lord: he is our help and our shield.”<sup>w</sup>

And yet again:

“The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

“Many are the afflictions of the righteous: but the Lord delivereth him out of them all.”<sup>x</sup>

Also:

“God is our refuge and strength, *a very present help in trouble.*

“Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

“Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high.

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<sup>u</sup>Psalms, cxl:23, 24.

<sup>v</sup>Psalm, xxiii:24.

<sup>w</sup>Psalms xxxiii:18-20.

<sup>x</sup>Psalms xxxiv:18, 19.

“God is in the midst of her; she shall not be moved: God shall help her, and that right early.

“The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted.

“The Lord of hosts is with us; the God of Jacob is our refuge.”<sup>r</sup>

All which loving-trust comes from that blessed sense of nearness of God born of the great doctrine of Immanence—God resident in the world, here and now—a dynamic power in the world—that makes for righteousness, and of which the Christ was and is the manifestation, the Revealer; and the Immanent Spirit is “the Light of Christ.”

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<sup>r</sup>Psalms -xlvii:1-7.

## LESSON IV.

(Scripture Reading Exercise.)

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### THE PHILOSOPHICAL VALUE OF THE DOCTRINE OF IMMANENCE.

#### ANALYSIS.

- I. The Immanence Conception a Result of Modern Thinking.
- II. Philosophical Values in Immanence.
- III. Immanence Conversely — "The World Immanent in God."
- IV. Immanence Equal—Manifestation Unequal.

#### REFERENCES.

The Scripture passages and works cited in the lesson text.

*SPECIAL TEXT:* "Thou, God, seest me." (*Gen. xvi:13.*)

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#### DISCUSSION.

1. **Modern Revival of the Doctrine of Immanence:** On the philosophical side of this conception of the Immanence of God, we are assured that it is the result of the modern world's (i.e. *post Kantian*) thinking. <sup>a</sup> Of its value to human thinking and to religion itself, John Fiske—after pointing out the fact that both Clement and Athanasius among the early Christian fathers had held somewhat to the doctrine of immanence as conceived in more modern philosophy, *viz*—"God Im-

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<sup>a</sup>"One can securely say that nothing of crucial import has come forward in the interest of human freedom [i.e. freedom of the human will—man as a free moral agent] since Kant started the inspiring but hitherto little fruitful conception of moral autonomy. Instead, as we have seen, the world's thinking has been absorbed in questions that thus far have ended in a persuasion of the immanence of the eternal in all things—at best the all-pervasive presence of an immanent spirit." Howison, "Conceptions of God," *Introductions* p. 32. "manent in the universe, and eternally creative"—says:

“Once really adopt the conception of an ever-present God, without whom not a sparrow falls to the ground, and it becomes self-evident that the law of gravitation is but an expression of a particular mode of divine action. And what is thus true of one law is true of all laws. The thinker in whose mind divine action is thus identified with orderly action and to whom a really irregular phenomenon would seem like a manifestation of sheer diabolism, forsees in every possible extension of knowledge a fresh confirmation of his faith in God. From his point of view there can be no antagonism between our duty as inquirers and our duty as worshipers. To him no part of the universe is godless. In the swaying to and fro of molecules and the ceaseless pulsations of ether, in the secular shiftings of planetary orbits, in the busy work of frost and raindrop, in the mysterious sprouting of the seed, in the everlasting tale of death and life renewed, in the dawning of the babe's intelligence, in the varied deeds of men from age to age, he finds that which awakens the soul to reverential awe; and each act of scientific explanation but reveals an opening through which shines the glory of the Eternal Majesty.”<sup>b</sup>

**2. The World Immanent in God:** Still one other thought from the philosophical side of the conception of Immanence is that it enables one to see not only God in nature, but as a necessary corollary, nature in God—“Divine immanence in the world, and the reciprocal immanence of the world in God.”<sup>c</sup> That is to say, in one view, God's presence and power penetrates and pervades nature—the universe; in another view, nature is received into the all-including spiritual presence of God: as the One indwells in the other; so the other dwells in the One.

Before now the student has doubtless looked into the clear depths of a crystal-like spring of water; and has seen on the sandy floor of the spring the sunlight that tells him that the sun penetrates the water, *in-dwells* in the water, or, in poetic terms—

“The sunshine in water lies sleeping.”

And as the sunlight penetrates the water so does the water receive and hold the sunlight. As it is in the crystal spring, so is it in the ocean. And so in the universe with the immanence of God and the reciprocal immanence of the world *in* God. As saith the revelation:

“Judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things. He comprehendeth all things, and all things are before him, and all things are round him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God forever and forever.”<sup>d</sup>

<sup>b</sup>Fiske—Studies in Religion, pp. 167-3, Works Vol. IX

<sup>c</sup>Howison—“The Conception of God.” p. 96.

<sup>d</sup>Doc. and Cov., Sec. lxxxviii:41.

The chief value of this statement of the case—apart from the fact of it as a truth—is, it helps one to understand the completeness of the presence of God in the world; so complete is it, that the world is also in God! Also it helps one to an understanding of the more restricted view of the same principle announced in St. John, the declaration of the Christ: "Believe me that I am in the Father, and the Father in me"; and that he and the Father are one<sup>e</sup>—i.e., the divine nature and spirit are one. One nature participated in by both Father and Son and finally to be participated in by those who are the disciples of the Christ; for in his prayer immediately preceding the hour of his passion—the most pathetic and soul-moving prayer preserved in human language—referring to his disciples he said:

"Holy Father, keep through thine own name those whom thou has given me, *that they may be one as we are* . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, . . . and the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one. . . . I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I am them."<sup>f</sup>

**3. One Divine Nature in Many Persons:** One divine nature, then, is the conclusion; but a divine nature in manifold persons, many, though indeed one, because harmonized into unity of purpose, and will; one divine spirit, rising from one divine nature—though participated in by many; a spirit rising from all Intelligences who have attained to the divine nature and unity in all and through all, manifesting God in his splendor and glory, as creating, sustaining, and guiding power in the universe—both Immanent and personal.

Elsewhere I have said on this subject: One cannot help being profoundly impressed with the great truth that creation, throughout

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<sup>e</sup>St. John xiv:11; also xvii.

<sup>f</sup>St. John xvii. Paul doubtless refers to the same principle when he says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth and length and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God." (Eph. iii:14-19.)

And also when he said:

"Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God." (Philippians ii:5, 6.)

its whole extent, bears evidence of being one system: that it presents at every point unity of design, and harmony in its government. Nor am I unmindful of the force there is in the deduction usually drawn from these premises, *viz.*, that the Creator and Governor of the universe, must necessarily be One. But I am also profoundly impressed by another fact that comes within the experience of man, at least to a limited extent, *viz.*: the possibility of intelligences arriving at perfect agreement, so as to act in absolute unity. We see manifestations of this principle in human governments, and other human associations of various kinds. And this, too, is observable, *viz.*, that the greater and more perfect the individual intelligence, the more perfect can the unity of purpose and of effort become for the community of intelligences; so that one need only conceive the existence of perfect intelligences to operate together in order to secure perfect oneness; then shall come the one system evident in the universe, exhibiting at every point unity of design, and perfect harmony in its government. In other words, "oneness" can be the result of perfect agreement among many intelligences as surely as it can be the result of the existence of One Only Intelligence. Also, the decrees and purposes of the perfectly united Many can be as absolute as the decrees and purposes of the One Only Intelligence. One is also confronted with the undeniable fact that inclines him to the latter view as the reasonable explanation of the "Oneness" that is evidently in control of the universe—the fact that there are in existence many Intelligences, and, endowed as they are with free will, it cannot be denied that they influence, to some extent, the course of events and the conditions that obtain. Moreover, it will be found, on careful inquiry, that the explanation of the "Oneness" controlling in the universe, on the theory that it results from perfect agreement or unity of Many Intelligences, is more in harmony with the revelations of God on the subject than the theory that there is but One Only Intelligence that enters into its government.‡

John Stuart Mill, in his Essay on Theism, in speaking of the evident unity in nature, which suggests that nature is governed by One Being, comes very near stating the exact truth in an alternative proposition to his first remark, *viz.*: "At least, if a plurality be supposed, it is necessary to assume so complete a concert of action and unity of will among them, that the difference is for most purposes immaterial between such a theory and that of the absolute unity of the Godhead."<sup>h</sup>

4. **Immanence and Manifestation:** We must believe from the scriptures previously considered in these lessons that God by his spirit is everywhere and equally present, but it does not follow that the *manifestation* of God is everywhere and equally the same. There are

‡Mormon Doctrine of Deity, pp. 137-8.

<sup>h</sup>Essays on Religion; Theism p. 133.

doubtless persons, conditions, and places, that present more favorable natures and conditions to the manifestation of this universal presence than others. Undoubtedly, if the assumption of this treatise be the right one, *viz.*, that the God Immanent, for us men in the kingdom of the universe we inhabit known as "the Light of Christ"—carries with it the divine attributes of truth, wisdom, justice, holiness, and love, with the rest, then it follows, since like his affinity<sup>i</sup> to like, that there may be, as said above, persons, conditions and places more congenial to manifestation of the divine spirit than others. There are individual men and perhaps races of men more responsive to the Divine Presence and the divine attributes of which that presence is the atmosphere, than others; and where this is the case there will be the larger manifestation of God. Hence the difference observable among individuals and races and at variant times and places. Those who draw near to God, he draws near to them in manifestations of his presence and power; those who love darkness rather than light, because their deeds are evil, receive not the light; the manifestation of God in them either in presence or power is not possible because the conditions which attend upon that manifestation are not there.

6. **The Law of Manifestation of the Immanent Spirit:** "Draw nigh unto God, and he will draw nigh to you,"<sup>j</sup> is the law of divine manifestation. Christ, the Revealer of the Divine, Immanent Spirit, as well as of the person, character, brightness, and glory of the Father—the manifestation of all that is divine—"Came unto his own, but his own received him not; but unto as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.<sup>k</sup> He that believeth on him (i. e. the Christ) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

"But he that doeth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God."<sup>l</sup>

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<sup>i</sup>"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things." (Doc. & Cov. Sec. lviii:37-40.)

<sup>j</sup>James iv:8.

<sup>k</sup>St. John i:11, 12.

<sup>l</sup>St. John iii:18-21.



LESSON V.  
(Scripture Reading Exercise.)

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DIFFICULTIES INVOLVED IN THE DOCTRINE OF  
IMMANENCE.

ANALYSIS.

- I. Incompatibility of the Existence of Evil in the World, and the Immanence of God.
- II. Reason for the Existence of Moral Evil.<sup>a</sup>
- III. Difficulties that Arise from a Partial View of Man's Life.
- IV. The Golden Age Promised—the Millennium.
- IV. The Lessons from Broken Harmonies—a World wherein Reigns Evils.

REFERENCES.

The Scripture passages and works cited in the lesson text.

*SPECIAL TEXT: Thou [God] are of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (Habakkuk i:13.)*

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DISCUSSION.

1. **Incompatibility of Immanence and Evil Stated:** It is conceded that the conception of God Immanent in the universe—everywhere existing and everywhere dynamic power, though not everywhere equally manifested, carries with it many and great difficulties that attend upon all forms of human thinking when seeking the harmony that one feels must exist in the things that are—in truth.

For example: one naturally would say, as soon as the conception of the Immanence of God takes firm lodgment in his mind,—“why, then, if

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<sup>a</sup>Under this subdivision of the lesson should be considered especially the matter in note m, this lesson, and the lessons cited from Year Books II and IV above and a review of the lessons cited from former Year Books in note.

God is in his world everywhere present, and everywhere, not only powerful, but *all*-powerful; not only knowing, but *all*-knowing; not only good but *all*-good, holy in fact, and cannot look upon sin with the least degree of allowance<sup>b</sup>—why then is there evil in the world, physical suffering, and moral wrong, injustice, cruelty?<sup>c</sup> Why is the sum of human misery so great?<sup>d</sup> Why is the sum of human happiness so small?<sup>e</sup> Why do the good suffer adversity? Why does prosperity so frequently, in this world at least, attend upon the wicked? In the words of the Hebrew prophet addressed to God: “Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue, when the wicked devoureth the man that is more righteous than he?”<sup>f</sup> Why do the sins of the wicked involve the innocent—why are the innocent made to suffer with the guilty?<sup>g</sup> Why does truth make such tardy appearance in the world, and why of so partial rather than of universal distribution? How can freedom co-exist, that is, the freedom of man as a free moral agent, co-exist with the Sovereign will of the All-Powerful and Immanent God?<sup>h</sup>

<sup>b</sup>Doc. and Cov., Sec. i:31. Also Habakkuk i:13 and Psalms v:4-6.

<sup>c</sup>“We cry out for some explanation—for some philosophy which shall show us *how* evil is consistent with the infinite goodness.” (*Le Conte*, “Conceptions of God,” p. 71.)

<sup>d</sup>“How terribly large is the proportion of evil? comparing the number of those who are or have been happy, with the number of those who are or have been unhappy, can we say that the great pessimist was very far wrong in calling this the worst possible—he did not say the worst conceivable—world?” (Goldwin Smith, discussing “Evolution, Immortality, and Christianity,” in *North American Review*, October, 1907, p. 196.)

<sup>e</sup>“The great quest of humanity is happiness. But was the world created to make us happy? I’ve studied people in all places and conditions and everywhere I’ve found, when you get below the surface, that it’s mostly the insincere individual who says, ‘I am a happy man.’” (Thomas A. Edison, the great American Inventor in a Vienna-Austria Interview on “Success in Life,” reported in *New York World*, October 25, 1911.)

<sup>f</sup>Habakkuk i:13.

<sup>g</sup>See *Seventy’s Year Book II*, Lessons III and IX. Also *Year Book IV*, Lessons IV and VII and VIII.

<sup>h</sup>In order that it may be seen that this is regarded really as doubtful by some powerful minds, and also as a question of grave importance, I quote the following presentation of it by Professor Howison, and which he prints in italics in the work from which I quote it: “Can the reality of human free-agency, of moral responsibility and universal moral aspiration, of unlimited spiritual hope for every soul,—can this be made out, can it even be held, consistently with the theory of an Immanent God? This, for a few awakened minds at least, now becomes the ‘burning question.’ . . . At all events, the time has come when the question whether this is not so should be raised with all emphasis, and examined to the end. For if our genuine freedom is to disappear when we accept the religion whose God is the Immanent Spirit, then the new religion is in truth a decline from the highest conceptions of the historic faith, and in this regard has no advantage over the religion of the ‘Unknowable.’” (“Conceptions of God,” p. 30.)

Professor Le Conte has a valuable passage *apropos* these questions which I consider too valuable to omit at this point, though it makes rather an extended quotation. On the great question of moral evil, its nature, its origin, its reason—a question inseparably connected with the conception of God, he says:

“In a general way I agree with his [Professor Royce’s] explanation of the dark problem of evil. Evil cannot be the true meaning and real outcome of the universe; on the contrary, it means the necessary means of the highest good. . . . Our moral and religious nature is just as fundamental and essential as our scientific and rational nature. As science is not simply passionless acquisition of knowledge, but also enthusiasm for truth, so morality is not passionless rules of best conduct, but impassioned love of righteousness. And this last is what we call religion; for religion is morality touched and vivified with noble emotion. Now, the necessary postulate of science, without which scientific activity would be impossible, is a rational order of the universe; and, similarly, the necessary postulate of religion, without such religious activity would be impossible, is a moral order of the universe. As science postulates the final triumph of reason, so religion must postulate the final triumph of righteousness. Science believes in the rational order, or in law, in spite of apparent confusion; she knows that disorder is only apparent, only the result of ignorance; and her mission is, to show this by reducing all appearances, all phenomena, to law. So also religion is right in her unshakable belief in the moral order, in spite of apparent disorder or evil; she knows that evil is only apparent, the result of our ignorance and our weakness; and her mission is, to show this by helping on the triumph of moral order over disorder. We may, if we like,—as many indeed do,—reject the faith in the Infinite Goodness, and thereby paralyze our religious activity; but then, to be consistent, we must also reject the faith in the Infinite Reason, and thereby paralyze our scientific activity.

So much for a rational justification of the indestructible faith religion has in the Infinite Righteousness, even in the presence of abounding evil. It is founded on the same ground as our indestructible faith in the reign of law in the natural world, and is just as reasonable. Why is it, then, it may be asked, that every one is willing to admit the postulate of science, while so many doubt that of religion? I answer: partly because of feebleness of our moral life in comparison with our physical life; but mainly because the steady advance of science, with its progressive conquest of chaos, and its extension of the domain of order and law, is a continual verification of the postulate of science, and justification of our faith therein; while, on the contrary, the progress of morality and religion is uncertain and often unrecognized, the increase of righteousness and decrease of evil doubtful and even denied. In the presence of such uncertainty, our faith is often sorely tried. We cry out for some explanation—for some philosophy which shall show us how evil is con-

sistent with the Infinite Goodness. We know it is, for that is a necessary postulate. But—how?<sup>i</sup>

This philosophy so earnestly asked for I trust is found in the New Dispensation of the Gospel, the light from the revelations in which, I believe, warrant the conclusions in the above paragraph of the Lesson text, and also the conclusions reached in the lessons of previous Year Books cited in note g. Then Professor Le Conte himself gives a reasonably good explanation for the existence of moral evil, which it is only just should be given here since I have quoted him up to the question of why evil exists. This is his answer: "It is that the existence or at least the possibility of a moral being like that of man [should exist]. There are some things which God himself cannot do, viz., such things as are contrary to his essential nature, and such things as are a contradiction in terms and therefore absurd and unthinkable. Such a thing would be a moral being without freedom to choose right or wrong. God could not make man eternally and of necessity sinless, for then he would not be man at all. To make him incapable of virtue, of righteousness, of holiness, for he must acquire these for himself by free choice, by struggle and conquest."<sup>j</sup>

**2. Things Seen and Known but in Part:** One may not find the complete answer to all the questions of the second paragraph of this lesson, which make up largely the sum of difficulties for the theist, who believes in God Immanent in the world; but they are somewhat lessened by remembering that here on our plane of human life we know things but in fragments—"We know in part:" We see as through a glass, darkly; not face to face; and will have to await the time of more perfect knowing and seeing before we shall comprehend things as they are in their entirety.

A fine illustration of the mistaken conclusions men form by judging of things seen only in part is to be found in the Prophet Malichi:

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

"And they shall be mine, saith the Lord of hosts, in that day when

<sup>i</sup>The Conception of God—Le Conte's paper, pp. 70-71.

<sup>j</sup>The Conception of God, p. 72.

I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."<sup>k</sup>

All which tends to establish the thought that this world is the scene of struggle and trial for man, not the place of his full triumph and reward. "In this world your joy is not full [saith the Lord], but in me your joy is full. Therefore care not for the body, neither the life of the body; but care for the soul, and for the life of the soul; and seek the face of the Lord, always, that in patience ye may possess your souls, and ye shall have eternal life."<sup>l</sup>

**3. Amid Broken Harmonies:** We may be helped somewhat in our present earth-view of things, by holding in consciousness the fact that we live at present in our world amid broken harmonies, under the effects of "the fall," for a wise purpose in God; in a sphere of trial and test; in a purposely arranged department of God's great university for the instruction of the spirits of men in certain all-important matters,<sup>m</sup> involving also our union with earth elements, leading to a fulness of joy, and without which union men cannot receive a fulness of joy.<sup>n</sup> Therefore we may say that in our earth-life things are not in a normal state; but in confusion; under stress of special trial and development that shall ultimate in higher and better things—in the golden age of the earth and of humanity, predicted by sages and poets—the *millennium* of the seers and prophets of God, and the apostles of the Christ—these all bid us hope for higher and better things than we have known on our present plane of existence—a world where we shall no longer see as through a glass darkly, "but face to face;" when we shall no longer know only in part, but know even as we are known; when that which is in part "shall be done away," and that "which is perfect is come."<sup>o</sup>

There remaineth then a rest for the people of God.<sup>p</sup> They may look for a city "which hath foundations, whose builder and maker is God."<sup>q</sup> The vision of St. John, in which he saw descending out of heaven the New Jerusalem, is yet to be realized in fact. Also what he heard proclaimed by "a great voice"—

<sup>k</sup>Mal. iii:13-18.

<sup>l</sup>Doc. and Cov., Sec. ci:36-38.

<sup>m</sup>"Religion accounts for the existence of evil as probationary, resistance to the evil being a training of humanity to good." (Goldwin Smith in "North American Review," October, 1907. In connection with this statement see Seventy's Year Book II, Lesson III; also Lesson VIII, IX, X, which deal with "The Fall," "The Purpose of Man's Earth Life," and the "Problem of Evil.")

<sup>n</sup>Doc. and Cov., Sec. xciii:32-35.

<sup>o</sup>I Cor. xiii.

<sup>p</sup>Heb. iv:9.

<sup>q</sup>Heb. xi:10.

“Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”<sup>r</sup>

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<sup>r</sup>Revelation xxi; also **xxii**.

## LESSON VI.

(Scripture Reading Exercise.)

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### DOCTRINE OF DIVINE IMMANENCE IN THE NEW DISPENSATION: RECONCILIATION OF DIFFICULTIES.

#### ANALYSIS.

#### REFERENCES.

- I. Difficulty of Regarding the Infinite Power of the Universe as Both Immanent and Personal.
- II. Revelation Represents the Infinite Power of the Universe as Personal.
- III. The Nature of Man Requires the Infinite Power to be a Personal Intelligence.
- IV. Reconciliation of Difficulties in Doctrine of Immanence as taught in the New Dispensation.

The Scriptures and other works in the text of the lesson.

*SPECIAL TEXT: I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another: though my veins be consumed within me." (Job xix:25-28.)*

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#### DISCUSSION.

1. **Immanence and Personality—a Difficulty:** The view here presented of the Immanence of God in the world doubtless contributes in a helpful way to the advanced thought of the modern world in striving to arrive at a knowledge of things as they are, as they have been, and as they shall be—the truth.<sup>a</sup>

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<sup>a</sup>Doc. and Cov., Sec. xciii:24.

Modern thought has forced the conclusion upon men's minds that there is a power immanent in the world—here and now, and always has been; and so far as man can see there always will be; it is eternal—"both ways"—to use a phrase of Professor Le Conte's," looking forward as well as backward, when using that word "eternal." It is the eternal cause of things, variously named "energy," "force," "spirit," or simply "power," used in some cases with the prefix "mechanical" or "infinite" or "Divine" or the "Unknowable" according to the view point of the speaker or writer; but by most philosophers recognized as "the infinite and eternal energy from which all things proceed," and "which is the same power that in ourselves wells up under the form of consciousness;"<sup>b</sup> and which by theists of all classes is recognized as God. But those who long to conceive and in their lives feel the need of conceiving of this universal "power" or "spirit" or "force" or "energy"—"the infinite and eternal energy from which all things proceed"—meet with the difficulty of forming the conception of a "power, infinite, and all pervasive," and at the same time personal, since it is held by philosophers of high authority—and deservedly so—that "personality and infinity are terms expressive of ideas which are mutually incompatible."<sup>c</sup> How then shall this difficulty be overcome? Professor Le Conte, a most conscientious man of science, and also a most devout Theist, says, "The only rational view is to accept both immanence and personality, even though we cannot reconcile them."<sup>d</sup> This, however, from the standpoint of modern philosophers and orthodox theologians who identify or confound the immanent power absolutely as God himself—and the only Deity with whom we have to deal—is a somewhat forcing of the human understanding—a case of "the heart breathing defiance to the intellect." "Not that the spirit cannot do

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<sup>b</sup>Fiske, "Studies in Religion," p. 104; Works, Vol. IX. The parts within single quotation marks are from Spencer, and quoted by Fiske.

<sup>c</sup>Fiske Cosmic Philosophy, Vol. IV, p. 227. Also Professor Le Conte says: "No one, we admit, can form a clear conception of *how* immanence of Deity is consistent with personality." ("Evolution and Its Relation to Religious Thought," p. 337.)

<sup>d</sup>"Evolution and Its Relation to Religious Thought," 1902, p. 337. The context is also worthy of being brought into view: "No one, we admit, can form a clear conception of how immanence of Deity is consistent with personality, and yet we must accept both, because we are irresistibly led to each of these by different lines of thought. Science, following one line of thought, uncorrected by a wider philosophy, is naturally led toward the one extreme of pantheistic immanence; the devout worshiper, following the wants of his religious nature, is naturally led toward the other extreme of anthropomorphic personality. The only rational view is to accept both immanence and personality, even though we can not clearly reconcile them, i. e., immanence without pantheism, and personality without anthropomorphism."



this . . . but that doing it does not amount to philosophy."e I doubt if it amounts to religion either: for religion no less than philosophy requires harmony in things; and is necessarily a concern of the intellect as well as of the heart. Its conceptions must appeal to the understanding as well as to the emotions. As remarked by Mr. Fiske: "Our reason demands that there shall be a reasonableness in the constitution of things. This demand is a fact of our psychical [spiritual] nature as positive and irrepressible as our acceptance of geometrical axioms, and our rejection of whatever controverts such axioms. No ingenuity of argument can bring us to believe that the infinite Sustainer of the Universe will put us to permanent intellectual confusion." That is in regard of spiritual or religious matters; any more than in other matters. "Our belief," he continues, "in what we call the evidences of our senses is less strong than our faith that in the orderly sequence of events there is a meaning which our minds could fathom were they only vast enough."f

2. **Revelation Presents a Personal Deity as the Object of Man's Faith and Worship:** The Old Testament's revelation of God presents him to the world most emphatically as a personal being. "God is referred to as Almighty, All-Wise, All-Holy, the Eternal Creator, Sustainer, and Moral Governor of the universe. He is represented as entering into special relations with his highest creature, man, who is

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eProfessor Howison in "Conception of God"—Introduction, p. 35.

The situation is well represented in the respective attitudes of Mr. Henry L. Mansel, a church of England minister, Dean of St. Paul's in fact, and author of the somewhat celebrated Brampton Lectures on "Limits of Religious Thought"—1875—; and Mr. Herbert Spencer, author of the *Synthetic Philosophy*. Mr. Mansel in his second lecture, after dealing with the difficulties attending upon finite minds dealing with questions of the "absolute," "infinite" and "first cause," declares that there is a contradiction in the conception of the infinite as personal (pp. 84-85): and yet in the third lecture he says, "It is our duty to think of God as personal; and it is our duty to believe that he is infinite"; notwithstanding, as Mr. Mansel admits, "we cannot reconcile these two representations with each other, as our conception of personality involves attributes apparently contradictory to the notion of infinity." (p. 106):

Commenting upon this very passage Mr. Spencer says: "That this is not the conclusion here adopted (i.e., by himself) needs hardly be said. If there be any meaning in the foregoing argument, duty requires us neither to affirm nor deny personality. Our duty is to submit ourselves with all humility to the established limits of our intelligence; and not perversely to rebel against them. Let those who can, believe that there is eternal war set between our intellectual faculties and our moral obligations. I for one admit no such radical vice in the constitution of things." "First Principles" p. 111.

fStudies in Religion, p. 189. Works Vol. IX.

gGen. 1:26, 27.

created in his image, after his likeness,<sup>g</sup> to be his vicegerent on earth,<sup>h</sup> and to increase in sympathy and fellowship with himself.<sup>i</sup>

"When we sum up the impressions and teachings about the God of the ancient Hebrews," says Professor Francis Brown, of Union Theological seminary, "the general result is very definite. We find a personal Being of great majesty, dignity and power, the Creator and Ruler of men, a being of holiness and transcendence; a being of righteousness, who promotes righteousness in others and punishes every breach of it; whose government is a moral government and from whose decisions there is no appeal; a being of kindness, tenderness and helpfulness, with gracious care for those who confide in him, whose plans are at length to be worked out and his desires realized in the unity of men under his benevolent sway amid the exhibition of the divine glories of righteousness and universal peace."<sup>j</sup>

If anything was lacking in the Old Testament revelation of God as a personal being, in closest relationship to man, then assuredly it would be supplied in the New Testament revelation of God through the person and character of Jesus Christ. For in the New Testament, in the most emphatic manner, the Christ is represented as "God manifested in the flesh."<sup>k</sup> He, under the direction of the Father, is Creator of the world; he is the brightness of the Father's glory; "and the express image" of the Father's person.<sup>l</sup> He so completely represented the Father that he declared that those who had seen him had seen the Father;<sup>m</sup> also after his resurrection he declared that all power in heaven and in earth had been given unto him, and in the full glory of that God-Power he sent forth his disciples to teach all nations and to baptize

<sup>h</sup>Gen. 1:26-28.

<sup>i</sup>Belief in God"—Drummelow Bible Commentary, p. 49. See also The Index in both the Oxford and Cambridge Teacher's Bible Helps, under "God" and especially under the subdivision of "Attributes" in the former.

<sup>j</sup>The passage is from "The Christian Point of View"—1902—Prof. Brown's passage represents only that view of God revealed in the Old Testament that he asserts is not inconsistent with the New. For he immediately adds to the above paragraph: "With every stroke of this drawing the New Testament picture is in accord. To this extent the spirit and teaching of Jesus Christ indorses the older revelation." (Ibid above). He then proceeds to show that some conceptions of God presented in the Old Testament, as he apprehends them, are not in harmony with the New Testament. I use the passage from Professor Brown, merely to show that other believers in the Old and New Testament revelation of God, as well as the Latter-day Saints, regard those revelations as presenting God to human consciousness as a personal being.

<sup>k</sup>I Tim. iii:16.

<sup>l</sup>Hebrews i. See also Discourse by the writer, "Jesus Christ the Revelation of God," in Mormon Doctrine of Deity, Ch. IV, also chapter I, same work.

<sup>m</sup>St. John, xiv:8-11.

them in the name of the distinct persons of the God-head.<sup>7</sup> All that Jesus was and is, God is; for the Christ was God manifested in the flesh. Emphatically God is revealed as a personal being.

To all this may be added the account of the greatest revelation of all given to man respecting God, in which both Father and Son are revealed to be not only persons but each a separate and distinct individual—the unveiling of both God the Father and God the Son to Joseph Smith; “I saw,” said he, “two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—

*“This my beloved son, hear him.”<sup>8</sup>*

Needless to say these personages in form were as men. The whole volume of revelation, the Old Testament, and the New, and all modern revelation, both in the Book of Mormon and in the Doctrine and Covenants; as well also in the discourses and conversations of the Prophet Joseph Smith, God is represented as a person—of whom Jesus Christ is the express image, and explicit manifestation; and hence believers in revelation are bound to regard God as a personal being, in whose image man was created.

**3. The Nature of Man Requires a Personal God:** The necessity of conceiving the being whom men call God as personal, also arises from the nature of man. As it is inconceivable that God should “love gases,”<sup>9</sup> so, too, is it impossible for man to love, revere, or worship mere force, or energy; or regard himself as holding any moral relationship whatsoever to it, though it be proclaimed infinite and eternal. It is soul that responds to soul; like responds to like; love to love. Soul of man cries out for “soul” in the “Infinite Power” to make rational a universe which otherwise is irrational, empty and void of meaning—mechanical merely, signifying nothing. The central idea of religion, consists of certain relationships that exist between men and the power recognized as God, involving the thought of duties and of rights.<sup>10</sup> Man knows

<sup>7</sup>Matt. xxviii:18-20.

<sup>8</sup>Writings of Joseph Smith, Pearl of Great Price, p. 85.

<sup>9</sup>The impressive thought is Sir Robert Ball's, see *Defense of the Faith and the Saints*, Vol. II. p. 500.

<sup>10</sup>See *Seventy's Year Book IV*, Lesson I. The central and real meaning of the Christian religion, in which the self-consciousness of the West finds its true expression, and which thus far has found no home except in the West, lies exactly in the faith that the Creator and the creature are reciprocally and equally real, not identical; that there is Fatherhood of God and brotherhood of men; that God recognizes rights in the creature and acknowledges duties toward him; and that men are accordingly both unreservedly and also indestructibly real, both free and immortal. In that religion alone, I venture to assert, is the union of this triad of faiths to be found—in God, in freedom, in immortality—faiths that, while three, are inseparably one, since neither can be stated except in terms of the other two. (*Conceptions of God*—Howison, p. 94.)

himself as a person—an intelligence; conscious of certain existences, of self-existence, and conscious of a great number of things not self. He is capable of many and wonderful intellectual and emotional experiences. He deliberates; he compares things, contrasts things; he measures and weighs things, he sets values upon them; he prizes one more than another. He is capable of rising from the particular to the general, from the concrete to the abstract; from the things of sense-perception to objects of thought, ideas; until at last "*I think*," he cries, "Therefore I am."<sup>r</sup>

4. **The Wonders of Man's Mind-Power:** But not only does man think, and from consciousness of the fact deduce his own existence, but he passes judgment upon things, determining that *this* is a better thing, or state, or condition than *that*. He chooses between and among things, states, and conditions. He is conscious of a power within himself also to *will* this or that, and can become a true cause of certain and very many things within his experience, especially as concerns his individual movements and conduct.

He is equally conscious of certain emotions that pertain to himself. He fears, is awed; he experiences sorrow, hate, joy, and, best of all, love. And, certain abnormal individuals aside, man loves what he conceives to be the beautiful, the true, the good. In this, too, he is capable of rising in conception from the concrete to the abstract; from the relative to the absolute; from the finite to the infinite. He loves the truth of his experience; but he knows it is limited, relative, and he longs for the Absolute Truth. He loves the good of his experience, but again he knows the good of his experience to be relative, finite, and he longs for and could love, and love supremely, the Infinitely Good. He aspires to relationship with it, to fellowship, to union, to one-ship with it.

In order to attain to such relationship, however, it is obvious that the Infinite Power, the Infinitely Beautiful and the Infinitely Good must be some thing more than mechanical force. It must be even more than an "Unknown"; something more than a "Mystery," a mere "Incomprehensible," an "Inscrutable," if man is to stand in any sympathetic relationship to it: for the "Infinite Power" as an admittedly "Unknown," or as "Inscrutable Mystery," leaves that power as in-

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<sup>r</sup>Such Descartes formula, and the strength of it as a truth, and its value as an initial point in philosophy, has not been shaken in the two and three quarters of a century since it was first published. See Descartes' Meditations. In the Universal Classics Library edition of Descartes, there is in the Introduction by Frank Sewell, A. M., a very fine and exhaustive discussion of the above principle, "*The Cogito Ergo Sum—Its Nature and Meaning*." Subdivision III and IV of the Introduction. The Meditations were first published in Paris 1641, A.D.

capable of reciprocal, moral and spiritual relations with man as the "Power" conceived as mere mechanical force is.<sup>5</sup>

5. **The Immanence of the New Dispensation—Reconciliation of Difficulties:** The Immanence of God, as we have seen, and as that conception is commonly held, presents a difficulty. The difficulty of regarding the Immanent Power as being at once immanent in the world and at the same time personal. But that difficulty is overcome in the theology of the New Dispensation by the fact that the Immanent God is conceived as Spirit or Spiritual Light—"the Light of Christ," for us men—which "*proceedeth forth from the presence of God to fill the immensity of space.* The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the Power of God."<sup>6</sup> And which is, according to the testimony of St. John "the true light which lighteth every man that cometh into the world,"<sup>7</sup> and according to the word of the Lord to Joseph Smith is, "the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings."<sup>8</sup>

Also, as we have seen (ante-Lesson III), not only is the Immanent Spirit the Divine Power, but that spirit carries with it into the immensity of space which it pervades, at least certain attributes of the Divine Intelligence from whom it proceeds, and becomes the inspiration to intelligence in men, and the atmosphere of wisdom, holiness, truth, and of love. Also the Immanent Spirit is a means of union for man, if he desires it, if he seeks to make it so by drawing nigh unto God, that God may draw nigh unto him—a means of union with the Divine Intelligences from whom the spiritual light proceeds, and of whom the Christ is the type, and with whom man is destined. ulti-

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<sup>5</sup>These remarks are made in view of what Mr. Herbert Spencer says of the value of "A Mystery ever pressing for an interpretation," as an "ultimate religious truth of the highest possible certainty"; but which, if analyzed, will be discovered to be of no more religious value than the conception of the "Infinite Power" as mechanical force. Yet Mr. Spencer thus speaks of it: "And thus the mystery which all religions recognize, turns out to be far more transcendent mystery than any of them suspect—not a relative, but an absolute mystery. Here, then, is an ultimate religious truth of the highest possible certainty—a truth in which religions in general are at one with each other, and with a philosophy antagonistic to their special dogmas. And this truth, respecting which there is a latent agreement among all mankind from the fetish-worshiper to the most stoical critic of human creeds, must be the one we seek. If Religion and Science are to be reconciled, the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the Universe manifests to us is utterly inscrutable." "First Principles," pp. 47, 48.

<sup>6</sup>Doc. & Cov., Sec. lxxxviii:12, 13.

<sup>7</sup>St. John, i:9.

<sup>8</sup>Doc. & Cov., Sec. lxxxviii:11.

mately, to associate, living in the physical presence of such Intelligences as well as in their spiritual presence, on terms of intimate friendship—face to face communion; personal association in councils; personal cooperation in the divine purposes, in creation, in sustentation; in redemptive processes, and, in a word, in all the Divine activities, until man shall be satisfied to the uttermost with his fellowship and perfect union with God, finding in the free harmony of Divine Intelligences, that “City of God,” that moral order, that expression of the “Absolute,” that completeness, which seems necessary to a rational universe for man.

PART II.  
**The Godhead.**

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**THE HOLY TRINITY,<sup>a</sup>**

(Scripture Reading Exercise).

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**THE HOLY TRINITY.**

**ANALYSIS.**

**REFERENCES.**

- I. Faith of the Church in God.
- II. Scripture Evidence of the Trinity.
- III. The Early Christian Conception of the Holy Trinity. The Apostles' Creed.
- IV. Worship of the Godhead.

The Scripture passages and works cited in the "Discussion" of this lesson.

*SPECIAL TEXT:* "And Jesus when he was baptized went straightway out of the water; and lo, the heavens were opened untot him, and he saw the Spirit of God, descending like a dove, and lighting upon him: and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased." (Matt. iii: 16, 17.)

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**DISCUSSION.**

1. **Belief in the Godhead:** "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost."<sup>b</sup>

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<sup>a</sup>This subject is treated more at length in Seventy's Year Book No. III, also in the writer's "Mormon Doctrine of Deity," Ch. IV, Lesson XXXI, to which the student is referred. Its treatment here is merely to get the idea of the relationship that the Holy Ghost sustains to the other two personages of the Trinity.

<sup>b</sup>"Articles of Faith"—Joseph Smith, from the Wentworth Letter 1842, Hist. of the Church, Vol. IV, p. 535 et Seq

Such is the authoritative declaration of the Church as to its faith in the Godhead. Such is the Godhead of the New Testament Scriptures—the Christian Trinity.

2. **Scripture Proof of the Trinity:** In four separate ways is this made apparent: (1) at the baptism of Jesus. As Jesus, who is God, the Son, came forth from his baptism at the hands of John, a manifestation of the presence of God the Holy Ghost, was given in the sign of the Dove, which rested upon Jesus; while, lo, a voice from heaven, the voice of God, the Father, was heard, saying—"This is my beloved Son in whom I am well pleased";<sup>c</sup> (2) in the commission given to the apostles to teach all nations: "and Jesus came and spake unto them saying, all power is given unto me in heaven and in earth. Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."<sup>d</sup> (3) in the vision of Stephen; the mob rushed upon Stephen—"But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God."<sup>e</sup> (4) in the apostolic benediction, viz., "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."<sup>f</sup>

This Godhead of three divine persons is emphatically proclaimed in the Book of Mormon: They shall be "arraigned before the bar of Christ, the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works."<sup>g</sup> "And after this manner shall ye baptize in my name [this after giving the baptismal formula—I baptize you in the name of the Father and of the Son, and of the Holy Ghost, see context], for verily I say unto you, that the Father and the Son, and the Holy Ghost are one"—Jesus.<sup>h</sup> "The Father, and I and the Holy Ghost are one."—Jesus.<sup>i</sup>

3. **The Doctrine of the Trinity Formulated in the Early Christian Church:** To these scriptural groupings of the three persons into a holy trinity, may be added that earliest of post apostolic symbols known commonly as the "Apostles' Creed," because of the tradition that it was formulated by the apostles immediately before their dispersion into the world to fulfill the commission given to them by the Christ to teach all nations; but which notion is now very generally discredited, and the truer notion is held to be that this noted summary of Christian faith

<sup>c</sup>Matt. iii:16, 17.

<sup>d</sup>Matt. xxviii:18, 19.

<sup>e</sup>Acts vii:55, 56.

<sup>f</sup>I Cor. xiii:14.

<sup>g</sup>Alma xi:44.

<sup>h</sup>II Nephi xi:24, 27.

<sup>i</sup>Ibid ver. 36. See also III Nephi xxxiii:10; and Mormon vii:7.



"arose from small beginnings, and was gradually enlarged as occasion required in order to exclude new errors from the Church."<sup>j</sup> But, however, and whoever constructed this so-called Apostles' Creed, this much must be said of it, *viz.*, that it represents the almost universal belief of the early Christian Church in a Godhead consisting of three persons, the Father, the Son, and the Holy Ghost; that this is in harmony with the New Testament scriptures, and is the symbol<sup>k</sup> of Christian faith that grew out of efforts to express the essentials of Christianity. The creed, in English, follows:

#### THE "APOSTLES' CREED."

"I believe in God, the Father, Almighty; and in Jesus Christ, his only begotten son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, arose from the dead on the third day, ascended to the heavens, and sits at the right hand of the Father; whence he will come to judge the living and the dead; and in the Holy Spirit; the holy church; the remission of sins; and the resurrection of the body."<sup>l</sup>

4. **Man's Allegiance to the Godhead:** This holy Trinity of Father,

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<sup>j</sup>In acknowledging that it has no claim to that venerable title (i. e., the Apostles' Creed), "we must guard against the common assumption," says Dr. Philip Smith, "that it is the oldest, as well as the simplest creed of the Catholic Church. True—as we have seen—it may be traced, in its most essential elements, from an early post-apostolic age; but, its development belongs solely to the Western Church, and its formal adoption, as a written creed, is later than the Nicene. It was the ancient baptismal creed as used in the Church of Rome, and was known as the *Symbolum Romanum*, or simply *Symbolum*, before it received the epithet of *Apostolorum*. Its forms were different in different churches; the earlier forms variously omitting the articles of the "descent into hell," "the communion of saints," the life everlasting," and the epithet "catholic" before "church."

<sup>k</sup>"These creeds obtained also the name of Symbols." Students' Ecclesiastical History, Dr. Philip Smith, Vol I, p. 234.

<sup>l</sup>Moshem's Ecclesiastical Institutes, Vol. I, p. 80, Murdock's translation. The above form, is as it stood in the fourth century, a few centuries later it attained in the Romish Church its ampler form, in which it has since been adopted by most Protestant churches, as follows:

"I believe in God, the Father, almighty, maker of heaven and earth; and in Jesus Christ, his only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he arose again from the dead, ascended into heaven, and sitteth on the right hand of God, the Father, almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic church, the Communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen." In this form it is called the "*Symbolum Romanum*—Roman Symbol."

Son, and Holy Ghost, the Godhead, constitutes for the Christian the creating, sustaining, redeeming, witnessing power of the universe—the supreme God. In this Godhead righteousness, and holiness, and truth, and knowledge, and wisdom and power, and glory, and justice, and mercy and love, and all that we do or can recognize as belonging to the divine nature abound in their perfection. This Godhead is the source of spiritual power and light and glory; to whom man owes first allegiance; who is the true and only object—but singularly as well as in unity—of man's worship; to whom man submits his mind and his will for guidance—for in such submission alone is true worship.

## LESSON VIII.

(Scripture Reading Exercise).

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### THE UNITY AND THE DISTINCTIVENESS OF THE PERSONAGES OF THE GODHEAD.

#### ANALYSIS.

- I. The Oneness of the Trinity: its Nature.
- II. Distinctiveness of the Father as a Personage.
- III. The Distinctiveness of the Son—Divinity of the Son.

#### REFERENCES.

Mormon Doctrine of Deity, ch. IV; Seventy's Year Book No. III, lessons xxxiii, xxxiv and xxxv; and all the Scriptures cited in the body of the "Discussion."

*SPECIAL TEXT:* "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. xiii:14.)

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#### DISCUSSION.

1. **The Unity of Father, Son and Holy Ghost:** While conceiving these three Divine Personages, as constituting an organized unit, a body or Divine Council, it should be remembered that their oneness consist in moral unity, not physical unity, or identity of substance or essence. In other words, they are distinct and separate personages, in the sense of being three separate and distinct individuals, a unity only in agreement of purpose, and unity of will for the accomplishment of certain definite ends,<sup>a</sup> to bring to pass the immortality and eternal progress of man.<sup>b</sup>

Jesus himself taught that he and his Father were one,<sup>c</sup> that who-

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<sup>a</sup>*The Three Personages.* "Everlasting covenants was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth: these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the Witness or Testator."—Little & Richards' Compendium—Gems from the Prophet's Teachings—p. 289.

<sup>b</sup>Doc. & Cov., Sec. xciii:26-35. Book of Moses, Pearl of Great Price, ch. iii., II Nephi ch. ii; also New Witnesses for God, Vol III, ch xl. where the matter is discussed at great length.

<sup>c</sup>John x:30; xvii:11-22.

soever had seen him had seen the Father also;<sup>d</sup> that it was part of his mission to reveal God, the Father, through his own personality; for as was the Son, so too was the Father;<sup>e</sup> hence Jesus was God manifested in the flesh, a revelation of God to the world;<sup>f</sup> a revelation not only of the being of God, but of the kind of being God is.

Jesus also prayed—and in so doing showed in what the oneness of himself and the Father consisted—that the disciples might be one with him, and also with each other, as he and the Father were one. Not one in person, not all merged into one individual, and all distinctions of personality lost; but one in mind, in knowledge, in love, in will; one by reason of the indwelling in all of the one spirit, even as the mind and will of God, the Father, was also in Jesus Christ.<sup>h</sup>

**2. The Separate Individual Existence of the Father:** The existence of God, the Father, both Jesus and the Apostles accepted as a reality. Jesus nowhere attempts to prove God's existence. He assumes that and proceeds from that basis with his doctrine. He declares the fact that God was his Father and frequently calls himself the Son of God, and prays to the Father in that capacity: "As the Father knoweth me, even so know I the Father. . . . Therefore doth my Father love me, because I lay down my life for the sheep. . . . This commandment have I received of my Father. . . . The works that I do in my Father's name, they bear witness of me. . . . For which of those do ye stone me? The Jews answered him. . . . Because that that thou being a man makest thyself God. . . . Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? If I do not the works of my Father, believe me not."<sup>i</sup>

The statement of Jesus when instituting the Sacrament of the Lord's Supper: "I will not drink hence forth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."<sup>j</sup>

The prayer of Jesus in Gethsemane: "O my Father if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." And again: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."<sup>k</sup>

John represents Jesus as saying in Gethsemane: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . And

<sup>d</sup>John xiv:9.

<sup>e</sup>John xiv:1-9; John 1:8.

<sup>f</sup>1 Tim. iii:16.

<sup>g</sup>John xiv:10, 11, 19, 20.

<sup>h</sup>Eph iii:14-19.

<sup>i</sup>St. John x.

<sup>j</sup>Matt xxvi:29.

<sup>k</sup>Ibid, verses 39, 42.

now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . . That they all may be one: as thou, Father, art in me, and I in thee. . . . O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me."<sup>1</sup>

Then, after the resurrection of Jesus, he meets Mary of Magdala and said to her, when she in her joy was about to lay hold of him: "Touch me not; for I have not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."<sup>m</sup>

The separate and distinct individual existence of God the Father could not be more emphatically represented than in these scriptures.

3. **The Separate and Individual Existence of the Son:** The scriptures which teach the separate existence of the Father, teach also the separate and individual existence of the Son; but the question may arise, Was Jesus, the Son of God, also God? The passage already considered, in which Jesus is given equal rank with the Father and with the Holy Ghost, strongly implies that he is Divine, that he is Deity. In the Seventy's Year Book No. III, Lesson xxxiii, in treating at length upon the subject of the divinity of Jesus, the conclusion that Jesus, as well as the Father, is God, is worked out from the fact that Jesus is called God in the Scriptures;<sup>n</sup> that Jesus declares himself to be God—the Son of God;<sup>o</sup> that Jesus is to be worshiped—hence God;<sup>p</sup> that Jesus, under the Father's direction, is the Creator, hence God;<sup>q</sup> that Jesus Christ is declared to be equal with God the Father, hence God.<sup>r</sup> All these declarations are sustained by the scriptures and reasoned out in detail in the lesson of Year Book III cited above, and to that work the student is referred. Here it will be only necessary to cite the scriptures which sustain these several specific declarations concerning Jesus, the Christ, which I have done by giving them in the margin.<sup>s</sup>

Jesus, then, is separate and distinct from God, the Father; but is nevertheless not only divine, but Deity, equally so with the Father; for God so declares it, through his revelation to the world; but he is united with the Father in moral union of mind and will, and purpose.

<sup>1</sup>St. John xvii.

<sup>m</sup>St. John xx.

<sup>n</sup>Isaiah vii:14; Matt. i:23; Isaiah ix:6.

<sup>o</sup>John x:33; Matt. xxvii:63, 64; Matt. xxviii:18, 19; Heb. i:8.

<sup>p</sup>Rev. xix:10 c. f; Heb. i:5, 6; Phil. ii:9, 10.

<sup>q</sup>St. John i:1-4; Col. i:12-17; Heb. i:2.

<sup>r</sup>Matt. xxviii:18, 19; Phil. iii:6; Heb. iii:3; Col. i:19; ii:9; II. Nephi xxvi:12.

<sup>s</sup>The student will also find an elaborate discussion on the subject in the writer's "Mormon Doctrine of Deity," chapter iv. And also in his "Introduction to the History of the Church," Vol. I, pp. 81-89.

LESSON IX.  
(Scripture Reading Exercise.)

UNITY AND DISTINCTIVENESS OF THE PERSON-  
AGES OF THE GODHEAD (Continued).

ANALYSIS.

REFERENCES.

- IV. The Distinctiveness of the Holy Ghost. All the scriptures cited in the body of the lesson.
- V. The Divinity of the Holy Ghost.
- VI. Unity and Distinction.

*SPECIAL TEXT:* "Whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost. And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me: for the Father and I and the Holy Ghost are one." (III Nephi xi:35, 36.)

DISCUSSION.

1. **The Separate and Individual Existence of the Holy Ghost:** The proofs which set off the Father and Son as separate and distinct personalities, which present them to us as two separate individuals, also presents the Holy Ghost as a separate and distinct personality. For whether we contemplate these divine personages when the three are represented together, as at the baptism of the Christ,<sup>a</sup> in the vision of St. Stephen,<sup>b</sup> in the baptismal formula,<sup>c</sup> or in the apostolic benediction,<sup>d</sup> they are always presented in a manner that implies distinctiveness as persons, however closely united in purpose.

Jesus clearly ascribes to the Holy Ghost a distinct personality. He represents the Holy Ghost as proceeding from the Father;<sup>e</sup> as sent forth

<sup>a</sup>Matt. iii:16, 17.

<sup>b</sup>Acts vii:54-56.

<sup>c</sup>Matt. xxviii:19.

<sup>d</sup>II Cor. xiii:12, 14.

guiding into all truth, and revealing the things of God to men.<sup>f</sup>

<sup>e</sup>St. John xvi:26.

<sup>f</sup>St. John xiv:26.

<sup>g</sup>St. John xiv:16.

in the name of the Son;<sup>f</sup> as abiding;<sup>g</sup> as teaching and as bearing witness;<sup>h</sup> as reproving the world of sin, and of righteousness and of judgment;<sup>i</sup> as

The apostles also refer to the Holy Ghost in much the same manner: Peter represents the Holy Ghost as speaking by the mouth of David concerning the treachery of Judas;<sup>k</sup> he also represents Ananias as having lied to the Holy Ghost;<sup>l</sup> also he represents the Holy Ghost as bearing witness with himself and his fellow apostle, John, to the divinity of the Christ;<sup>m</sup> also the Holy Ghost is represented as sending forth men to the ministry: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . so they being sent forth by the Holy Ghost, departed unto Seleucia."<sup>n</sup>

The Holy Ghost is represented as forbidding Paul and Timothy preaching in Asia, and Bithynia.<sup>o</sup>

The fruit of the Spirit (the Holy Ghost) is said to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and as these things can only proceed from a being possessed of attributes that produce them, we must needs think of the Holy Ghost as loving, as merciful, as patient, as meek, as temperate, as gentle. All which with the other things preceding here said of him, clearly established personality for the third person of the Godhead.

**2. The Holy Spirit Distinct from the Father and the Son, Both in Substance and Personal Action:** On this subject Elder Orson Pratt has the following very valuable passage: "That the substance of the Holy Ghost is not identical with that of the Father and the Son, is evident from the whole tenor of scripture." Jesus says, "When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."<sup>p</sup> This Comforter could not be the Father, because he "proceedeth from the Father." He could not be the Son, because he is sent by the Son. Again, he could not be the Father, because it is contrary to the order of heaven for Jesus to send the Father. And furthermore, he could not be the Son, because he is represented as "another Comforter," to be with the disciples, in the absence of Jesus. "If I go not away," says our Savior, "the Comforter will not come unto you, but if I depart I will send him unto

<sup>h</sup>St. John xiv:26 and xv:26, 27.

<sup>i</sup>St. John xvi:8.

<sup>j</sup>Ibid, verses 13-15.

<sup>k</sup>II Acts i:16, 17; c. f. Psalms xli:9.

<sup>l</sup>Acts v:3.

<sup>m</sup>Acts v:29-32.

<sup>n</sup>Acts xiii:2-4.

<sup>o</sup>Acts xvi:6-8: "After they were gone through Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach in Asia, after they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not."

<sup>p</sup>John xv:26.

you."<sup>q</sup> The persons of the Father and Son were to be in one place while the Comforter was to be in another, and therefore, the Comforter must necessarily be a distinct substance from the Father and Son."

"That the Holy Spirit is something more than the mere power or influence exerted by the Father, is evident from his possessing an understanding, a will, and a power of distinct operation. Jesus says, concerning the Comforter, "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak for himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."<sup>r</sup> Here the Holy Spirit is represented as a hearer—a speaker—a guide, receiving and showing what is received. Now such acts can only be the acts of a substance, possessing understanding and a will. That this substance is distinct from the Father is evident from his not speaking of himself, but only speaking what he hears, which shows, most plainly, a separate individuality. If the Holy Spirit were the Father, would it be reasonable to say, that he does not speak of himself? Does not the Father speak of himself? If the Holy Spirit be only a power or influence from the Father, what absurdity would run through the whole of the above passage! What nonsense would it be to say a power or influence hears—a power or influence speaks—a power or influence receives and shows! Yet this is the absurdity embraced by the Socinians. We can only think of speaking, and hearing, and willing, as applicable to a perceptive substance, and not to a quality. Again, the Spirit is represented as making intercession for the Saints. "Likewise," says Paul, "the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."<sup>s</sup> How could a power or influence of the Father intercede with the Father? How could a power or influence groan with groanings unutterable? Would the Father intercede with himself? The absurdity of supposing the Holy Spirit to be a mere property or influence of the Father, instead of being an intelligent agent of himself, is so great, that we do not feel disposed to bring further evidence or proof to establish the distinct identity of the two."<sup>t</sup>

3. **The Divinity of the Holy Ghost:** There remains to be considered the question, Is the Holy Ghost God? Undoubtedly. The proof is in the fact that he is a member of the Holy Trinity.<sup>u</sup> Also in the fact

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<sup>q</sup>John xvi:7.

<sup>r</sup>John xvi:13, 14.

<sup>s</sup>Rom. viii:26.

<sup>t</sup>Mill Star, Vol. XII, pp. 306-7.

<sup>u</sup>This subject is to be worked out in greater detail in a subsequent lesson.



that Jesus makes blasphemy against the Holy Ghost a greater sin than blasphemy against himself.<sup>v</sup> This could not be unless the Holy Ghost were Deity, and in some peculiar way so related to man that makes this sin of blasphemy against him especially heinous.

"Why hath Satan filled thine heart to lie to the Holy Ghost," said Peter to Ananias, when the latter had dealt deceitfully in the sale of his land and the gift he had made to the Church. "Thou hast not lied unto men," said the chief Apostle, "but to God!"<sup>w</sup>

From which it is to be concluded that to lie to the Holy Ghost is to lie to God, because the Holy Ghost is God.

I may not more fittingly close this and the two preceding lessons on the Godhead than by quoting a passage upon the subjects of which they treat from the writings of the late venerable Aspostle, Orson Pratt, who upon both the oneness and the distinctiveness of the three personages of the Holy Trinity made the following observations:

4. **The Persons of the Godhead One Council:** "The Godhead may be illustrated by a council, consisting of three men—all possessing equal wisdom, knowledge, and truth, together with equal qualifications in every respect. Each person would be a separate distinct person or substance from the other two, and yet the three would form but one council. Each alone possesses, by supposition, the same wisdom and truth that the three united or the one council possesses. The union of the three men in one council would not increase the knowledge or wisdom of either. Each man would be one part of the council when reference is made to his person; but the wisdom and truth of each man would be the whole wisdom and truth of the council, and not a part. If it were possible to divide truth, and other qualities of a similar nature into fractions, so that the Father should have the third part of truth, the third part of wisdom, the third part of knowledge, the third part of love, while the Son and the Holy Spirit possessed the other two-thirds of these qualities or affections, then neither of these persons could make 'one God, but only a part of a God.' But because the divisibility of wisdom, truth, or love is impossible, the whole of these qualities dwells in the Father—the whole dwells in the Son—the whole is possessed by the Holy Spirit. The Holy Spirit is one part of the Godhead in essence; but the whole of God in wisdom, truth, and other similar qualities. . . . The oneness of the Godhead, as described in the scriptures, never was intended to apply to the essence, but only to the perfections and other attributes."<sup>x</sup>

<sup>v</sup>All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. . . . Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii:31; also Mark iii:28, 29.)

<sup>w</sup>Acts v:1-14.

<sup>x</sup>Orson Pratt's Works, "Absurdities of Immaterialism," p. 30.

## LESSON X.

(Scripture Reading Exercise.)

### SPECIAL OFFICES OF THE PERSONAGE OF THE HOLY TRINITY.

#### ANALYSIS.

- I. Distinctiveness Among Divine Beings.
- II. Special Characteristic and Office of the First Personage of the Trinity.
- III. Father and "Fathering"—Creating and "Sustaining"—"Directing the Creation to Glorious Ends."

#### REFERENCES.

The works and passages cited in the body of this lesson.

*SPECIAL TEXT:* "Go to my brethren, and say unto them, I ascend to my Father and your Father; and to my God and your God." (Jesus—*St. John .xx:17.*)

#### DISCUSSION.

1. **Alikeness and Diversity in the Nature of Divine Beings:** Whatever may be said in the scriptures of the union in knowledge, mercy, love, power, and will—in a word, whatever may be said of the likeness of these holy and divine Personages of the trinity, it should be so understood as to allow of the thought of some difference in office; and of some one or more distinctions in their relations to each other, and in their relationship towards men; and even in their physical natures when compared one with another. I feel encouraged to make this avowal, unusual though it may be, because in nature we may observe both a unity and a diversity. Though a given species of grass may have general characteristics in which all the varieties of grasses are alike, yet men have not yet found two blades of grass precisely alike. In all the leaves of the forest, there have not yet been found two leaves exactly alike; among all the hordes of men—the millions living and the millions dead—no two have yet been found one of which is a precise counterpart of the other. It is so everywhere you look in nature; in animal or plant life; in mountains, rivers or valleys; in the sands or among the shells of the sea shore—everywhere unity of kind, of groups, but infinite variety of individuals. That being the general truth taught throughout nature, may

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<sup>a</sup>I. Gen. i.

it not hold in reference to Divine Personages as well? Without absolutely insisting upon it, I shall venture to say I think so; and that in some way—in office, in function, in appointment, in some respects even in physical nature also—there are distinctive characteristics in the three divine Personages of the Godhead.

Setting forth, and in profoundest reverence, the Personages of the Godhead with reference to their chief functions as each stands related to man, they appear as God, the Father; God, the Son, Redeemer of man; God, the Holy Ghost, Witness to man of truth, of all truth.

Let us consider each in these capacities respectively.

2. **God, the Father:** With this conception of God as "Father" there is associated the larger—but not higher—idea of "Creator."

There exists, I think, a real difference between the idea of "father" and "creator," and yet one feels, from our use of terms, and even from the terminology of holy scripture, that each idea may include the other. But first as to the distinctions between "father" and "creator." The term "father" carries with it the notion of generation, begetting from one's own person, springing from one's own nature, and partaking of one's own physical and mental qualities and perhaps likeness, but the term "creator" does not necessarily convey that notion, since a created thing may be external to the nature of the being who created it; as, for example, when God created the heaven and the earth.<sup>a</sup> In this case the heaven and the earth did not bear the image of God; nor was it made in his likeness, as the result was when God said, "Let us make man in our image, and after our likeness." So in relation to man; he begets a son or a daughter by act of generation; he is a father; and also, in a sense, a creator.<sup>b</sup>

He gathers materials and builds a house; or with various colored pigments, brushes, and stretched canvas he paints a landscape, or from some rude block of marble with mallet and chisel he hews out the image of a man; he is a creator. Creator of the house, the painted landscape, the statue; and also, in a certain sense, after our manner of speech, we could say the father of them. So that in the terms "father" and "creator" there is both a distinction and a sameness.

3. **The Dual Idea of "Father" and "Creator:"** I said a moment since that scripture terminology justified this dual idea that goes with the use of "father" and "creator." Now to the proof: In Hebrews we find this passage: "We have had fathers of our flesh which corrected us, and we

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<sup>b</sup>Athanasius makes the following distinction between "begotten" and "created," which I believe to be true and of great importance as a truth. "Let it be repeated," he says, "that a created thing is external to the nature of the being who creates it; but a generation, (a begetting, as a father begets a son) is the proper off-spring of the nature." (Quoted in Shedd's Hist. of Christian Doctrine, Vol. I, p. 322.)

gave them reverence: Shall we not much rather be in subjection to the Father of spirits and live?"<sup>c</sup> From this it is learned that God is the "Father" of the spirits of men—from which circumstance comes the title—"God, the Father." In the Book of Moses, the Lord, following an account of the creation, says: "I, the Lord God, created all things of which I have spoken spiritually, before they were naturally upon the face of the earth. . . . And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them. . . . And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, the first flesh upon the earth, the first man also;" nevertheless all things were before created; but spiritually were they created and made according to my word."<sup>d</sup>

Here we have God saying that he had "created all the children of men," and yet there was not a man to till the earth: "for in heaven I created them," that is, uniting this statement with Paul's passage, he had become the "Father of spirits;" and "Father" and Creator are seen to be used synonymously. Conversely: Nothing is clearer than that God, in the Scriptures, is proclaimed the "Creator:" "Creator of heaven and earth and all things that in them are." And now comes one of our Book of Mormon writers, saying: "and they [i. e., Father and Son, see context] are one God, yea, the very eternal Father of heaven and of earth."<sup>e</sup> Which can only be understood as "creator of heaven and earth."

Again: "Is the Son of God the very eternal Father? . . . Yea, he is the very eternal Father of heaven and of earth, and all things which in them is."<sup>f</sup> In the quotation following the terms are used in combination. Samuel, the Lamanite prophet, was sent unto the people of a certain city, that they "might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things, from the beginning."<sup>g</sup> From these passages it is evident that the term "father" is made to include the idea of "Creator."

<sup>c</sup>Heb. xii:9.

<sup>d</sup>Book of Moses (Pearl of Great Price), ch. iii:5, c. f. Doc. and Cov. Sec. xxix:30-34; also Book of Abraham, ch. iii:23. Gen. i:26-27; c. f. Gen. ii:5-7.

<sup>e</sup>Mosiah xv:4.

<sup>f</sup>Alma xi:38, 39.

<sup>g</sup>Helaman xiv:12. Wherein Jesus is referred to as the Creator, the "Father of heaven and earth," it should be understood that he is so under the direction of the God, the Father; "God . . . hath . . . spoken to us by his Son, by whom also he (God the Father) made the worlds" (Hebrews i:3). "To us there is but one God, the Father, of whom are all things,—and we in him: and one Lord, Jesus Christ, by whom are all things, and we by him" (I. Cr. viii:6). ". . . God, who created all things by Jesus Christ" (Eph. iii:9). So that while Jesus was the immediate creator of things he did so under and by the Father's direction, so that the Father may still be regarded as the first mover in the creation drama, Jesus the agency through whom he acted.

4. "Father" and "Fathering:" The chief characteristic, of the First Personage of the Godhead, then, appears to be that of "Father," "Creator." And with this goes the extended idea inseparably associated with the notion of "Father," viz., "fathering"—caring for, sustaining, upholding. We contemplate this Holy First Personage, then, not only as Father of spirits; but one anxious for their welfare, for their progress. And he himself has declared "this is my work and my glory—to bring to pass the immortality and eternal life of man."<sup>h</sup> And in the creation drama we have God, the "Father of the spirits," standing among them and planning for their advancement. God said unto those who were with him: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate, and they who keep their second estate shall have glory added upon their heads for ever and ever. And the Lord said: Whom shall I send? And one answered like unto the Son of man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first."<sup>i</sup>

And so the second personage of the Godhead was chosen for his office of Savior of men. But the first Personage was proposing the plan for "adding upon" these spirits of heaven. He was planning for their increase in honor and glory for ever and ever; and that through development; though increasing their intelligence, knowledge, wisdom and spiritual power; by experiences to be obtained in earth-life among broken harmonies, when fidelity to truth and virtue and God should be tested, where men should find themselves. He was "fathering" them. Just as in being "Creator" he not only creates—causes to exist—but he cares for the "creation," he sustains it; upholds it; guides it to some definite end, to the achievement of some beneficent purpose.

Such must be our thought of this all glorious First Personage of the Godhead-Father, Creator; also Sustaining, Guiding, Loving Power of the Universe.

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<sup>h</sup>Book of Moses, ch. i:39.

<sup>i</sup>Book of Abraham, ch. iii:24-27.

LESSON XI.

(Scripture Reading Exercise.)

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SPECIAL OFFICE OF THE PERSONAGES OF THE  
HOLY TRINITY (Continued).

ANALYSIS.

REFERENCES.

IV. Special Office of the Second Personages of the Trinity—Redeemer.

The citations in the body of this lesson.

V. Special Office of the Third Personage of the Trinity—Witness.

VI. The Three in Union.

*SPECIAL TEXT: "But Christ being come an High Priest of good things to come, . . . through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Hebrews ix:11, 14.)*

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DISCUSSION.

1. **God, the Son, Redeemer:** We have found the chief office or function of the first Personage of the Godhead, so may we find the chief office and function of the second, and much more briefly. More briefly because one Year Book of the Seventy's course in Theology has already been devoted to him and his work. He is the Redeemer of men. To be such was his appointment in heaven, as incidentally, we have seen in Lesson IX; and as it is abundantly declared in the scriptures.

2. **Scripture Declaration of the Office of the Christ:** "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have everlasting life."<sup>a</sup>

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<sup>a</sup>St. John iii:14.

"Hereby perceive we the love of God, because he laid down his life for us."<sup>b</sup>

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."<sup>c</sup>

"For Christ hath also once suffered for sin, the just for the unjust, that he might bring us to God," being put to death in the flesh but quickened by the Spirit.<sup>d</sup>

"When we were yet without strength in due time Christ died for us. . . . Being now justified by his blood, we shall be saved from wrath through him. . . . When we were enemies we were reconciled to God by the death of his Son."<sup>e</sup>

"It hath also been made known unto me, by the power of the Holy Ghost, wherefore I know if there should be no atonement made, all mankind must be lost."<sup>f</sup>

"Behold, he suffereth the pains of all men; yea, the pains of every living creature both men and women and children, who belong to the family of Adam;"<sup>g</sup>

"Surely every man must repent or suffer [i. e. eternal consequence of sin]. . . . For behold, I God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup."<sup>h</sup>

**3. The Offering of the Christ Voluntary:** The chief office, then, of the Christ is that of Savior, Redeemer. In that work is revealed the love of God. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."<sup>i</sup> And Christ so loved men that he voluntarily made the sacrifice: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep [i. e. for men]. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself."<sup>j</sup>

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? [i. e. for his deliv-

<sup>b</sup>I John iii:16.

<sup>c</sup>St. John iii:16.

<sup>d</sup>I Peter iii:16.

<sup>e</sup>Rom. v:6-10.

<sup>f</sup>Jacob, Book of Mormon, vii:12.

<sup>g</sup>II Nephi ix:21.

<sup>h</sup>Doc. and Cov., Sec. xix:16-18.

<sup>i</sup>St. John iii:14-18.

<sup>j</sup>St. John x:15-18.

erance from those who had taken him for the crucifix]. But how then shall the scripture be fulfilled, that thus it must be?"<sup>k</sup>

Though in the shadow of the cross he could have found deliverance from his voluntarily accepted mission had he so elected; but thanks be to God, he endured and fulfilled his mission to menward. And in that office of Savior, Redeemer, one recognizes the devotion of the brother and the friend of man; and in this he made manifest the love of God for the world; even also as he manifested the brightness of God's glory, and the express image of his person, being indeed the full and complete revelation of God to the world—"God manifested in the flesh."

4. **Christ the Mediator:** In this second Personage of the Godhead, then, one may see not only the Redeemer, the Savior, the Revealer of God; but through those offices one may also see the Brother and Friend of man. The Mediator, the one who brings God close to man; the one who brings men close to God. The one who reflects God into the world. The one who banishes the terror which men have had of God, and reveals the love of God, and the mercy and compassion of the Father—the one whom the ages longed for—the need of the world as Mediator between man and violated law—Herald of grace—Christ *the* Son of God, by way of pre-eminence; Christ, the Brother and Friend of Man.

5. **God the Holy Ghost—Witness in the Godhead; Spirit of Truth and Revealer of Truth:**<sup>n</sup> "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost."—Paul.<sup>o</sup>

"Then are ye in the straight and narrow path . . . and ye have received the Holy Ghost, which witnesses of the Father and of the Son."<sup>p</sup>

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me."<sup>q</sup>

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come.

"He shall glorify me; for he shall receive of mine, and shall shew it unto you.

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."<sup>r</sup>

<sup>k</sup>Matt. xxvi:52-54.

<sup>n</sup>As this Divine Personage of the Holy Trinity is to be the subject of several lessons, and the central thought in this whole treatise here only so much is said of him as will suggest his relationship to the other two personages of the Godhead, and indicate his special office.

<sup>o</sup>I Cor. xii:3.

<sup>p</sup>II Nephi xxxi:18.

<sup>q</sup>St. John xv:26.

<sup>r</sup>St. John xvi:13, 15.



“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.”<sup>s</sup>

In these scriptures we have presented the chief office of the Third Person of the Holy Trinity. The Holy Ghost by way of pre-eminence is *the* Witness of God, and for the truth of God. The Father’s witness; the Son’s witness; the Truth’s witness; and because of this—as the outgrowth of it—the Guide into all truth; the Comforter, the Assurer, the universal Voice to soul of man of certainty; the universal Eye to the spirit of man, that can and does show him things to come. The Seer Power in the Souls of men. The Witness for God; who is also God, Deity; and the bond of union and communion between God and Souls of men. Spirit Personage of the Godhead; one in moral and spiritual union with God, the Father, and God, the Son, and the cause and special power of union between God, and those who receive the truth.

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<sup>s</sup>St. John xiv:26.

PART III.  
The Holy Ghost.

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LESSON XII.

(Scripture Reading Exercise.)

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NATURE AND FORM.

ANALYSIS.

REFERENCES.

- I. The Holy Ghost Distinctive in Physical Nature from the Father and the Son. Scripture and works cited in the body of this lesson.
- II. Spirit Substance.
- III. "Person" and "Personage" Defined.

*SPECIAL TEXT: "Let this mind be in you, which was also in Christ Jesus." (Phil. ii:5 c. f. Acts x:38.)*

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DISCUSSION.

1. **As Heretofore Considered:** I have already considered the Holy Ghost as a member of the Trinity; as a separate Personage in that Trinity; and have spoken to a limited extent of his special office as a Witness of the truth. But all that has been said has been to present a view of him in association with the other Personages of the Godhead. It is now proposed to consider him by himself, alone—his nature, his office, the principles upon which men may unite their lives with his life, and thus attain perfect spiritual life.

2. **The Spirit of the Inquiry:** Most reverently, and rather reluctantly, do I address myself to this task. Certainly no one could approach it lightly, much less arrogantly, as knowing all about it, when really, after all, one knows and can know so little about it; and that only which it has pleased God to reveal in his word, and inspired his prophets to teach. Beyond what is of record in these revelations, the writer may claim no knowledge of the subject. It is merely to set forth what may be learned from these sources, grouping the facts as they may be learned by all in that manner which appeals to him as being most orderly and clear, and that will make for a reverent attitude towards this holy Personage of the Godhead.

3. **Distinctions in Nature:** It appears that the Holy Ghost differs from the other personages of the Godhead, in this; that while "the Father has a body of flesh and bones as tangible as man's, the Son also;" . . . the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so the Holy Ghost could not dwell in us."<sup>b</sup>

Such the declaration of Joseph, the Prophet, in some instruction given to the Church at Ramus, Illinois, April 2nd, 1843;<sup>c</sup> and admitted into the body of the Doctrine and Covenants as doctrine of the Church.

With this also, of course, the teaching of President Young agrees: "The Holy Ghost is the Spirit of the Lord, and issues forth from himself, and may properly be called God's minister to execute his will in immensity; being called to govern by his influence and power; but he is not a person of tabernacle as we are and as our Father in heaven and Jesus Christ are."<sup>d</sup>

4. **"Spirit," Its Substantive Nature:** To aid in a proper understanding of the meaning of the Prophet in the passage just quoted, it is necessary to ascertain what is meant by him in using the terms "spirit" and "personage." At Ramus, Illinois, 17th of May, 1843, the Prophet, "speaking of Eternal Duration of Matter," said:

"There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, [i. e. than gross matter] and can only be discerned by purer eyes. We can not see it, but when our bodies are puri-

<sup>a</sup>For collected evidence of this truth, and the doctrine that as the Son is, so is the Father, see Seventy's Year Book, No. III, Lesson xxiii, notes 7, 8, 11.

<sup>b</sup>Doc. and Cov., sec. 130:22.

<sup>c</sup>Hist. of the Church—the Journal History of the Prophet—Vol. V, p. 325.

<sup>d</sup>Journal of Discourses, Vol. I, p. 50.

<sup>e</sup>Substantive (2) "Having substance or reality." Example of use: "The mind is a substantive existence, possessing a uniform structure of character, however fundamentally different from the bodily structure." G. T. Curtis, Creation and Evolution, p. 470.

fied, we shall see that it is all matter." <sup>f</sup> "In tracing the thing to foundation," said the Prophet in an editorial of the Times and Seasons, April, 1842, "and looking at it philosophically, we shall find a very material difference between the body and the spirit; the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is a material, but that it is more pure, elastic and refined matter than the body; that it existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it." <sup>g</sup>

From this, one is justified in concluding that because the Prophet refers to the Holy Ghost as a "spirit," he does not thereby mean an immaterial being, or personage; a being not matter; but a being, a personage of finer and more subtle material than flesh and bone, else the Holy Ghost could not dwell in us." <sup>h</sup>

**5. Substantive Existence of the Holy Ghost:** Upon this line of thought, that is, as to immateriality of spirit, the late Elder Orson Pratt has a most enlightening passage, which I here give at length:

"Some have supposed the Holy Spirit to be merely a power or influence, and not a substance; these are the views of Unitarians: they do not believe that there is a substantive Holy Spirit, but that the Holy Spirit is only a quality or attribute of the Father's substance. We shall first show that the Holy Spirit can have no existence as a mere attribute, or quality, without some substance to which such quality appertains. It is an admitted principle in all sound philosophy, that all qualities or powers must be the qualities or powers of something. Abstract qualities or powers are inconceivable. Motion implies a substance capable of moving or being moved. Force implies a substance capable of exerting a power on itself, or on something external to itself. The various colors of the prism imply a substance capable of producing the sensations of color upon the optic nerve. Sound implies a substance in a certain state or condition, affecting the organ of hearing. Taste implies a substance, exciting its appropriate sensation. As all these qualities and properties imply substance to which they belong, so do wisdom, knowledge, power, goodness, love, and such like qualities, imply substances to which they adhere. And as we cannot conceive of motion, force, color, or sound existing without a substrate, so we cannot conceive of wisdom, knowledge, goodness, or virtue subsisting without a substantive being to which these qualities belong.

"Some writers who have obtained a degree of celebrity among the

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<sup>f</sup>History of the Church, Vol. V, p. 393. The passage, except the introductory sentence, is admitted into the body of the Doctrine and Covenants (sec. cxxxi:7, 8).

<sup>g</sup>Hist. Ch., Vol. IV, p. 575.

<sup>h</sup>An important truth hinges upon this doctrine and is considered later.

speculative philosophers of modern times, have advocated a theory (if indeed, it may be called a theory), that power, forces, etc., in the abstract constitute the whole universe. Boscovich and his disciples maintained this idea, and contended that there was no such thing as substance in existence—that the universe was made up, not of substance, but of an infinitude of mathematical points, attracting, repelling, and combining with each other according to certain laws. According to this theory it is assumed that repulsions of a certain degree of intensity produce solidity—that those of less intensity produce liquidity, and that the various degrees of rarity or density depend, not upon substance, but upon the attractions and repulsions of points in different degrees of proximity. A celebrated writer of our own day—Isaac Taylor—is inclined to this theory. After suggesting the idea that substance was not necessary in the constitution of the universe, he says, 'The visible and palpable world then, according to this theory, is motion, constant and uniform, emanating from infinite centres, and springing, during every instant of its continuance from the Creative Energy.' (Isaac Taylor's *Physical Theory of Another Life*, p. 238.)

"According to this theory, attractions and repulsions must exist without anything to be attracted or repelled—motion must exist without anything being moved—there must be 'a springing' from 'infinite centres' continuing 'every instant' without anything to be sprung. Here are energies, forces, and motion, ascribed not to a substance, but to empty space, or nothing. The latter writer, it is true, admits a 'Creative Energy.' What he means by this is, that all those varieties of motions were created. But if there is no substance, there can be nothing but empty space; but space is not capable of motion, therefore, 'Creative Energy' could not create a motion, until there was something in space to be moved. Therefore, to speak of motion where nothing exists is an absurdity, only equaled by the absurdity of the notion of a 'God without body or parts.'

"As it is impossible for motion to exist without a substance, so it is equally impossible and absurd for wisdom, knowledge, goodness, love, power, will, or any other similar attribute or quality to exist separate and apart from substance; hence the 'Creative Energy' itself could not exist unless a substance existed to which it appertained. The most eminent philosophers of modern times, with very few exceptions, have considered substance necessary to the existence of every quality. These were the views of that great master spirit—the renowned Sir Isaac Newton. In the Scholium, at the end of the 'Principia,' when speaking of God, he says, 'He is omnipresent, not by means of his virtue alone, but also by his substance, for virtue cannot subsist without substance.' The Holy Spirit, therefore, is a substance, and must, like all other substances, have parts, bearing relation to space and duration."<sup>i</sup>

<sup>i</sup>Millennial Star, Vol. XII, No. 20.

Then as to "personage:" The Prophet used this term always in the sense of meaning an individual, including bodily form, with all that belongs to it; never in the subtle and vague sense of the philosophers or school men, mediaeval or modern.<sup>j</sup> This is evident from use of the term in describing his first vision: "I saw two personages whose brightness and glory defy all description."<sup>k</sup> These two "personages" were the Father and the Son, of the holy Trinity, and whom in later years, as already seen, the Prophet declares to possess bodies of flesh and bone as tangible as man's, and in form like man's. It follows, then, that describing the Holy Ghost as a "personage of Spirit," means only that the Holy Ghost differs from the other glorious personages of the Godhead in the nature of the substance of which, for want of a better term, we may say he subsists, but not necessarily different in form; and of which we can only say—that is, of his substance—he is not flesh and bone as are the tabernacles of the Father and the Son.

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<sup>j</sup>Never, for example, as Calvin uses it: "What I denominate a person is a subsistence of the divine essence which is related to the others and yet is distinguished from them by an incommunicable property." Calvin's Institutes i:13; or as the philosophers use it, where consciousness, thought and will" seem to be the essentials of "personality," without any reference to form. (See Evolution in Relation to Religious Thought, Dr. Jos. Le Conte, p. 339.)

<sup>k</sup>Pearl of Great Price, Writings of Joseph Smith, ch. ii.

## LESSON XIII.

(Scripture Reading Exercise.)

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### NATURE AND FORM (Continued).

#### ANALYSIS.

- IV. A Spiritual Personage Revealed.
- V. The Holy Ghost in Person Revealed
- VI. Personality of the Holy Ghost Revealed in Described Activities.
- VII. The mode of Union Between the Holy Ghost and Men.

#### REFERENCES.

The Scriptures and works cited in the body of this lesson.

*SPECIAL TEXT: "I beheld that he was in the form of a man; yet, nevertheless, I knew that it was the Spirit of the Lord, and he spake unto me as a man speaketh with another." (II Nephi xi:)*

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### DISCUSSION.

1. **A Personage of Spirit Revealed:** The Holy Ghost may be as the pre-existent spirit of the Christ was, before the incarnation; and of which we have at least one enlightening revelation in the Book of Mormon.

The brother of Jared having by faith come into the presence of the Christ, that spirit personage, said to him:

"Behold, I am he who was prepared from the foundation of the world to redeem my people; . . . and never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image [likeness]. Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."<sup>a</sup>

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<sup>a</sup>Book of Ether, ch. iii.

I do not say that the spirit-personage of this passage and the "personage of spirit," the Holy Ghost, is declared to be by the Prophet Joseph Smith, of like essence or substance, or even that they are similar in the nature of their substances; they may be very different. But the passage in Ether informs us what a spirit-personage may be. He may be as Jesus was, a spirit in the form of a man.

2. **The Holy Ghost Revealed:** In his "Articles of Faith," Elder James E. Talmage says:

"That the Holy Ghost is capable of manifesting himself in the true form and figure of God, after which image man is shaped, is indicated by the wonderful interview between the Spirit and Nephi, in which he revealed himself to the Prophet, questioned him concerning his desires and belief, instructed him in the things of God, speaking face to face with the man. 'I spake unto him,' says Nephi, 'as a man speaketh; for I beheld that he was in form of a man, yet nevertheless I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh to another.'"<sup>b</sup>

Of this evidence for the personality and even the individuality of the Holy Ghost, in human form, it might be said that since the pre-existent spirit of the Christ, and doubtless the spirits of all men, existed in human form, some one of these of sufficient excellence and holiness could by appointment have ministered unto Nephi, and be called the "Spirit of the Lord." But a close consideration of the context of the quoted passage will, I think, dispel that idea and leave established the view of the author of the "Articles of Faith," and that view to which Elder Orson Pratt more especially inclined, viz.: that on the above occasion there was given to the Prophet Nephi a view of the spirit-personage of the Holy Trinity, known to us in the word of God as the Holy Ghost. The considerations which lead me to that conclusion are that in the chapter preceding the one in which it is declared that the "Spirit of the Lord" was "in the form of a man," Nephi had expressed his desire to see and hear, and know of these things by the power of the Holy Ghost, "which is the gift of God unto all those who diligently seek him."<sup>c</sup> Then in a subsequent verse he remarks: "And the Holy Ghost giveth authority that I should speak these things,

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<sup>b</sup> Articles of Faith, p. 164; and I Nephi xi:22. Elder Orson Pratt refers to the same passage in 1850, and makes the following comment: "Whether this Spirit that Nephi saw 'in the form of a man' was the person of the Holy Spirit, or the personal Spirit of Jesus, which, about six hundred years afterwards took upon himself flesh, is not definitely stated. The brother of Jared, some two thousand years before Christ, saw the personal Spirit of Christ, which was in the form of a man. Nephi might have seen the same; but we are rather inclined to believe from the context, that he saw the personage of the Holy Spirit; if so, this establishes, beyond doubt, the personality of the Holy Spirit.

<sup>c</sup>I Nephi x:17.



and deny them not.”<sup>d</sup> Then follows the narrative in which occurs the statement that the “spirit of the Lord,” which conversed with Nephi, was “in the form of a man.” This juxta position of the terms “Holy Ghost” and the “Spirit of the Lord,” “in the form of a man,” is too significant to doubt of identity of personage.

3. **The New Testament on the Personality of the Holy Ghost:** It is also clear from the New Testament scriptures that the Holy Ghost is a “spiritual personage” in the sense presented in this lesson, for the reason that he is referred to as a personage, and as doing those things which only a personage, in the sense of that personage being an individual, would do. In these scriptures the Holy Ghost is quite generally “HE” rather than “IT.” “I will pray to the Father,” said Jesus, “and he will give you another Comforter, . . . even the Spirit of Truth whom the world cannot receive, because it seeth *him* not, neither knoweth *him*; but ye know *him*, for *he* dwelleth with you and shall be in you.”<sup>e</sup> “But the Comforter, which is the Holy Ghost, . . . *he* shall teach you all things.”<sup>f</sup> . . . *He* shall testify of me.”<sup>g</sup> *He* will guide you into all truth; for *he* shall not speak of himself; but whatsoever *he* shall hear that shall *he* speak, and *he* will show you things to come. *He* shall glorify me for *he* shall receive of mine and shall show it unto you.”<sup>h</sup> “And when *he* is come, *he* will reprove the world of sin, and of righteousness and of judgment.”<sup>i</sup>

Moreover, as we have seen in a previous lesson, the Holy Ghost does those things, performs those offices which may be done only by a “person” in the sense here considered, *viz.* He is represented as proceeding from the Father; as sent forth in the name of the Son; as abiding; as teaching; as bearing witness; as reproofing the world; as guiding; and revealing.<sup>j</sup>

It is, however, proper that attention should be called to the fact that in some cases the Holy Ghost is represented by the neuter pronoun “It” and “Itself.” “The spirit *itself* beareth witness with our spirit.”<sup>k</sup> John calls the Holy Spirit “the anointing;” “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teach you all things, and is truth, and is no lie, and even as *it* hath taught, ye shall abide in him.”<sup>l</sup> Here we see that the neuter pronoun “*it*” is applied to the Spirit which “teacheth

<sup>d</sup>Ibid 18.

<sup>e</sup>John xiv:16, 17.

<sup>f</sup>John xiv:26.

<sup>g</sup>John xv:26.

<sup>h</sup>John xvi:13, 14.

<sup>i</sup>John xvi:8.

<sup>j</sup>See Lesson viii, this treatise where citation to scripture for all these things is given.

<sup>k</sup>Rom, viii: 16.

<sup>l</sup>I. John ii:27.

all things."<sup>m</sup> "That this anointing," says Orson Pratt, "referred to the Holy Spirit is evident, not only from its "teaching all things," but the word is so applied by Peter: "God anointed Jesus of Nazareth with the Holy Ghost and with power."<sup>n</sup> Elder Pratt also cites the following instances from the Book of Mormon: "The Book of Mormon in two places uses the neuter pronoun "*it*," when speaking of the Holy Ghost. Nephi says, "Behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them." And again, he says, 'If ye will enter in by the way, and receive the Holy Ghost, *it* will show unto you all things what we should do.' In another place the Book of Mormon represents the Spirit of the Lord as a person. Nephi says of this spirit, "I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet, nevertheless, I knew that *it* was the Spirit of the Lord; and *he* spake unto me as a man speaketh with another."

It is, in his described activities, however, that one may find the best idea of the nature of the personal quality of the Holy Ghost, and these activities can only obtain, as we hope is abundantly set forth in these lessons, in connection with a personality, and in the sense of that personality being an individual spirit.

**4. Mode of Union Between the Holy Ghost and Men:** The question will be asked, however, how the doctrine of the personality of the Holy Ghost, in the sense of his being a spirit-personage, in the form of man, is to be made compatible with the idea that the Holy Ghost operates simultaneously upon the minds of many persons; in fact becomes an indwelling influence and power in them. "Receive ye the Holy Ghost," is said to all those who accept the ordinances of the gospel—both the first and second part of the Christian baptism; and the theory is that though these become an innumerable host, such as no man can number, there would still be for each a personal relationship with the Holy Ghost. Each would receive him; each would be baptized of the Spirit; and that which each would receive would be his bond of fellowship with God, his union with the divine life, his re-established communion with God, hitherto severed by sin. To each the Holy Ghost would be his special source of knowledge, as we have seen, of God the Father, and Jesus the Son;<sup>o</sup> the Holy Ghost would be the life of God in the life of each; the power by which he would be conformed to the very image and likeness of God—inducted in fact into the divine nature. How can all this be if the Holy Ghost be regarded as a personage, in the sense

<sup>m</sup>Acts x:38.

<sup>n</sup>Mill. Star, Vol. XII, p. 307.

<sup>o</sup>No man can say that Jesus is the Lord but by the Holy Ghost. I Cor. xii:3. "I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me." III Nephi x:17.

of his being an individual; and necessarily limited by the laws of form and substance? That is to say, that as a personage, he is *not* everywhere present; as a personage, not capable of being in two places at the same moment of time; as a personage, limited as to the amount of substance or spiritual essence of which he subsists; as a personage, not of unlimited or inexhaustible substance, extending throughout the universe. These conclusions are inevitable from the nature of beings, however refined of substance or essence, or however exalted in office and power, or however glorious, if to them we ascribe form; or if God in his word prescribes form to them, as in this case. These conclusions are inevitable where form is the mode of existence.

Happily the task does not devolve upon the writer to advance a positive theory with reference to this difficulty. Frankly he confesses himself inadequate to such a task. If the Son of God, so far the Master Teacher in this world, felt it necessary to say, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit"<sup>p</sup>—if the Master Teacher said this, surely it is becoming in this writer not to attempt in any positive way to give an exposition of that which our Lord saw proper to leave in the above status. Still, reverently, and subject to correction that may come with the further unfolding of God's revealed word, one may without presumption suggest how conception of the Holy Ghost as a personal spirit may not be incompatible with effectual, personal contact with each one that shall obey the commandment to be born both of the water and of the Spirit; and how the Holy Ghost may become an indwelling power in each of such persons regardless of numbers.

In Lesson II of this treatise I discussed the immanence of God in the world, and developed the thought, I trust clearly, that there was both with human and divine persons an influence radiating forth from them. And that so far as divine persons were concerned, since they had attained to participation in the divine nature, which is essentially one, their influence was one, with others likewise so developed, and divine; and that so blended into one spiritual atmosphere this influence or "Spirit of God" became the Immanent Deity, the Light which lighteth every man that cometh into the world, and through which God is everywhere present and a power in his creations, throughout the immensity of space.<sup>q</sup>

The point to be made here by reference to the discussion in Lesson II is, that if other Divine Intelligences radiate a spiritual influence and power, is it not conformable to reason to think that the Holy Ghost will also radiate a spiritual influence and power from himself that will

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<sup>p</sup>St. John iii:8.

<sup>q</sup>It is suggested that the student refresh his mind by reading again Lesson II.

be all sufficient to bring him in personal contact with the soul of every man who obeys the gospel—the conditions essential to fellowship with the Holy Ghost? And may it not be, and indeed from the nature of the revealed knowledge we have of this Spirit, are we not under the necessity of believing that such is his peculiar nature—wholly spiritual, as we have seen—that he acts more immediately, and more powerfully upon the consciousness and soul of man than any other spiritual power whatsoever? And is not this the explanation of the fact that he who sins against the testimony which union with the Holy Ghost gives, is under greater condemnation than for any other sin whatsoever?

**Illustration; Analogy:** Let us see if analogy will not help us here. We know that self-luminous bodies send forth vibrations that in turn produce light waves; and these acting upon the organs of sight render visible the objects from which the vibrations proceed. The sun is such a luminous body; and though its material body is some 92,000,000 of miles distant, yet to us men it is a glorious earth-presence, this sun, flooding the earth with light and warmth and life-giving power, without which all life would languish and die. And it is possible, and to this writer's thought very probable, that not only to the planet earth of our solar system, but to some of the other major planets of the system, though by many hundreds of millions of miles more distant from the sun than our earth, the sun may perform the same kindly office for them, not only in the matter of giving them light, which we know to be the case, but also the warmth and vital energy essential to their forms of life. But with this we need not concern ourselves now.

The analogy I suggest is this, and I press it no further than illustration: If a physical, luminous body can send forth from its presence an energy into such immense space depths, as we know our sun does, and conveys its essential qualities of light and heat and vital force to planets at least so distant as our earth is from the sun; may it not be that a spirit of such dignity and power as we have a right from what is revealed of him to believe the Holy Ghost is, cannot he, more abundantly, and even to infinity, give forth spiritual energy that shall unite to himself all those who are born again—those who obey the gospel? And as one may not separate the ray of light from the luminous object whence it proceeds, so one may not, or so it would seem—fail to be completely united with the spirit-personage of the Holy Ghost by the direct spiritual energy proceeding forth from his divine presence.

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"He that shall blaspheme against the Holy Ghost hath never forgiveness." (St. Mark iii:28.) "It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrew vi:6).

This conclusion is not given, be it remembered, as a positive dictum as to the mode of union of man with God through the fellowship or possession of the Holy Ghost. It is only a tentative suggestion as to a possible mode of that union, to meet the question as to how it can be possible to regard the Holy Ghost as a spirit-personage in the sense of his being an individual—a conclusion forced upon the understanding by the revelations of God which present him to us—and at the same time accept the notion—also forced upon the understanding by what is revealed of the Holy Ghost—that he is in conscious union with unnumbered millions of minds who have been brought into fellowship with God through the spiritual birth. But for the matter itself, as to any dogmatizing about it—“The wind bloweth where it listeth, . . . ye know not whence it cometh, nor whither it goeth: so is every one that is born of the Spirit.”

## LESSON XIV.

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(Scripture Reading Exercise.)

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### OFFICES (I. E., FUNCTIONS) OF THE HOLY GHOST.

#### ANALYSIS.

#### REFERENCES.

- |                                                     |                                                          |
|-----------------------------------------------------|----------------------------------------------------------|
| I. Chief Office—Witness for the Father and the Son. | The Scripture passages cited in the body of this lesson. |
| II. Comforter.                                      |                                                          |
| III. Teacher.                                       |                                                          |
| IV. Remembrancer.                                   |                                                          |

*SPECIAL TEXT: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (St John xv:26.)*

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#### DISCUSSION.

1. **Review of Former Statement:** It has already been pointed out in Lesson X, when considering the Holy Ghost in association with the Father and the Son in the Godhead, that his chief office, in the sense of function, is to be a witness for the two other divine personages of the Godhead, and for the truth of God—for the whole volume of it. That description of his office, however, was merely incidental, as explained in a footnote at the time, and followed only so far as was necessary to indicate merely the chief work of this divine Spirit.

2. **Chief Function of the Holy Ghost—Witness for God:** It was there emphasized, however, that the chief function of the Holy Ghost was to be Witness for God the Father, and for Jesus Christ:

"Ye have received the Holy Ghost, which witnesses of the Father and

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<sup>a</sup>II Nephi xxxi:18.

of the Son."<sup>a</sup> "No man can say that Jesus is the Lord but by the Holy Ghost."<sup>b</sup>

"But when the Comforter is come . . . he shall testify of me."<sup>c</sup>

These passages were relied upon to emphasize that conclusion; and to these the following may be added: "I bear record of the Father," said Jesus to the Nephites, "and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me." "Whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me: for he will visit him with fire and with the Holy Ghost. And thus will the Father bear record of me and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I and the Holy Ghost are one."<sup>d</sup>

This chief office of the Holy Ghost established, we may now proceed to the consideration of other functions of this Divine Personage.

3. **Comforter:** As the time drew near for Jesus to make his great sacrifice, and then depart from the immediate presence of his disciples, he manifested a great desire to comfort them, and this he did by promising to send to them from the Father, the Holy Ghost, that he (the Holy Ghost) might abide with them forever.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."<sup>e</sup>

<sup>b</sup>I Cor. xii.

<sup>c</sup>St. John v;26.

<sup>d</sup>III Nephi xi:32-36.

<sup>e</sup>St. John xiv:16, 17. It will doubtless be of interest to note in this connection another promise following immediately upon this one relative to the Holy Ghost as a Comforter, and very generally overlooked even by Christians, namely, a promise that both the Father and Son would also take up their abode with those who keep the commandments. "I will not leave you comfortless," said the Christ in the verse following the one given in the text above, "I will come unto you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." When Orson Hyde gave a "spiritual interpretation" to the last statement, to the effect that it is "our privilege to have the Father and Son dwelling in our hearts," the Prophet Joseph answered: "When the Savior shall appear, we shall see him as he is. We shall see that he is a man like ourselves, and that the same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory

4. **The Holy Ghost as Teacher:** Continuing his discourse on the Comforter, Jesus said:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."<sup>f</sup>

In continuation of his remarks on this subject, to the disciples, he told them he had many things to say unto them, but they could not bear them at that time. "Howbeit," said he, "when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."<sup>g</sup>

From these passages four important things are learned respecting the powers of the Holy Ghost:

(1) That he will teach all things; and, what is equivalent, "guide into all truth." (2) He will bring all things to remembrance, that is, whatsoever things have been stored in the mind. (3) He will show things to come. (4) He will take of the things of God and reveal them unto men.

Of the excellence and importance of these several powers it is scarcely needful to speak, since their excellence is evident upon the mere enumeration of them, yet one cannot refrain from looking at them more in detail. How excellent a thing it is to have a teacher competent to teach "all things," and "guide into all truth." In view of the fact that the saints possessed the Holy Ghost, and that the Holy Ghost has these powers, one can understand the reasonableness of John's remarks to the saints, in which he says:

"But ye have an unction from the Holy One, and ye know all things. . . . The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."<sup>h</sup>

Moreover, to the extent that a man is guided into all truth, he is preserved from all error. There is no danger of his being deceived, or led astray by every wind of doctrine, or the cunning craftiness of false teachers, so long as he is in possession of that Spirit which guides into all truth. So taught Isaiah, who, in speaking of the time when the house of Israel should possess this Spirit, said:

"And though the Lord give you the bread of adversity, and the water

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we do not noy enjoy. The appearing of the Father and the Son, in that verse (John xiv:23) is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (Doc. and Cov., Sec. cxxx.)

<sup>f</sup>John xiv:26.

<sup>g</sup>John xvi:13-15.

<sup>h</sup>I John ii:20, 27.



of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers;

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."<sup>i</sup>

5. **The Holy Ghost as Remembrancer:** As to the second power enumerated, viz.: the power to bring all things to remembrance; it is a most practical and important function, as it would be impossible for man to live the law of the Gospel without some such grace being conferred upon him by the Lord. The law of the Gospel requires men not only to do good to those who do good to them, but to do good to those who despitefully use them; not only to lend to those who lend to them, but to lend to those of whom they may not hope to receive anything in return; to revile not those who may revile them—in a word, the law of the Gospel is summed up in this: "Be not overcome of evil, but overcome evil with good."<sup>j</sup>

However fine this may be in theory, to carry it practically into the affairs of life is difficult. When reviled it seems but natural to answer railing with railing, blows with blows, and for injury inflicted, return as much in kind as is within one's power to inflict. And unless in possession of this grace bestowed by the Holy Ghost, viz., having brought to one's recollection the things of Christ's Gospel, being reminded in the very moment of temptation of these laws—when smarting under a sense of injustice, or suffering under wrongs heaped upon one—it would be difficult if not impossible to live up to these heaven-given precepts. But by having the Holy Spirit as one's prompter in the moments of temptation, and by cultivating the Christian virtue of patience, this law of the Gospel, so contravening the natural disposition of man, may be complied with, and the follower of Christ, like his Master, may be able to say for those who inflict injury upon him, "Father, forgive them; for they know not what they do."

6. **President Brigham Young on the Same:** Along this line of thought the late President Brigham Young left on record, in a discourse delivered on the 28th of August, 1852, [Journal of Discourses, Vol. I], a very choice deliverance, in which he urged righteousness upon the ministry of the Church everywhere and at all times, through constant possession of the Holy Ghost. The passage follows:

"When I heard the brethren exhorting those who are going on missions, I wished them to impress one thing upon the minds of the elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters from

<sup>i</sup>Isaiah xxx:20, 21.

<sup>j</sup>Romans xii:21. See also Matt. v, vi.

which very probably they may never recover. If we get a blight on our characters before the Lord, or in other words, lose ground and backslide by transgression, or in any other way, so that we are not up even with the brethren, as we are now, we never can come up with them again. But this principle must be carried out by the elders wherever they go, whatever they do, or wherever they are. One thing must be observed and be before them all the time in their meditations, and in their practice, and that is, clean hands and pure hearts, before God, angels, and men. If the elders cannot go with clean hands and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri river, at the Mississippi, at the Ohio, or at the Atlantic, that then you will purify yourselves, but start from here with clean hands and pure hearts, and be pure from the crown of your heads to the soles of your feet, then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure, white paper. This is the way to go, and if you do not do that, your hearts will ache.

"How can you do it? Is there a way? Yes! Do the elders understand that way? They do. You cannot keep your hands clean, and your hearts pure, without the help of the Lord; neither will he keep you pure without your own help. Will you be liable to fall into temptation and be overtaken in sin? Yes, unless you live so as to have the revelation of Jesus Christ continually, not only to live in it today, or while you are preaching in a prayer meeting, or in a conference; but when you are out of the meetings. You must have the Holy Spirit all the time, on Sunday, Monday, Tuesday, and every day through the week, and from year to year, from the time you leave home until you return, so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the Saints and reveal all the acts and doings and designs of your hearts in your missions, but be found clean like a piece of white paper; that is the way for the elders to live in their ministry at home and abroad."

## LESSON XV.

(Scripture Reading Exercise.)

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### OFFICE (I. E., FUNCTIONS) OF THE HOLY GHOST (Continued).

#### ANALYSIS.

V. The Revealer: The Spirit of Prophecy.

#### REFERENCES.

The works and Scripture passages cited in the body of the lesson.

VI. Miscellaneous Gifts and Powers.

VII. Personal Graces Imparted.

*SPECIAL TEXT:* "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." (St. John xvi:13, 14.)

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### DISCUSSION.

1. The Holy Ghost the Spirit of Prophecy and of Revelation: "He will show you things to come." In other words, the Holy Ghost is the spirit of prophecy, for by it the future has been unfolded to the minds of the prophets; and by it the scriptures were given. In proof of this I quote the apostle Peter: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved upon by the Holy Ghost."<sup>a</sup> And that which they spake was written and became scripture.

When an angel visited John on Patmos and that apostle fell at his feet to worship him, the angel said: "See thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus [which is the Holy Ghost]: worship God: for the testimony of Jesus is the spirit of prophecy."<sup>b</sup>

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<sup>a</sup>II Peter i:21.

<sup>b</sup>Rev. xix:10. These facts will exhibit the inconsistency, nay, I may say, the absolutely erroneous position of those who insist that while the Holy Ghost has continued with men, prophecy and revelation have ceased.

The very fact, as stated in the fourth item taken from these passages under consideration [Lesson XIV, subdivision 4], viz., that the Holy Ghost will take of the things of the Lord and show them unto men, also proves that this Spirit is one of revelation, and is in harmony with the scripture which saith:

“But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”<sup>c</sup>

2. **Joseph Smith on the “Spirit of Revelation:”** The spirit of revelation is in connection with these blessings [i. e. receiving the Holy Ghost, see context of discourse]. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; [i. e.] those things that were presented unto your minds by the Spirit of God **will come to pass**; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.<sup>d</sup>

He also teaches, in the same discourse, that there are two comforters: one the Holy Ghost, whom he calls the First Comforter; the other, Jesus Christ, whom he calls the Second Comforter, in explanation of St. John xiv:12-23. (See also note e, Lesson XIV.)

“There are two comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance and baptism. Their First Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only

<sup>c</sup> 1 Cor. ii:9-14.

<sup>d</sup> Joseph Smith in a discourse to the Twelve, 27th June, 1839, *History of the Church*, Vol. III, p. 381.

exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham [naturally] must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence."

### 3. Miscellaneous Gifts and Powers Imparted by the Holy Ghost:

In addition to these special powers of the Holy Ghost, there are a number of gifts and powers enumerated, as one may say, in mass in the scriptures, and yet of highest importance. Paul says:

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another

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"The Other Comforter: This subject, in part, was treated in footnote e, in Lesson XIV. I quote what the Prophet said further upon the subject in this foot note: "The Other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, by the laying on of hands, which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. . . . Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly, and the Church of the First Born." (History of the Church, Vol. III, pp. 380-1).

the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will. For as the body is one, and hath many members and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”<sup>f</sup>

**4. President Young on the Effect of the Holy Ghost Upon the Mind of Man:** “The Holy Ghost takes of the Father, and of the Son, and shows it to the disciples. It shows them things past, present, and to come. It opens the vision of the mind, unlocks the treasures of wisdom, and they begin to understand the things of God; their minds are exalted on high; their conceptions of God and His creations are dignified, and “Hallelujah to God and the Lamb in the highest,” is the constant language of their hearts. They comprehend themselves and the great object of their existence. They also comprehend the designs of the wicked one, and the designs of those who serve him; they comprehend the designs of the Almighty in forming the earth; and mankind upon it, and the ultimate purpose of all His creations. It leads them to drink at the fountain of eternal wisdom, justice, and truth; they grow in grace, and in the knowledge of the truth as it is in Jesus Christ, until they see as they are seen and know as they are known.”<sup>g</sup>

**5. Personal Graces Imparted by the Holy Ghost:** In addition to these several spiritual gifts enumerated by Paul, he also gives—in his letter to the Galatians—in like mass, an enumeration of what I think may be called “personal graces,” as the “fruit of the Spirit,” having references to the Holy Ghost, since he is directing his remarks to those who have accepted the Gospel of Christ.<sup>h</sup> The enumeration of these “graces”—“fruit of the Spirit”—will gain something in beauty and strength if placed, as the apostle himself places it, in contrast with the “works of the flesh.”

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the

<sup>f</sup>I. Cor. xii:1-13.

<sup>g</sup>Journal of Discourses, Vol. I, p. 241.

<sup>h</sup>See the Epistle to the Galatians, passim.

flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.”<sup>i</sup>

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<sup>i</sup>Gal. v:13-25.

LESSON XVI.

(Scripture Reading Exercise.)

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THE PROMISE OF THE HOLY GHOST.

ANALYSIS.

REFERENCES.

- I. The Holy Ghost Promised by the Forerunner of the Christ.
- II. Promised by Messiah.
- III. Promised by Apostolic Authority Universal.
- IV. The Insignia of the Holy Ghost—  
"The Sign of a Dove."

The works and Scriptures cited in the body of the lesson.

*SPECIAL TEXT:* "Wait for the Promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Jesus (*Acts i.4. 5.*)

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DISCUSSION.

1. **John the Baptist's Promise of the Holy Ghost:** When John the Baptist came with his message of "Repent for the kingdom of heaven is at hand"; he also said:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."<sup>a</sup>

Afterwards John bore record that Jesus of Nazareth was he of whom he spake. "I saw," said he, "the Spirit descending from heaven like a dove, and it abode upon him (Jesus). And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the

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<sup>a</sup>Matt. iii:11; also Mark i:7-9.



same is he which baptizeth with the Holy Ghost. And I saw, and bear record that this is the Son of God.”<sup>b</sup>

2. **The Promise of the Christ:** Jesus himself made frequent allusion to this baptism of the Holy Ghost; and, as we have seen in previous lessons, expounded the functions and powers of that Spirit. Finally, after his death and resurrection, and just previous to his departure from among his disciples in Judea, he said to them:

“Wait for the promise of the Father, which . . . ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”<sup>c</sup>

The reference to the promise made through John the Baptist is obvious; and the disciples who had anxiously looked for its accomplishment were now informed that its fulfillment was not many days hence.

The promise was fulfilled, for in about seven days<sup>d</sup> after the Messiah’s ascension, on the day of Pentecost, the disciples being assembled with one accord, in one place, “Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”<sup>e</sup>

Peter, under the inspiration of the Holy Ghost, so abundantly given to himself and companions on that day, preached a discourse which convinced thousands that Jesus was both Lord and Christ, the Savior of the world; and in answering the question of the multitude as to what they should do, after telling them to repent, and to be baptized in the name of Jesus Christ for the remission of their sins, he added: “And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”<sup>f</sup>

I call attention to the universality of this promise. It was made to those who were listening to the apostles; but not to them alone, it extended to their children, to them also that were afar off—to those who were a hundred years off, or five hundred, or five or ten thousand years

<sup>b</sup>John i:32-34, in connection with verse 29-31.

<sup>c</sup>Acts i:4, 5.

<sup>d</sup>Pentecost came fifty days after the Passover, (reckoning from the second day of the Passover—the 16th of the Month Nisan) on which day the Lord Jesus was crucified. Allowing that he laid three days in the tomb, and was with his disciples forty days after his resurrection (Acts i:3), forty-three days of the fifty between Passover and Pentecost was accounted for, leaving but seven between his ascension and the day of Pentecost, when the promise of the baptism of the Spirit was fulfilled.

<sup>e</sup>Acts ii 2-4.

<sup>f</sup>Acts ii:38,39.

off; the promise was to them; and as if this was not sufficiently universal, the apostle adds, "even to as many as the Lord our God shall call"—call to what? to as many, of course, as are called to yield obedience to the gospel—to all such the promise extends.

4. **Special Promise of the Holy Ghost in the New Dispensation of the Gospel:** As the promise made by John was repeated and emphasized by the Savior, so, likewise, has this general promise made by the Apostle Peter been repeated and emphasized by the Lord, in restoring the gospel to the earth in this dispensation in which we live. To the first elders of the Church in our day, he said:

As I said unto mine apostles, even so I say unto you, for ye are mine aposles. . . . Therefore, . . . I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.<sup>g</sup>

So to those who have faith in the revelations which the Lord has given through the Prophet Joseph Smith, the promise of the Holy Ghost is repeated, and assurance is made doubly sure.

5. **Sign of the Holy Ghost:** The descent of the Holy Ghost upon Jesus and its abiding with him, was to be John's sign that he it was who would baptize with the Holy Ghost and with fire. He knew not who that divine person was in Israel until this sign should be given to him. Hence we have him saying, after the sign had designated Jesus as the one who would baptize with the Holy Ghost—"I knew him not; but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptized with the Holy Ghost; and I saw and bear record that this is the Son of God.'<sup>h</sup>

In the Holy Ghost thus designating Jesus of Nazareth, we are informed, according to John's testimony, that he "saw the Spirit descending from heaven like a dove, and it abode upon him";<sup>i</sup> and to this the other evangelists agree, except that St. Luke emphasizes the account by adding "in bodily form." "The Holy Ghost descended in a bodily shape like a dove upon him."<sup>j</sup> The incident has been the occasion of much and

<sup>g</sup>Dov. and Cov. Sec. lxxxiv:65, 64.

<sup>h</sup>St. John i:32, 34.

<sup>i</sup>St. John i:32.

<sup>j</sup>St. Luke iii:22. The International Revision Commentary on the New Testament, says of the passage: "This statement, in which all four evangelists agree, is to be understood literally. A temporary embodiment of the Holy Spirit occurred to inaugurate our Lord as the Messiah."

"In bodily shape;" "that is," says the Commentary of Jamieson-Fausset-Brown, on the passage in Matthew iii:16—"that is, the blessed Spirit, assuming the corporeal form of a dove, descended thus upon his sacred head." "And in this form because the emblem of chastity, purity, meekness, gentleness, beauteousness," Dummelow's Commentary says: "As he (the Christ) rises from the baptismal waters, the Holy Ghost,

varied comment. Can it be that the Holy Ghost takes on varied and really physical forms? And is that "spiritual personage," such as we have represented the Holy Ghost to be in these Lessons, really a permanent, personal spirit-personage, or is he an evanescent one? Appearing now in this form, now in that? Now, perhaps, as "burning bush"; now as a "dove"; now as "cloven tongues as of fire"; and now "in form of a man?" It is more in keeping with the dignity of this Divine Personage, as I conceive the revelations describing him, to think of him as a spirit-personage, permanent as to his spirit, individual form; which would lead us necessarily to the conclusion that these other forms of "dove" and "cloven tongues as of fire," were but manifestations of his presence only, not really he, himself; these other forms were but insignia of him.

To this conclusion one is helped by the teaching of the Prophet of the New Dispensation. Joseph Smith, in a discourse at the Nauvoo Temple, on the 29th day of January, 1843, said—and his remarks were especially prepared as he was answering some doctrinal questions about the mission of John, the Baptist, the greatness of it—"He was entrusted with the important mission to baptize the Son of Man," said the Prophet; "Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of the dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine [conform?] itself to the form of a dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the above is an emblem or token of truth and innocence.<sup>h</sup>

That exposition, as it excells all other attempts at exposition in beauty and rationality, so does it make it possible to hold to the thought of the Holy Ghost as a Spirit-Personage in form like man—nay, rather, like his two associates of the holy Trinity as to form—the most perfect in beauty and stately grandeur of all forms living—although differing in substantive nature, as spirit matter differs from spirit matter united with tabernacles of flesh and bone.

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the living bond of love and unity in the Godhead descends. The appearance of the Holy Ghost in the form of a dove was a sympolic vision, and, as spiritual things are spiritually discerned, the vision was probably seen only by our Lord and the Baptist. The dove is the type of the Spirit because of its innocence, gentleness and affection. (Dummelow Commentary, p. 632).

<sup>h</sup>History of the Church, Vol. V, pp. 260, 261.

## LESSON XVII.

(Scripture Reading Exercise.)

### WHO MAY RECEIVE THE HOLY GHOST.

#### ANALYSIS.

#### REFERENCES.

- I. Preparation for Union.
- II. Holy Temples for Indwelling Holy Spirit.
- III. The World and Holy Spirit Incompatible.
- IV. The Case of Cornelius.

Works and the Scriptures cited in the body of the lesson.

*SPECIAL TEXT:* "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (Doc. and Cov. iii:16, 17.)

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#### DISCUSSION.

1. **Preparation for Union With the Holy Ghost:** It will be remembered that John the Baptist was sent to preach repentance and baptism before the coming of him who was to baptize with the Holy Ghost. It will also be observed, in the teachings of Peter on the day of Pentecost, after his arguments and the power of the Spirit by which he spake had aroused belief in the minds of the people, that he required them to repent and to be baptized for the remission of their sins before he gave them the promise of the Holy Ghost.<sup>a</sup>

If we turn to the account given in the Acts of the Apostles of the conversion of the people of Samaria, we shall find the same order observed. Philip went down to that city, taught them the word, which they believed, they repented of their sins, and were baptized; then Peter and John came and conferred upon them the Holy Ghost.<sup>b</sup>

Then, again, when Paul found a number of men in Ephesus, who

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<sup>a</sup>Acts ii:38.

<sup>b</sup>Acts viii.

claimed to have been baptized unto John's baptism, yet had not so much as heard of the Holy Ghost, Paul was careful to rebaptize them—since there seemed to be some doubt as to the validity of their first baptism—before he conferred upon them the Holy Ghost.<sup>c</sup>

It appears from these circumstances that faith, repentance, and baptism, precede the reception of, or the baptism of, the Holy Ghost, and are, in fact, prerequisites to a reception of it. This order, in respect of these principles and ordinances, is further sustained by other passages of scripture.

The Holy Ghost dwells not in unholy temples. Therefore man, as a prospective temple of the Holy Ghost, must receive preparatory cleansing before he can hope to become a temple of God, temple of the Holy Ghost.

In writing to the Corinthian Saints who had received the Holy Ghost, Paul says: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God."<sup>d</sup>

And again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy which temple ye are."<sup>e</sup>

From these passages this much is learned: That the man who receives the Holy Ghost becomes a temple thereof, even the temple of God; and since it is decreed that if a man defiles the temple of God him will God destroy, it may be reasonably inferred that the Holy Ghost dwells not in unholy temples; hence, through faith in God, sincere repentance of all sins, and baptism for the remission of them, man cleanses the prospective temple of the Holy Ghost, his body, that it may be a fit place for the indwelling of the Divine Spirit.

**3. The World Cannot Receive the Holy Ghost:** Just previous to his crucifixion, Jesus said to the apostles: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him."<sup>f</sup>

It is evident from this that the world cannot receive the Holy Ghost. And now, who are the world? I answer, those who have not yet put on Christ; or, in other words, those who have not yet entered into the Kingdom of God, through faith in God and Christ, repentance and baptism. They are the world; and, according to the word of the Master, they cannot receive the Holy Ghost.

Again: When Peter and other apostles were brought before the senate of the Jews, accused with intent to bring the blood of Messiah

<sup>c</sup>Acts xix.

<sup>d</sup>I. Cor. vi:19.

<sup>e</sup>I. Cor. iii:16, 17.

<sup>f</sup>John xiv: 16, 17.

upon them, Peter answered: "The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."<sup>g</sup>

Not, mark you, to them who have not obeyed him. This is in harmony with the statement that the world cannot receive the Holy Ghost, and also with the other cases we cited above where the order in presenting the gospel to the people was faith in God and Christ, repentance, baptism for the remission of sins, and then the reception of the Holy Ghost.

**4. Distinction Between "Immanent Spirit" and the Holy Ghost:** At this point we may note and justify the course followed in this treatise in making a distinction between the "Spirit" or "Light," which "lighteth every man that cometh into the world," and the Holy Ghost. The first "Spirit," or "light," "lighteth every man that cometh into the world." The Holy Ghost is given to those who obey God, that is, to those who obey the Gospel. The world cannot receive the Holy Ghost; but the "Light which lighteth every man that cometh into the world" seems not so restricted in its contact with men and things; since besides being the "light which lighteth every man that cometh into the world, this "light of Christ,"<sup>h</sup> is also a universal, vital spirit, that "proceedth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God."<sup>i</sup> Which spirit or "light is in the sun, and the light of the sun, and the power thereof by which it was made; as also he is in the moon, and is the light of the moon and the power thereof by which it was made";<sup>j</sup> and so with reference to earth and stars. But from what we learn in the Word of God, as already set forth in this treatise, the Holy Ghost is a special spirit-witness for God the Father, and of God the Son, to those who are especially prepared to receive him by faith in, and obedience to, the gospel of Jesus Christ; who have repented of their sins and received baptism in water for the remission of them, thus giving evidence of faith in God and acceptance of the Atonement of the Christ by receiving the symbols thereof.<sup>k</sup> To those thus especially prepared, and to such only, is witness and union with the Holy Ghost possible; while no such especial preparation for contact with and even enjoyment of the all-Immanent Spirit is anywhere insisted upon; although, as we have seen in a previous lesson,<sup>l</sup>

<sup>g</sup>Acts v:30-32.

<sup>h</sup>See Lesson II.

<sup>i</sup>Doc. & Cov. lxxxviii:12, 13.

<sup>j</sup>Ibid, verses 7-10.

<sup>k</sup>See Seventy's Year Book IV, Lesson XXI.

<sup>l</sup>See Lesson IV this treatise, topic 3 Immanence and Manifestation.

those who are most in harmony with righteousness, who hunger and thirst after it, and who seek to draw near to God, will undoubtedly, by the great law of spiritual affinity, enjoy closer union with the Spirit of God—the Immanent Spirit—than those who have no such longings for the pure and the good.

**5. Inter-Changeability of Words:** It would be well to remember also in this connection, and it may prevent some confusion in the minds of those who read the scriptures, that by metonymy the words "Spirit," "Holy Spirit," "Spirit of God," "Spirit of Christ," and even "God" are sometimes used when the "Holy Ghost" is meant. In other words, these terms above given are used inter-changeably. And sometimes the influence of the Spirit or his powers or even his operations are spoken of as the Holy Ghost himself, and hence confusion in thought, and perhaps also in what is written in some of our books. This merely by way of parenthesis.

**6. The Case of Cornelius:** There is an exception, however, to this order of things in the New Testament: the case of Cornelius, the devout Gentile,<sup>m</sup> and for this exception there was a special reason. It seems that the apostles applied the narrow and contracted views of the Jews to the Gospel. They thought it was to be confined to the house of Israel—to those of the circumcision. They appeared slow to understand that in Jesus Christ all the nations and peoples of the earth were to be blessed, the Gentiles as well as the Jews. Consequently, when the time had come to send the Gospel to the Gentiles, the Lord opened the way by sending an angel to Cornelius to tell him that his prayers and alms had come up for a memorial before the Lord, and to direct him to send men to Joppa for Peter, who would tell him what he ought to do." He at once obeyed the heavenly injunction.

Meantime the Lord prepared Peter to go to the Gentiles. In vision he beheld a great net lowered down from heaven, filled with all manner of beasts, and a voice cried unto him, "Rise, Peter, kill, and eat." But Peter said, "Not so, Lord; for I have never eaten anything that is common or unclean." "What God hath cleansed, that call thou not common," said the voice.<sup>o</sup> This was done thrice, and before he had wholly concluded what the vision could mean, the messengers from Cornelius were at the gate—and the Spirit told him to go with them, for the Lord had sent them.

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<sup>m</sup>Some also note the case of Paul as an exception to the rule, but I think this an error. It is true Ananias, on entering the house where Paul was, put his hands on him and said: "The Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately," the historian tells us, "there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized." (Acts ix:17, 18.) But in all this I see nothing to warrant the assumption that he received the Holy Ghost prior to his baptism.

That Peter understood the import of this vision to be that the Gospel was for all mankind, for all races and nations, is evident from the fact that when on the following day he went with the messengers to the house of Cornelius, he said to him:

"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore come I unto you without gainsaying, as soon as I was sent for."<sup>p</sup>

Cornelius related to him his vision and expressed himself as ready to receive the commandments of God. Then Peter preached to him Christ and him crucified, and that whosoever believed on him should have remission of sins. And "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. The answer Peter gave was, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."<sup>q</sup>

Afterwards, when they of the circumcision complained of Peter for going to them who were uncircumcised, he related the whole matter to them, and testified that as he began to speak to Cornelius and his kindred, "the Holy Ghost fell on them, as on us at the beginning. . . . Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"<sup>r</sup> When they heard this they held their peace, and the saying went abroad that God had also to the Gentiles granted repentance unto life.

The object for deviating from the order in which the principles and ordinances of the Gospel follow each other is obvious—it was that the Jews might have a witness from God that the Gospel was for the Gentiles as well as for their own nation. But according to the scriptures, and, I may say, according to the nature and relationship of these several principles and ordinances of the Gospel to each other, the reception of the Holy Ghost comes after faith, repentance, and baptism.

The Prophet Joseph, in a discourse delivered at Nauvoo, 20th of March, 1842, refers to this case of Cornelius, and offers the suggestion that there is "a difference between the Holy Ghost and the gift of the Holy Ghost." That is to say, judging from the whole tenor of the passage to be quoted—a difference between the special manifestation of the Holy Ghost in the case of Cornelius for a particular purpose, and the

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<sup>p</sup>Acts x:1-8.

<sup>o</sup>Acts x:9-17.

<sup>p</sup>Acts x:28.

<sup>q</sup>Acts x:44-48.

<sup>r</sup>Acts xi:15-17.



permanent possession of the Holy Ghost as a gift from God coupled with a right to the manifestations of his powers following after observance of those laws and ordinances which make the necessary preparation for the constant fellowship of the Holy Ghost with man. Resuming now the quotation:

“There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the Gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: “Paul we know, and Jesus we know, but who are ye?”<sup>s</sup>

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<sup>s</sup>History of the Church, Vol. IV, p. 555.

## LESSON XVIII.

(Scripture Reading Exercise.)

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### SPIRIT BAPTISM.

#### ANALYSIS.

- I. Birth into the Kingdom: Water and Spirit Baptism.

#### REFERENCES.

The works and Scripture passages cited in the body of the lesson.

- II. The Testimony of Enoch.

- III. Purification by Spirit Baptism.

*SPECIAL TEXT:* "Except a man be born again he cannot see the kingdom of heaven. . . . Except a man be born of the water and of the Spirit he cannot enter the kingdom of God." (St. John iii:3, 5.)

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#### DISCUSSION.

1. **The Birth of Water and of the Spirit:** "There, cometh one mightier than I after me," said John the Baptist. "I have baptized you with water," he continued, "but he shall baptize you with the Holy Ghost."<sup>a</sup> Jesus said to Nicodemus: "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." At this the Pharisees marveled, and enquired, "How can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born?" Then answered Jesus in way of explanation—"Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God."<sup>b</sup> This in plain allusion—it is universally conceded—to the baptism of water and of the Spirit essential to entrance into the Kingdom of God—into the Church of Christ.

2. **The Testimony of Enoch to the Necessity of Water and Spirit Baptism:** In the Pearl of Great Price occurs a very remarkable testi-

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<sup>a</sup>St. Mark i:7, 8.

<sup>b</sup>St. John iii:3-5.

mony of the necessity of water and spirit baptism; and indeed, of the whole Gospel plan of man's redemption, including an exposition of the Atonement and the relationship of the symbols of water and spirit baptism to the natural birth into the world. I quote it *in extenso*—the testimony is that of the Prophet Enoch, the seventh from Adam:

"And he said unto them [i. e., the people to whom he was preaching], Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.

"Behold Satan hath come among the children of men, and tempteth them to worship him: and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

"But God hath made known unto our fathers that all men must repent.

"And he called upon our father Adam by his own voice, saying: I am God: I made the world, and men before they were in the flesh.

"And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

"And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

"Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of children, for they are whole from the foundation of the world.

"And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

"And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the Kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

"Therefore I give unto you a commandment, to teach these things freely unto your children saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

"And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

"And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

"And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

"And he heard a voice out of the heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever.

"And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

"Behold, thou art one in me, a son of God; and thus may all become my sons. Amen."<sup>c</sup>

**3. One Faith and One Baptism—But Two Ordinances:** The foregoing scriptures at once establish the absolute necessity for both water and Spirit baptism—being really but two phases of one fact—one baptism, but both phases essential to the one fact, the one baptism.<sup>d</sup> Without this baptism of water and of Spirit, it is evident, first, one cannot enter into

<sup>c</sup>Book of Moses (Pearl of Great Price, ch. vi:48-68.

the kingdom of heaven; and of course, outside of the kingdom of heaven there can be no salvation, nor perfect happiness; second, its necessity appears from the very nature of things.

Through water baptism is obtained a remission of past sins; but even after the sins of the past are forgiven, the one so pardoned will doubtless feel the force of sinful habits bearing heavily upon him. He who has been guilty of habitual untruthfulness, will at times find himself inclined, perhaps, to yield to that habit. He who has stolen may be sorely tempted, when opportunity arises, to steal again. While he who has indulged in licentious practices may again find himself disposed to give way to the seductive influence of the siren. So with drunkenness, malice, envy, covetousness, hatred, anger, and in short, all the evil dispositions that flesh is heir to.

There is an absolute necessity for some additional sanctifying grace that will strengthen poor human nature, not only to enable it to resist temptation, but also to root out from the heart concupiscence—the blind tendency or inclination to evil. The heart must be purified, every passion, every propensity made submissive to the will, and the will of man brought into subjection to the will of God.

**4. Insufficiency of Man's Strength—Need of God's Grace:** Man's natural powers are unequal to this task; so, I believe, all will testify who have made the experiment. Mankind stand in some need of a strength superior to any strength they possess of themselves to accomplish this work of rendering pure our fallen nature. Such strength, such power, such a sanctifying grace is conferred on man in being born of the Spirit—in receiving the Holy Ghost. Such, among other things, is its office, its work.

I do not draw such a conclusion directly from any one passage of scripture, but from the whole tenor of the teachings of the servants of God, in both ancient and modern times.

We have seen that it is this spirit which reproves the world of sin, of righteousness, and judgment,<sup>e</sup> that guides into all truth, takes of the things of the Father and reveals them unto the children of men, and testifies that Jesus is the Christ. These things increase knowledge and faith; and as the foundations of knowledge and faith are broadened and deepened so are the powers to work righteousness increased.

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<sup>d</sup>Eph. iv:4-6. "One Lord, one faith, one baptism." "I further believe in the gift of the Holy Ghost by the laying on of hands. . . . You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost." (Joseph Smith's Discourse at Nauvoo, July 9th, 1843. History of the Church, Vol. V, p. 499.)

<sup>e</sup>John xvi:8-11.

We have seen also that the fruits of the Spirit are goodness, righteousness, truth, love, joy, peace, and gentleness;<sup>f</sup> and as these things are increased in the soul, viciousness and impurity are rooted out, until the whole man is changed and in very deed becomes a new creature in Christ Jesus—is numbered among the pure in heart, and “blessed are the pure in heart, for they shall see and dwell with God.”

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<sup>f</sup>Gal. v:22.

## LESSON XIX.

(Scripture Reading Exercises continued.)

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### SPIRIT BAPTISM (Continued.)

#### ANALYSIS.

- IV. **Manner of Spirit Baptism:**  
    (a) In the Apostolic Church;  
    (b) In the Church of Post Apostolic days;
- V. **Spirit Baptism in the New Dispensation.**
- VI. **Philosophy in the Manner of Spirit Baptism.**

#### REFERENCES.

The works and Scripture cited in the body of the lesson.

*SPECIAL TEXT:* "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (Acts viii:14-17.)

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#### DISCUSSION.

1. **The Manner of Spirit Baptism:** The manner in which the saints under the teachings of the apostles received the baptism of the Holy Ghost was through the laying on of hands. In proof of this I call attention once more to the labors of Philip in the city of Samaria.

It is already known how he taught them the gospel, how they believed it and were baptized; then we are informed that "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost (for as yet he was fallen on none of them: only they were baptized in the

name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.<sup>a</sup>

Previous to the labors of Philip among the Samaritans one Simon Magus, a magician, had given it out that he himself was some great one, and his influence among the people was considerable. But he, too, became converted to the teachings of Philip, and was astonished at the power which attended his administrations, for the sick were healed, the lame were cured, and unclean spirits were cast out of those who were possessed of them. Afterwards, when the apostles Peter and John, came and conferred the Holy Ghost upon those whom Philip had baptized, Simon was present:

“And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”<sup>b</sup>

Paul, it will be remembered, found a number of men at Ephesus who claimed to have been baptized unto John’s baptism, but when Paul questioned them as to the Holy Ghost, they had not heard even that there was such a Spirit. So doubting the validity of their baptism he re-baptized them; after which, “when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”<sup>c</sup>

The same apostle, also, in writing to Timothy, exhorts him to stir up the gift of God which was in him, and which he had received by putting on of his (Paul’s) hands, alluding, no doubt, to the time that Paul bestowed the Holy Ghost upon him by the laying on of hands.<sup>d</sup>

That this practice of laying on hands for the bestowal or baptism of the Holy Ghost continued in the primitive Christian Church for a long time—at least for three centuries—is evident from the following testimony:

**6. Testimony of the Early Church to the Manner of Spirit Baptism:** Of the rites and ceremonies of the third century Mosheim says:

“The effect of baptism was supposed to be the remission of sins: And it was believed that the bishop, by the imposition of hands and by prayer conferred those gifts of the Holy Spirit which were necessary for living a holy life.”<sup>e</sup>

In a note on the foregoing question, Murdock, the most accurate translator of Dr. Mosheim’s great work on church history, says:

This may be placed beyond all controversy by many passages from

<sup>a</sup>Acts viii:14-17.

<sup>b</sup>Acts viii: 18-20.

<sup>c</sup>Acts xix:1-6.

<sup>d</sup>1 Tim. i:6.

<sup>e</sup>Mosheim’s Church History (Murdock), Vol. I, p. 189.



the fathers of this century. And as it will conduce much to an understanding of the theology of the ancients, which differed in many respects from ours, I will adduce a single passage from Cyprian. It is in his epistle, No. 73, p. 131: "It is manifest where and by whom the remission of sin conferred in baptism is administered. They who are presented to the rulers of the church, obtain by our prayers and imposition of hands the Holy Ghost."<sup>f</sup>

In another passage Cyprian writes:

"Our practice is that those who have been baptized into the Church should be presented, that by prayer and imposition of hands they may receive the Holy Ghost."

While Augustine, in the fourth century, says:

"We still do what the apostles did when they laid their hands on the Samaritans and called down the Holy Ghost upon them."<sup>g</sup>

In subsequent centuries, however, this part of the gospel was lost, or neglected by some of the sects of Christendom, and when announced among them today, it is not unfrequently regarded as a new doctrine.<sup>h</sup> Yet it is not. We have seen that it was a doctrine practiced by the apostles and their immediate successors. Indeed, it is named directly as one of the principles of the doctrine of Christ by Paul. The following is the passage:

"Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of bap-

<sup>f</sup>Mosheim's Church History, Vol. I, p. 189.

<sup>g</sup>Laying on hands was employed in the Church for other purposes than imparting the Holy Ghost. It was the manner of administering to the sick, (Mark xvi:18; Acts xxviii:8); and also of conferring authority or priesthood on men. (See Acts vi:5, 6; viii:17; xiii: 3); but as we here are only dealing with the ordinance as it relates to a means of imparting the Holy Ghost, I do not stop to discuss the other purposes for which it was employed.

<sup>h</sup>It is a mistake to suppose all Christendom to have neglected the practice of this ordinance. The Catholics teach that "Confirmation (by the laying on of hands) is a sacrament instituted by our Lord, by which the faithful, who have already been made children of God by baptism, receive the Holy Ghost by prayer, unction (or anointing with holy oil called chrism), and the laying on of the hands of a bishop, the successor of the apostles. It is thus they are enriched with gifts, graces and virtues, especially with the virtue of fortitude, and made perfect Christians and valiant soldiers of Jesus Christ to stand through life the whole warfare of the world, the flesh and the devil. The first recorded instance of confirmation being administered to the faithful is in the eighth chapter of the Acts of the Apostles, where St. Peter and St. John confirmed the Samaritans who had been already baptized by St. Philip. 'They prayed for them that they might receive the Holy Ghost. . . . Then laid they their hands on them and they received the Holy Ghost.'" (Catholic Belief, Bruno, pp. 97, 98). The Church of England, and, of course, the Episcopal churches in the colonies and the United States, teach practically the same thing.

tisms, and of laying on of hands, and of resurrection of the dead and of eternal judgment.”<sup>i</sup>

And here it may be well to call attention to the fact, that it is written that “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.”<sup>j</sup> And since a large part of the religious world has lost sight of this important doctrine of the laying on of hands for imparting the Holy Ghost, it is one evidence, among many others, that they have not God; for the absence of this part of the gospel proves that they have not continued in the doctrine of Christ.

**7. The Manner of Spirit Baptism in the New Dispensation:** In restoring the gospel to earth in the present dispensation, it seems, from the frequency with which it is mentioned, that particular prominence is given to this doctrine and ordinance through which the Holy Ghost is imparted. Out of the many passages in the Doctrine and Covenants relating to the subject I select the following:

In April, 1830, the same month and year in which the Church of Christ in this dispensation was organized, the Lord in explaining the office and calling of an apostle, said:

“An apostle is an elder, and it is his calling to baptize. . . . And to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures.”<sup>k</sup>

In a revelation to James Covill, given in January, 1831, calling him to obedience to the gospel and appointing him to be God’s servant, even a minister for Jesus Christ, the Lord said:

“And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.”

After calling him to be his servant, the Lord said:

And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost.”<sup>l</sup>

Then in a revelation given to Sidney Rigdon, Parley P. Pratt and Lemon Copley, through Joseph the Prophet, on the occasion of these men being sent with the Gospel to the Shakers, the Lord said:

“Go among this people and say unto them, like unto mine apostle of old, whose name was Peter; believe on the name of the Lord Jesus, . . . repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this

<sup>i</sup>Heb. vi:1, 2.

<sup>j</sup>1 John 9.

<sup>k</sup>Doc. and Cov., Sec. xx:38, 41.

<sup>l</sup>Doc. and Cov., Sec. xxxix:6, 23.

shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this Church."<sup>m</sup>

As this last is a general law, I do not consider it necessary to cite further passages, though the revelations of the Lord contained in the Doctrine and Covenants are replete with them. Sufficient has been said to show that the doctrine has been made prominent in this dispensation.

8. **The Philosophy of Spirit Baptism by Laying on of Hands:** To my mind this ordinance is the most philosophical of any in the gospel. On one occasion as Jesus passed through a throng of people, a woman who had been troubled with an issue of blood for twelve years, and had spent all her living upon physicians, but received no benefit from them, came up behind him, saying in her heart, if I can but touch the hem of his garment I shall be healed. And it was so, even according to her faith: for pressing through the crowd she laid hold of his garment and was immediately made whole. "And Jesus said, who touched me?" When all denied, Peter and they that were with him said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" And Jesus said, "Somebody hath touched me; for I perceive that virtue is gone out of me."<sup>n</sup>

Now, what had happened? And why the expression—"Somebody hath touched me; for I perceive that virtue is gone out of me?" My answer would be that the person of Jesus, aye, and also the very garments he wore, were so charged with that divine influence—the Holy Spirit, that when the woman with the issue of blood touched him, so much of that Spirit left him to heal her that it was perceptible to him, and he exclaimed, "Virtue is gone out of me."

So, when a servant of God, who has the companionship of the Holy Ghost, is filled with that Spirit, and possesses authority to act in the name of Jesus Christ, lays his hands upon one who has prepared himself through faith, repentance, and baptism, the Holy Spirit is conferred by the one who administers to him upon whom he lays his hands, and he is baptized of it. These are the laws by which the Holy Ghost is received; these are the conditions that must exist, in order that man may walk within the circle of his influence, and in the full and free enjoyment of his companionship. The transmission of the influence of the Holy Ghost from one person to another by an observance of the principles and ordinances of the Gospel we have now considered, is as natural and philosophical in the spiritual things of the universe, as it is for electricity or steam to perform the wonders which these forces are now made to enact in the commercial and mechanical worlds, when the laws upon which the manipulation of them depend are complied with; but

<sup>m</sup>Doc. and Cov., Sec. xlix:11-14.

<sup>n</sup>Luke viii: 43, 46.

which they will not perform unless the conditions by which their power is made available are complied with.

As stated by Elder Parley P. Pratt—whose language, however I slightly modify—to impart a portion of the influence of the Holy Spirit by the touch or by the laying on of hands; or to impart a portion of the element of life from one animal body to another by an authorized agent who acts in the name of God, and who is filled therewith, is as much in accordance with the laws of nature as for water to seek its own level; air its equilibrium; or heat and electricity their own mediums of conveyance. . . . An agent possessed of this heavenly influence cannot impart of the same to another, unless that other is qualified, washed, cleansed from all his impurities of heart, affections, habits or practices by the blood of the atonement, which is generally applied in connection with the baptism of remission. A man who continues in his sins, and who has no living faith in the Son of God, cannot receive the gift of the Holy Spirit through the ministration of any agent, however holy he may be. The impure spirit of such a one will repulse the pure influence, upon the natural laws of sympathetic affinity, or of attraction and repulsion.<sup>o</sup>

In other words, the Spirit of God will not dwell in unholy temples, hence sincere repentance and baptism for the remission of sins go before the baptism of the Spirit, that men may be cleansed from their sins, justified before God, and their bodies, by these means, made fit dwelling places for the Holy Ghost—the living temples of God.

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<sup>o</sup>Key to Theology, pp. 96, 97, 98.

## CHAPTER XX.

(Scripture Reading Exercise.)

### “LIFE FROM LIFE”—SPIRITUAL LIFE FROM SPIRIT.

#### ANALYSIS.

- I. The Gospel Regarded as the Power of God.
- II. Spiritual Life from Spiritual Life—  
“Ye Must Be Born Again.”
- III. Parallel between the Organic and Inorganic Worlds.
- IV. Parallel between the Spiritual and Natural Worlds.
- V. The Difference Between the Spiritual and the Natural Man.

#### REFERENCES.

“Natural Law in the Spiritual World,” Henry Drummond; and the Scripture passages cited in the body of the lesson.

*SPECIAL TEXT: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (I Cor. ii:14.)*

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#### DISCUSSION.

I. **The Gospel the Power of God Unto Salvation:** We have now reached the place in the development of our theme where it takes on a strong personal interest. The gospel is the “power of God unto salvation.”<sup>a</sup> It is so for us—for all men. “Ye must be born again; . . . except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.”<sup>b</sup> Is this new birth possible to all? We must needs think so if the Gospel is available to all; and that is a fact so patent to both justice and revelation that it requires no discussion. “God so loved the world that he gave his only begotten son that whosoever believeth

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<sup>a</sup>Rom. i:16.

<sup>b</sup>St. John iii:5.

on him should not perish but have everlasting life." This alone sufficiently proclaims the universal right of men to the hopes and to the saving powers of the Gospel. "Ye must be born again!" "Born of the water and of the Spirit." Then with that new birth will there come new life? And what will that life be? "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit," said the Christ. Spirit birth then is the aim of the Christian baptism—baptism of water and of the Spirit being the two parts of the one thing, the first being preparatory for and leading up to the second, its complement. And with this there draws tremendous consequences.

2. **Spiritual Biogenesis: Spirit Life from Spirit Life:** Henry Drummond in his "Natural Law in the Spiritual World" has a chapter entitled "Biogenesis"—meaning thereby that life comes from life, and he holds that life can come in no other way than from life, and contravenes the theory that life comes of spontaneous generation. "So far as science can settle anything," he observes, "this question is settled. The attempt to get the living out of the dead has failed. Spontaneous generation has had to be given up. And it is now recognized on every hand that Life can only come from the touch of Life. Huxley categorically announces that the doctrines of Biogenesis, or life only from life, is "victorious along the whole line at the present day."<sup>d</sup> And even whilst confessing that he wishes the evidence were the other way, Tyndall is compelled to say, "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."<sup>e</sup>

Our author parallels this fact of "life from life" in the spiritual world, and holds it to be as rigidly true in the one world as in the other. "The Spiritual Life," he holds to be "the gift of the Living Spirit."

The theory opposed to this is "that a man may become gradually better and better until in the course of the process he reaches that quality of religious nature known as 'Spiritual Life.' This Life is not something added as extra to the natural man; it is the normal and appropriate development of the natural man." This theory parallels the theory of spontaneous generation in natural life. To this Drummond opposes "Biogenesis"—the law of life from life in the spiritual world. "The spiritual man is no mere development of the natural man. He is a New Creation born from above. As well expect a hay infusion to become gradually more and more living until in course of the process it reached vitality, as expect a man by becoming better and better to attain the Eternal Life."

Our author then draws a strong parallel between the natural and spiritual kingdoms on this subject of biogenesis—"life from life."

<sup>c</sup>St. John iii:6.

<sup>d</sup>"Critiques and Addresses." T. H. Huxley, F. R. S., p. 239.

<sup>e</sup>Nineteenth Century Review, 1878, p. 507.

3. **The Law of Biogenesis in the Natural World:** "Let us first place vividly in our imagination the picture of the two great kingdoms of nature, the inorganic and organic, as these now stand in the light of the Law of Biogenesis. What essentially is involved in saying that there is no Spontaneous Generation of Life? It is meant that the passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side. This inorganic world is staked off from the living world by barriers which have never yet been crossed from within. No change of substance, no modification of environment, no chemistry, no electricity, nor any form of energy, nor any evolution can endow any single atom of the mineral world with the attribute of Life. Only by the bending down into this dead world of some living form can these dead atoms be gifted with the properties of vitality, without this preliminary contact with Life they remain fixed in the inorganic sphere for ever. It is a very mysterious Law which guards in this way the portals of the living world. And if there is one thing in Nature more worth pondering for its strangeness it is the spectacle of this vast helpless world of the dead cut off from the living by the Law of Biogenesis and denied for ever the possibility of resurrection within itself. So very strange a thing, indeed, is this broad line in Nature that Science has long and urgently sought to obliterate it. Biogenesis stands in the way of some forms of Evolution with such stern persistency that the assaults upon this Law for number and thoroughness have been unparalleled. But, as we have seen, it has stood the test. Nature, to the modern eye, stands broken in two. The physical Laws may explain the inorganic world: the biological Laws may account for the development of the organic. But of the point where they meet, of that strange borderland between the dead and the living, Science is silent. It is as if God had placed everything in earth and heaven in the hands of Nature, but reserved a point at the genesis of Life for His direct appearing.

"The power of the analogy, for which we are laying the foundations, to seize and impress the mind, will largely depend on the vividness with which one realizes the gulf which Nature places between the living and the dead. But those who, in contemplating Nature, have found their attention arrested by this extraordinary dividing-line severing the visible universe eternally into two; those who in watching the progress of science have seen barrier after barrier disappear—barrier between plant and plant, between animal and animal, and even between animal and plant—but this gulf yawning more hopelessly wide with every advance of knowledge, will be prepared to attach a significance to the Law of Biogenesis and its analogies more profound perhaps than to any other fact or law in Nature. If, as Pascal says, Nature is an image of grace; if the things that are seen are in any sense the images of the unseen, there must lie in this great gulf fixed, this most unique and startling of all natural phenomena, a meaning of peculiar moment."

4. **The Law of Biogenesis in the Spiritual World:** "Where now in the Spiritual spheres shall we meet a companion phenomenon to this? What in the Unseen shall be likened to this deep dividing-line, or where in human experience is another barrier which never can be crossed?"

"There is such a barrier. In the dim but not inadequate vision of the Spiritual World presented in the Word of God, the first thing that strikes the eye is a great gulf fixed. The passage from the Natural World to the Spiritual World is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the Spiritual World by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of Biogenesis—except a man be born again . . . except a man be born of water and of the Spirit, he cannot enter the Kingdom of God.

"It is not said, in this enunciation of the Law, that if the condition be not fulfilled the natural man *will not* enter the Kingdom of God. The word is *cannot*. For the exclusion of the spiritually inorganic from the kingdom of the spiritually organic is not arbitrary. Nor is the natural man refused admission on unexplained grounds. His admission is a scientific impossibility. Except a mineral be born "from above"—from the kingdom just above it—it cannot enter the kingdom just above it. And except a man be born "from above," by the same law, he cannot enter the kingdom just above him. There being no passage from one kingdom to another, whether from inorganic to organic, or from organic [natural] to spiritual, the intervention of Life is a scientific necessity if a stone or a plant or an animal or a man is to pass from a lower to a higher sphere. The plant stretches down to the dead world beneath it, touches its minerals and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere. The breath of God, blowing where it listeth, touches with its mystery of Life the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritual, between the spiritually inorganic and the spiritually organic, endows them with its own high qualities, and develops within them these new and secret faculties, by which those who are born again are said to see the Kingdom of God.

5. **Distinction Between the Natural and the Spiritual Man:** "Our author next proceeds with the application of his principle by drawing the distinction between the Christian and the non-Christian man—between one "born of the Spirit," and one not "born of the Spirit."

"What now, let us ask specifically, distinguishes a Christian man from a non-Christian man? Is it that he has certain mental characteristics not



possessed by the other? Is it that certain faculties have been trained in him, that morality assumes special and higher manifestations, and character a nobler form? Is the Christian merely an ordinary man who happens from birth to have been surrounded with a peculiar set of ideas? Is his religion merely that peculiar quality of the moral life defined by Mr. Matthew Arnold as "morality touched by emotion?" And does the possession of a high ideal, benevolent sympathies, a reverent spirit, and a favorable environment account for what men call his Spiritual Life?

"The distinction between them is the same as that between the organic and the inorganic, the living and the dead. What is the difference between a crystal and an organism, a stone and a plant. They have much in common. Both are made of the same atoms. Both display the same properties of matter. Both are subject to the physical laws. Both may be very beautiful. But besides possessing all that the crystal has, the plant possesses something more—a mysterious something called life. This life is not something which existed in the crystal only in a less developed form. There is nothing at all like it in the crystal. There is nothing like the first beginning of it in the crystal, not a trace or symptom of it. This plant is tenanted by something new, an original and unique possession added over and above all the properties common to both. When from vegetable life we rise to animal life, here again we find something original and unique—unique at least as compared with the mineral. From animal life we ascend again to spiritual life. And here also is something new, something still more unique. He who lives the spiritual life has a distinct kind of life added to all the other phases of life which he manifests—a kind of life infinitely more distinct than is the active life of a plant from the inertia of a stone. The spiritual man is more distinct in point of fact than is the plant from the stone. This is the one possible comparison in nature, for it is the widest distinction in nature; but compared with the difference between the natural and the spiritual the gulf which divides the organic from the inorganic is a hair's breadth. The natural man belongs essentially to this present order of things. He is endowed simply with a high quality of the natural animal life. But it is life of so poor a quality that it is not life at all. He that hath not the Son hath not life; but he that hath the Son hath life—a new and distinct and supernatural endowment. He is not of this world. He is of the timeless state, of eternity. It doth not yet appear what he shall be.

"The difference then between the spiritual man and the natural man is not a difference of development, but of generation. It is a distinction of quality, not of quantity. A man cannot rise by any natural development from "morality touched by emotion," to "morality touched by life." Were we to construct a scientific classification, science would compel us to arrange all natural men, moral or immoral, educated or vulgar, as one family. One might be high in the family group, another low; yet, prac-

tically, they are marked by the same set of characteristics—they eat, sleep, work, think, live, die. But the spiritual man is removed from this family so utterly by the possession of an additional characteristic that a biologist, fully informed of the whole circumstances, would not hesitate a moment to classify him elsewhere. And if he really entered into these circumstances it would not be in another family but in another kingdom. It is an old fashioned theology which divides the world in this way—which speaks of men as Living and Dead, lost and saved—a stern theology all but fallen into disuse. This difference between the living and the dead in souls is so unproved by casual observation, so impalpable in itself, so startling as a doctrine, that schools of culture have ridiculed or denied the grim distinction. Nevertheless the grim distinction must be retained. It is a scientific distinction. "He that hath not the Son hath not Life."/

"Now it is this great law which finally distinguishes Christianity from all other religions. It places the religion of Christ upon a footing altogether unique. There is no analogy between the Christian religion, and, say, Buddhism or the Mohammedan religion. There is no true sense in which a man can say, He that hath Buddha hath life. Buddha has nothing to do with life. He may have something to do with morality. He may stimulate, impress, teach, guide, but there is no distinct new thing added to the souls of those who profess Buddhism. These religions may be developments of the natural, mental, or moral man. But Christianity professes to be more. It is the mental or moral man plus something else or some One else. It is the infusion into the spiritual man of a new life, of a quality unlike anything else in nature. This constitutes the separate Kingdom of Christ, and gives to Christianity alone of all the religions of mankind the strange mark of divinity.

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/He that has not spiritually been born is not spiritually alive.

## CHAPTER XXI.

(Scripture Reading Exercise.)

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### "LIFE FROM LIFE"—SPIRITUAL LIFE FROM SPIRIT (Continued).

#### ANALYSIS.

#### REFERENCES.

- VI. Fundamental Elements in the Spiritual Man that are Absent in the Natural Man.
- VII. Terms Used to Express Elements in Spiritual Man.
- VIII. Process of Regeneration in the Individual Man.
- IX. Insignificance of the Time Element.

The works and Scripture cited in the body of this lesson.

*SPECIAL TEXT:* "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John iii:2, 3.)

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#### DISCUSSION.

1. **The Spiritual Man Contrasted with the Natural:** If it shall be asked what it is that constitutes the difference between the natural man and the spiritual man, the answer, though necessarily brief, can take on various forms; but in the last analysis it will be found to consist in one thing: One has been "born again"—"born of the Spirit;" the other has not. One has received the Holy Ghost; the other has not.

One has the power to "know that Jesus is the Christ," the other has no such power.<sup>a</sup>

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<sup>a</sup>"No man can say that Jesus is the Lord but by the Holy Ghost." I Cor. xii:3.

The body of one is the temple of the Holy Ghost, which is in him, which he has of God, and he is God's, in body and in Spirit;<sup>b</sup> the other is in no such relationship to God.

One through acceptance of the atonement of the Christ has "access by one Spirit unto the Father,"<sup>c</sup> the other has not.

One is "strengthened with might by his [God's] spirit in the inner man,"<sup>d</sup> the other is not.

One has received the sanctification of the spirit and belief of the truth;<sup>e</sup> the other has not.

One knows that he dwells in God and God in him, because God hath given him of his Spirit;<sup>f</sup> the other has no such witness.

One is under "the law of the spirit of life in Christ Jesus," is made "free from the law of sin and death;" the other is not; "for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit; for to be carnally minded is death; but to be spiritually minded is life and peace."

Paul runs the parallel between the spiritual man and the carnal or natural man much further and beautifully: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."<sup>g</sup>

**2. The Terms Used to Express the Contrast:** I have chosen to put the distinction between the natural man and the spiritual man—the man unbaptized of the Spirit and the one born of the Spirit—in terms that include direct reference to the Holy Ghost. It may be put into terms

<sup>b</sup>I Cor. vi:19, 20.

<sup>c</sup>Ephesians ii:18, and context.

<sup>d</sup>Ibid iii:16.

<sup>e</sup>I Thess. ii:13.

<sup>f</sup>I John iv:13.

<sup>g</sup>Romans viii:1-17.

that refer directly to the Christ, such, for example, as "know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" This said to those who had received the Gospel.<sup>h</sup> "Your bodies are members of Christ."<sup>i</sup> "At that day ye shall know that I am in the Father, and ye in me, and I in you."<sup>j</sup> "I am the vine, ye are the branches."<sup>k</sup> "I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me."<sup>l</sup>

All which, however, amounts to the same thing; viz.,—those born of the spirit live in God, and God in them. They have received something that the spiritually unborn have not received; and though they may carry that precious thing in earthen vessels, yet is it there. There has come down into such spirit-baptized men a spirit-life which has touched their souls, and left there a spirit life that is deathless, and will grow until it conforms the man receiving it to its own image, and likeness, and quality, unless sinned against to the point of blasphemy. Of which more later.

**3. The Process of Regeneration:** "What can be gathered on the surface as to the process of regeneration in the individual soul," asks Henry Drummond. "From the analogies of biology," he continues, "we should expect three things: First, that the new life should dawn suddenly; second, that it should come "without observation;" third, that it should develop gradually. On two of these points there can be little controversy. The gradualness of growth is a characteristic which strikes the simplest observer. Long before the word Evolution was coined Christ applied it in this very connection—"First the blade, then the ear, then the full corn in the ear." It is well known also to those who study the parables of nature that there is an ascending scale of slowness as we rise in the scale of life. Growth is most gradual in the highest forms. Man attains his maturity after a score of years; the monad completes its humble cycle in a day. What wonder if development be tardy in the Creature of Eternity? A Christian's sun has sometimes set, and a critical world has seen as yet no corn in the ear. As yet? "As yet," in this long life, has not begun. Grant him the years proportionate to his place in the scale of life. 'The time of harvest is not yet!'"

"Again, in addition to being slow, the phenomena of growth are secret. Life is invisible. When the New Life manifests itself it is a surprise. Thou canst not tell whence it cometh or whither it goeth. When the plant lives whence has the life come? When it dies whither has it gone? Thou canst not tell; . . . so is every one that is born of the Spirit.

"Yet once more—and this is a point of strange and frivolous dispute—this life comes suddenly. This is the only way in which life can come.

<sup>h</sup>II Cor. xii:5.

<sup>i</sup>I Cor. vi:15.

<sup>j</sup>St. John xiv:10.

<sup>k</sup>St. John xv:4.

<sup>l</sup>Gal. ii:20.

Life cannot come gradually—health can, structure can, but not life. A new theology has laughed at the doctrine of conversion. Sudden conversion especially has been ridiculed as untrue to philosophy and impossible to human nature. We may not be concerned in buttressing any theology because it is old. But we find that this old theology is scientific. There may be cases—they are probably in the majority—where the moment of contact with the living spirit, though sudden, has been obscure. But the real moment and the conscious moment are two different things. Science pronounces nothing as to the conscious moment. If it did it would probably say that that was seldom the real moment—just as in the natural life the conscious moment is not the real moment. The moment of birth in the natural world is not a conscious moment—we do not know we are born till long afterward. Yet there are men to whom the origin of the new life in time has been no difficulty. To Paul, for instance, Christ seems to have come at a definite period of time, the exact moment and second of which could have been known. And this is certainly, in theory at least, the normal origin of life, according to the principles of biology. The line between the living and the dead is a sharp line. When the dead atoms of carbon, hydrogen, oxygen, nitrogen, are seized upon by life, the organism at first is very lowly. It possesses few functions. It has little beauty. Growth is the work of time. But life is not. That comes in a moment. At one moment it was dead; the next it lived. This is conversion, the “passing,” as the Bible calls it, “from death unto life.” Those who have stood by another’s side at the solemn hour of this dread possession have been conscious sometimes of an experience which words are not allowed to utter—a something like the sudden snapping of a chain, the waking from a dream.”<sup>m</sup> And as it is in death, so it is in life—life comes suddenly; as at the last moment it departs suddenly.

**4. Conformity to Type:** The Spiritual life of God once established in man—what then? What is to come of it? “Beloved,” said one of old, “now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man who has this hope in him purifieth himself, even as he is pure.”<sup>n</sup> “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”<sup>o</sup> “And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. . . . For whom he did fore know, he also did predestinate to be conformed to the image of his son.” All which means that man receiving into his soul spirit-life from God, that spirit-life will conform and transform the

<sup>m</sup>“Natural Law in the Spiritual World,” pp. 91-94.

<sup>n</sup>I John iii:2, 3.

<sup>o</sup>II Cor. iii:18.

man receiving it to itself, until man is brought into perfect union with God.<sup>h</sup> If it were expressed in terms of biology one would say that the spirit life imparted to man would conform to its type, making man's spirit conform to God's spirit, to the type of the Christ.

**5. The Analogy in Natural Life:** Speaking of this analogy between the natural and spiritual worlds, in the matter of different kinds of life conforming to the type, Mr. Drummond says: (But before quoting let me call attention to what I have before said of using a variant phraseology on the part of Christian writers whose ideas, in part at least, we can accept, and the phraseology we of the new dispensation would use. I have said in subdivision 2 of this Lesson, that the idea of being born of the spirit may be put in various terms, in terms that have direct reference to the Holy Ghost, or terms may be used that refer to the Christ, or the Christ-life, it is in this last form that Mr. Drummond expresses the idea of the spirit-life in man):

"What goes on then in the animal kingdom is this—the bird-life seizes upon the bird-germ and builds it up into a bird, the image of itself. The reptile-life seizes upon another germinal speck, assimilates surrounding matter, and fashions it into a reptile. The reptile-life thus simply makes an incarnation of itself. The visible bird is simply an incarnation of the invisible bird-life.

"Now we are nearing the point where the spiritual analogy appears. It is a very wonderful analogy, so wonderful that one almost hesitates to put it into words. Yet Nature is reverent; and it is her voice to which we listen. These lower phenomena of life, she says, are but an allegory. There is another kind of life of which science as yet has taken little cognizance. It obeys the same laws. It builds up an organism into its own form. It is the Christ-life. As the bird-life builds up a bird, the image of itself, so the Christ-Life builds up a Christ, the image of Himself, in the inward nature of man. When a man becomes a Christian the natural process is this: The living Christ enters into his soul. Development begins. The quickening life seizes upon the soul, assimilates surrounding elements, and begins to fashion it. According to the great law of conformity to type this fashioning takes a specific form. It is that of the Artist who fashions. And all through

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<sup>h</sup>On this head the Prophet of the New Dispensation of the Gospel, Joseph Smith, has a fine passage: "If you wish to go where God is, you must be like God, or possess the principles which God possesses, for it we are not drawing towards God in principle, we are going from Him, and drawing towards the devil. . . . A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God." (Minutes of April Conference, 1842. History of the Church, Vol. IV, p. 588.)

life this wonderful, mystical, glorious, yet perfectly definite process, goes on "until Christ be formed" in it.

The Christian life is not a vague effort after righteousness—an ill-defined pointless struggle for an ill-defined pointless end. Religion is no disheveled mass of aspiration, prayer, and faith. There is no more mystery in Religion as to its processes than in Biology. There is much mystery in Biology. We know all but nothing of life yet, nothing of development. There is the same mystery in the spiritual life. But the great lines are the same, as decided, as luminous; and the laws of natural and spiritual are the same as unerring, as simple. Will everything else in the natural world unfold its order, and yield to science more and more a vision of harmony, and religion, which should complement and perfect all, remain a chaos? From the standpoint of revelation no truth is more obscure than conformity to type. If science can furnish a companion phenomenon from an every-day process of the natural life, it may at least throw this most mystical doctrine of Christianity into thinkable form. Is there any fallacy in speaking of the embryology of the new life? Is the analogy invalid? Are there not vital processes in the spiritual as well as in the natural world? The bird being an incarnation of the bird-life, may not the Christian be a spiritual incarnation of the Christ-life? And is there not a real justification in the processes of the new birth for such a parallel?"

"Let us appeal to the record of these processes.

"In what terms does the New Testament describe them? The answer is sufficiently striking. It uses everywhere the language of biology. It is impossible that the New Testament writers should have been familiar with these biological facts. It is impossible that their views of this great truth should have been as clear as science can make them now. But they had no alternative. There was no other way of expressing this truth. It was a biological question. So they struck out unhesitatingly into the new field of words, and, with an originality which commands both reverence and surprise, stated their truth with such light, or darkness, as they had. They did not mean to be scientific, only to be accurate, and their fearless accuracy has made them scientific.

"What could be more original, for instance, than the Apostle's reiteration that the Christian was a new creature, a new man, a babe? Or that this new man was "begotten of God," God's workmanship? And what could be a more accurate expression of the law of conformity to type than this: 'Put on the new man, which is renewed in knowledge after the image of Him that created him?' Or this, 'we are changed into the same image from glory to glory?' And elsewhere we are expressly told by the same writer that this conformity is the end and goal of the Christian life. To work this type in us is the whole purpose of God for man. 'Whom He did foreknow He also did predestinate to be conformed to the image of his Son.'"<sup>9</sup>

<sup>9</sup>"Natural Law in the Spiritual World," pp. 293-6.



6. **The End of the Matter—We Shall Be Like Him—Conformed to the Divine Image:** That is the end then, for the spiritually born man—he will be conformed into the image of God—conformed to the type of the Spirit-life that has taken up his abode in him. How long shall it take? Who knows? And what shall it matter? The important thing is that it shall be done. The important thing for us men is that the spirit-birth takes place; that union with God be formed; the ages may wait upon the growth, and full fruitage of that event. It may take aeons of time to make a man, longer to make Super-man; but the eternal years are his who is born of the Spirit; and again I say the important thing for us men is to have that Spirit-birth, and then are we sons of God; and while it doth not appear what we shall be, for the height and glory of that is beyond our human vision, ultimately we shall be like him, and see him as he is, and be conformed to the Christ image, that is to say, to the Divine nature—unless one shall sin against the Holy Ghost.

## LESSON XXII.

(Scripture Reading Exercise.)

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### THE SIN AGAINST THE HOLY GHOST.

#### ANALYSIS.

- I. Possibility and Enormity of the Sin.
- II. The Word of the Christ on the Sin  
—"Hath Never Forgiveness."
- III. "The Sin unto Death"—St. John.
- IV. Nature of the Offense—Sin Against  
Truth and Light—St. Paul.
- V. All Sin Dangerous Since it Leads  
Towards Spiritual Death.
- VI. The Punishment and the Sin—High  
Treason Against God—Spirit-Mur-  
der.

#### REFERENCES.

The works and Scrip-  
tures cited in the body  
of the lesson.

*SPECIAL TEXT:* "It is impossible for those who were once enlightened, . . . if they shall fall away, to renew them again to repentance." (Hebrews 7:4, 6.)

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#### DISCUSSION.

1. **Possibility and Enormity of the Sin:** It is possible to so sin against the Holy Ghost as to forfeit the spiritual life which his presence in the human soul gives, and that conformation to the Divine type which his effectual working would otherwise bring to pass. That being true, the sin against the Holy Ghost must be the most appalling act that can enter into human experience. Perhaps the most heinous crime known to human law is the crime of murder, wherein innocent blood is shed. But that sin which effectually kills spirit-life, which has for its victim not

a human being but a divine being—that overtops in atrocity any possible physical murder. In this concluding chapter of our treatise let us contemplate this awful sin—this master crime. And first let us be sure from the word of God that there is such a sin.

**2. The Teaching of the Christ Upon the Subject:** According to St. Matthew Jesus said:

“Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come.”<sup>a</sup>

St. Mark puts it in this form: “Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”<sup>b</sup> St. Luke’s version is—“Whosoever shall speak a word against the Son of man it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.”<sup>c</sup>

**3. St. John on the Sin Unto Death:** This represents practical unanimity in the testimony of these three evangelists upon the subject. And although St. John has nothing directly upon the subject in his Gospel, yet in his epistle he has a passage which brings him into harmony with the others upon the subject: “If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give life for them that sin not unto death. There is a sin unto death:<sup>d</sup> I do not say that he shall pray for that. All unrighteousness is sin [transgression of the law, ch. iii:4] and there is a sin not unto death:”<sup>e</sup> but also, as above stated, there is a sin unto death.

**4. Nature of the Sin—St. Paul:** Paul in his exposition of this doctrine, throws some light on the nature of this sin: “Let us go on unto perfection,” is the Apostle’s admonition. “Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism and of laying on of hands, and of resurrection of the dead and eternal judgment. And this will we do if God permit. “For.”

<sup>a</sup>St. Matt. xii:31, 32.

<sup>b</sup>St. Mark iii:28, 29.

<sup>c</sup>St. Luke xii:10.

<sup>d</sup>That is, doubtless, a sin which kills the spiritual life in man: that breaks this union with God—the sin against the Holy Ghost which men have of God, and they become spiritually dead—and it is impossible to revive them to life again. (See Heb. vi:6.)

<sup>e</sup>1 John v:16, 17.

glancing back upon some who had received these fundamental principles and ordinances, sinned against them and would fain be repeating them—"it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receive the blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."<sup>f</sup>

From this it appears that the sin against the Holy Ghost is sin against that enlightenment to the human soul which possession of the Holy Ghost brings. Sin against knowledge of truth which knowledge was produced in the very soul of man by witness of the Holy Ghost—is a sin against light and truth. And "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."<sup>g</sup>

5. **The Path of Danger:** The "wilful sin" here condemned is, of course, the "sin unto death," not every sin that one might commit, though every sin that man commits, small as well as great, is along the path of danger, and in the direction of, and may lead to, the sin unto death. The path of safety from the sin unto death lies in the other direction; not in the way of sinful dalliance, but in a stern battle for righteousness and against sin. Headed that way, there is no danger of the "sin unto death;" but every transgression of the law of righteousness—which is sin<sup>h</sup>—though not a sin unto death, leads towards the death of the spirit life planted in the soul by the Holy Ghost—hence to be avoided, shunned. Man must not, even as God does not, look upon sin with the least degree of allowance in himself, always it must be abhorred and resisted. In that course and in that course alone lies safety.

6. **Joseph Smith on the Sin Against the Holy Ghost:** The Prophet

<sup>f</sup>Hebrews vi:1-8.

<sup>g</sup>Heb. x:26, 31.

<sup>h</sup>I John iii:4.

Joseph in a discourse at the General Conference of the Church, held at Nauvoo in 1844, upon this subject of sinning against the Holy Ghost, said:

"What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. . . . I said, no man can commit the unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. . . . All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints."<sup>i</sup>

**7. The Punishment and the Sin:** This is in strict harmony with one of the revelations of the New Dispensation, portraying the future estates of man in the varying degrees of glory in the Kingdom of God. Elsewhere<sup>j</sup> I have presented the following digest:<sup>k</sup>

There is a class of souls with whom the justice of God must deal, which will not and cannot be classified in the celestial, terrestrial, or telectual glories. They are the sons of perdition. But though they will not be assigned a place in either of these grand divisions of glory, the revelation from which we draw our information respecting man's future state, describes the condition of these sons of perdition so far as it is made known unto the children of men. It also informs us as to the nature of the crime which calls for such grievous punishment.

The sons of perdition are they of whom God hath said that it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity. Concerning whom he hath said there is no forgiveness in this world nor in the world to come. These are they who shall go away

<sup>i</sup>Improvement Era, Vol. XII, 1909, pp. 185-7.

<sup>j</sup>Outlines of Ecclesiastical History, pp. 419-421, 3rd edition.

<sup>k</sup>The Revelation is in Doc. and Cov., Sec. lxxvi:25-49.

into everlasting punishment, with the devil and his angels, and the only ones on whom the second death shall have any power; the only ones who will not be redeemed in the due time of the Lord, after the sufferings of his wrath. He saves all the works of his hands except these sons of perdition; but they go away to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment. The end thereof, the place thereof no man knoweth. It has not been revealed, nor will it be revealed unto man, except to them who are made partakers thereof. It has been partially shown to some in vision, and may be shown again in the same partial manner to others; but the end, the height, the depth, and the misery thereof, they understand not, nor will anyone but those who receive the terrible condemnation.

Such the punishment, now as to the crime that merits it. It is the crime of high treason to God, which pulls down on men this fearful doom. It falls upon men who know the power of God and who have been made partakers of it, and then permit themselves to be so far overcome of the devil that they deny the truth that has been revealed to them and defy the power of God. They deny the Holy Ghost after having received him. They deny the Only Begotten Son of the Father after the Father hath revealed him, and in this crucify him unto themselves anew, and put him to an open shame. They commit the same act of high treason that Lucifer in the rebellion of heaven did, and hence are worthy of the same punishment with him.

They have crucified not the body of the Lord Jesus, but a spirit which united with man's spirit which unhindered in its work, would have conformed man to the Divine image—now, after the sin against the Holy Ghost, impossible. Spirit murder has been committed—a divinity slain and the guilty one hath no forgiveness. Thank God the number who commit that fearful crime is but few. It is only those who attain to a very great knowledge of the things of God that are capable of committing it, and the number among such are few indeed who become so recklessly wicked as to rebel against and defy the power of God. But when such characters do fall, they fall like Lucifer, never to rise again: they get beyond the power of repentance or the hope of forgiveness.

## APPENDIX.

The next two Lessons I place under the head of "Appendix," because they open up anew many things treated in the body of the work; and which I would not again refer to only because of the associations given to them in the discourses of the great Apostle of the Gentiles, and the greater Apostle of the New Dispensation. I throw the "Appendix" into the form of lessons, in the hope that the topics of the respective discourses will be all the more emphasized and appreciated.

## LESSON XXIII.

(Scripture Reading Exercise.)

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### PAUL, THE APOSTLE, ON SPIRITUAL GIFTS IN THE CHRISTIAN CHURCH.

#### ANALYSIS.

#### REFERENCES.

- |                                                                               |                                                                                                                                                                         |
|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I. Unity of Spirit, but Diversity of Gifts.                                   | These three chapters in Paul's First Epistle to the Corinthians (Chapters xii, xiii, xiv), and the New Testament, passim, for what others have said on Spiritual Gifts. |
| II. The Church as an Organism Entitled to the Manifestation of All the Gifts. |                                                                                                                                                                         |
| III. Pre-eminence of Charity Over All Other Gifts.                            |                                                                                                                                                                         |
| IV. The Gift of Prophecy Preferable to the Gift of Tongues.                   |                                                                                                                                                                         |
| V. Decency and Order to Be Observed in All Things.                            |                                                                                                                                                                         |

*SPECIAL TEXT:* "Though I speak with the tongues of men and of angels and have not charity I am become as sounding brass, or a tinkling cymbal." (I Cor. viii:1.)

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#### DISCUSSION.

1. **The Holy Ghost, the Source of Knowledge of the Christ:** "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

2. **Diversity of Manifestation, but One Spirit:** "Now there are

diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

**3. The Oneness of the Church, Though Made Up of Many Members:** "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

**4. The Vanity of Gifts Without Charity:** "Though I speak with the tongues of men and of angels, and have not charity, I am become as



## LESSON XXIV.

(Scripture Reading Exercise.)

### THE PROPHET JOSEPH SMITH ON THE GIFTS OF THE HOLY GHOST.<sup>a</sup>

#### ANALYSIS.

- I. Conflicting Opinions of Men on the Subject, Due to the Absence of Revelation.
- II. Extravagant Expectations Re-proved.
- III. All the Gifts Distributed Within the Church.
- IV. Manifestation of Spiritual Gifts Not Always Outwardly Discernable.
- V. Admonition as to Seeking Spiritual Gifts.

#### REFERENCES.

The citations of Scripture in the body of this lesson.

*SPECIAL TEXT:* "Follow after charity, desire spiritual gifts, but rather that ye prophesy." (Paul—I Cor. xiv:1.)

#### DISCUSSION.

1. **Not Every Supernatural Manifestation of God:** "Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation [i. e., of God] connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such a thing as an outward manifestation.

"It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts, and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion [by which] to arrive at a knowledge of the

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<sup>a</sup>The matter used in the "Discussion" is an editorial from the *Times and Seasons* of the 15th of June, 1842; and if not written by the Prophet was at least published with his sanction and approval. In his *Journal History*, the Prophet introduces the article as follows: "Issued an editorial on the 'Gift of the Holy Ghost,' as follows." (*History of the Church*, Vol. V, p. 26, et seq.) The side headings are not part of the original editorial.

things of God, which can only be known by the Spirit of God. Hence it not infrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this Church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

**2. Priesthood and Church Organization Ineffective without the Holy Ghost:** "We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it;<sup>a</sup> we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that the holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that 'no man can know that Jesus is the Christ, but by the Holy Ghost.' We believe in it [this gift of the Holy Ghost] in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men.

**3. Man's Inclination to Run to Extremes:** "The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously [as they stated] baptized unto John's baptism; which when he had done, they 'spake in tongues and prophesied.' Philip also, when he had preached the Gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost; for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of

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<sup>a</sup>See Book of Moroni chapter iii. "And after this manner did they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost which was in them."

sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

**5. The Excellence and Qualities of Charity:** "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

**6. The Gift of Prophecy More Excellent Than the Gift of Tongues:** "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church."

**7. The Uncertainty of Tongues:** "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

**8. Paul's Choice of Gifts:** "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto

me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

**9. Confusion Likely to Come of the Gift of Tongues:** "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

**10. The Things that Make for Edification:** "How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace."

**11. Decency and Order Enjoined:** "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

"There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless someone spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

"So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

"The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it 'serveth only to those that believe.' But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were 'drunken with new wine,' and we shall finally have to come to the same conclusion that Paul did—'No man knows the things of God but by the Spirit of God:' for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord's day, unnoticed and unobserved by the world.

"The manifestations of the gift of the Holy Ghost, the ministering of angels, or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed Himself, it has been to individuals in private, in their chamber; in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night; came to Paul unobserved by the rest of the crew; appeared to Mary and Elizabeth without the knowledge of others; spoke to John the Baptist whilst the people around were ignorant of it.

"When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door; when the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife; when the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or in the mountain top; when Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in a cleft of rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a still small voice, which was the voice of the Lord, saying, 'What doest thou hear, Elijah?'

**8. An Admonition to Righteousness:** "The Lord cannot always be known by the thunder of His voice, by the display of His glory or by the manifestation of His power; and those that are the most anxious to see these things, are the least prepared to meet them, and were the Lord to manifest His power as He did to the children of Israel, such characters would be the first to say, 'Let not the Lord speak any more, lest we His people die.'

"We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.

"Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing."

the Apostles' hands the Holy Ghost was given, he offered them money that he might possess the same power. [Acts viii.] These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

4. **Diversity of Gifts:** "We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophesy are gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, 'To one is given the gift of tongues, to another the gift of prophesy, and to another the gift of healing;' and again: 'Do all prophesy? do all speak with tongues? do all interpret?' evidently showing that all did not possess these several gifts: but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all; that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in relation to this matter. Paul, in I Cor. xii, says, 'Now concerning spiritual gifts, brethren, I would not have you ignorant;' it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

5. **Spiritual Gifts to be Sought After:** "Again, in chapter xiv, he says, 'Follow after charity and desire spiritual gifts, but rather that ye may prophesy.' It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of the hands; for they as a Church had been baptized and confirmed by the laying on of hands—and yet to a Church of this kind, under the immediate inspection and superintendency of the Apostles, it was necessary for Paul to say, 'Follow after charity, and desire spiritual gifts, but rather that ye may prophesy,' evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

"But suppose the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natural vision, or understanding of man: indeed very few of them are. We read that 'Christ ascended into heaven and gave gifts unto men;

and He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.' [Eph. iv.]

6. **Diversity of Spiritual Gifts:** "The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says, 'Now ye are the body of Christ and members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Teachers? Are all workers of miracles? Do all speak with tongues? Do all interpret?' It is evident that they do not; yet are they all members of one body. All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honored with it.

"These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as imposters. Paul was both an Apostle and Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in his possession the gift of the Holy Ghost—Our Savior was 'anointed with the oil of gladness above his fellows,' yet so far from the people knowing Him, they said He was Beelzebub, and crucified Him as an imposter. Who could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost?

7. **Spiritual Gifts Not Always Outwardly Discernible:** "But to come to the other members of the Church, and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. In I Cor. xii, Paul says, 'There are diversities of gifts yet the same spirit, and there are differences of administrations but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestations of the Spirit is given unto every man to profit withal. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge by the same Spirit: to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit: to another the working of miracles: to another prophecy; to another the discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues. But all these worketh that one and the self same spirit, dividing to each man severally as he will.'



"There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless someone spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a barbarian to those present. They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after.

"So that according to the testimony of Scripture and the manifestations of the Spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion, as on the day of Pentecost.

"The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophesy, which is a great gift, and one that Paul told the people—the Church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it 'serveth only to those that believe.' But does not the Scriptures say that they spake in tongues and prophesied? Yes; but who is it that writes these Scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the Scribes and Pharisees concerning the outpouring of the Spirit on the day of Pentecost, they would have told us that it was no gift, but that the people were 'drunken with new wine,' and we shall finally have to come to the same conclusion that Paul did—'No man knows the things of God but by the Spirit of God;' for with the great revelations of Paul when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the Spirit, on the Lord's day, unnoticed and unobserved by the world.









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